



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



P.R. K.

Per. 3977 e.  $\frac{213}{2}$







# THE INVESTIGATOR.

---

## VOL. II.

---

JANUARY AND APRIL, 1821.

---

“ Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report.”

---

EDITED BY

THE REV. WILLIAM BENGO COLLYER, D.D.,  
LL.D., F.A.S.,

THE REV. THOMAS RAFFLES, LL.D.,  
(OF LIVERPOOL),

AND

JAMES BALDWIN BROWN, ESQ., LL.D.



LONDON:

*Printed by James Moyes, Greville Street,*

FOR THOMAS AND GEORGE UNDERWOOD,  
32, FLEET STREET;

BLACK, KINGSBURY, PARBURY, AND ALLEN, LEADENHALL STREET;  
OGLE, DUNCAN, AND CO. PATERNOSTER ROW; F. WESTLEY, STATIONERS'  
COURT; B. I. HOLDSWORTH, ST. PAUL'S CHURCHYARD, LONDON;  
WAUGH AND INNES, EDINBURGH; TAYLOR, CHURCH STREET, LIVER-  
POOL; AND TO BE HAD OF ALL BOOKSELLERS IN TOWN AND COUNTRY.

1821.



## PREFACE.

---

THE Editors submit the second volume of their work to the Public, with many thanks for the increased encouragement with which it has been honoured, and which they will still most assiduously endeavour to deserve. They have great satisfaction in stating, that they have recently obtained some important additions to the valuable list of their stated contributors, in several gentlemen, who still hold, or who have recently held, exalted stations in British India, and who have promised to render this work the medium of communication to their countrymen of much that is novel and interesting, in reference to this distant, but most productive portion of the empire.



# CONTENTS TO NUMBER III.

---

## BIOGRAPHY.

Memoirs of the Life of his late Royal Highness, Prince EDWARD, Duke of Kent and Strathearn, &c. &c. &c. &c.	1
--	---

## ESSAYS, &c.

Introductory Discourse at the London Literary Society	-	33
Journal of a Tour into the Interior of Sumatra	-	50
Distinction between Independents and Presbyterians	-	75

## REVIEW.

Roscoe's Observations on Penal Jurisprudence, &c.	-	79
Wiffen's Poems	- - - - -	102
Mills's History of the Crusades	- - - - -	111
Smith's Scripture Testimony to the Messiah	- - - - -	135
Milton's Doctrine and Discipline of Divorce	- - - - -	146
American Literature and Intelligence	- - - - -	170

## POETRY.

Sonnet on the Crucifixion of our Saviour, imitated from the Italian of Gabriele Fiamma	- - - - -	192
The Hectic Flush	- - - - -	ib.
The Storm	- - - - -	193
A Wife to her Husband in Adversity From the Newark (New Jersey) Centinel	- - - - -	194



## CONTENTS.

Philosophical and Literary Intelligence	-	-	-	195
List of New Publications	-	-	-	204
Religious and Philanthropic Intelligence	-	-	-	211
Obituary	-	-	-	221
Provincial and Miscellaneous Intelligence	-	-	-	222
Summary of Missionary Proceedings	-	-	-	233
Political Retrospect	-	-	-	240

# THE INVESTIGATOR.

JANUARY, 1821.

*Memoirs of the Life of his late Royal Highness Prince EDWARD,  
Duke of Kent and Strathearn, K. G., G. C. B., K. P., &c.  
&c. &c. &c.*

[Continued from Vol. I. p. 274.]

WE resume this interesting subject with melancholy pleasure. We dwell upon the character of the illustrious deceased, with a gratification checked only by the premature removal of a prince so amiable; and our grief is mitigated by the recollection of the activity of his life, while he was yet spared to his country. We hang over the grave of departed excellence with mixed emotions of joy and of sorrow: but oh! that this mournful tribute could have been delayed, until age had matured him for the tomb, and years had given him a late dismission from life, "full of days, riches, and honour," like that of his royal father—the darkness of the closing scene alone excepted! But this summons was so sudden, so unexpected, so short:—"he died in his full strength, being wholly at ease and quiet; his breasts were full of milk, and his bones moistened with marrow;"—health was in his countenance—vigour in his person—energy in his mind. It fell as a thunder-stroke, blasting the fairest and most verdant tree in the forest.

"O why has worth so short a date?  
While villains ripen grey with time!  
Must thou, the noble, generous, great,  
Fall in bold manhood's hardy prime!"

Such is the natural language of the heart—but better hopes sooth the lament, and nobler principles give birth to other, and higher feelings. Such were the hopes, and such the feelings, which inspired, we believe it was, the eloquent Fenelon, (for we quote but from memory) in his funeral oration over the dauphin of France; and we mean no disparagement to French princes, when we say that there never lived one of their royal line to whom so splendid an eulogy could more fully apply, than to the illustrious subject of these memoirs. "There lies, in his coffin before me, a young prince; the delight of his parents, the honour of his name, the hope of his country. But so satisfied is my mind

VOL. II.—NO. 3.

B

of his present happiness, that could the turning of a straw restore him to life and all its fair prospects, *that straw I would not turn.*"

In looking over the correspondence of the Duke of Kent with the writer of this article, a note, at an early period of their intimacy, has been observed, which, as it confirms what has been already said of the injustice of implicating his royal highness in the charges against the Duke of York, and at the same time shews the urbanity and benevolence of the Duke of Kent—his kind notice of every mark of attention, and his prompt assistance to every child of want, in every way, and to the utmost of his ability—it has not been deemed improper to insert. It will be remembered that the charges against the Duke of York were brought, by Colonel Wardle, before the House of Commons, on the 27th of January, 1809. The plan of attack upon his royal highness must, therefore, have been formed during that very winter in which we have already stated that the Duke of Kent was confined to his chamber, by a violent and protracted fever, arising, as in the last fatal instance, from neglected cold. On the 7th of February, the first time of his leaving his house, he went to the House of Lords, to speak in exculpation of his illustrious brother. This note is dated eleven days subsequently; and as it is an answer to congratulations on his returning health,—as that circumstance is perfectly incidental,—and as its substance relates to other subjects—it is obviously a collateral and undesigned, but strong evidence, that his royal highness was not in a state of health capable of carrying on the secret and unworthy design imputed to him, at that period, in which he must have formed and prosecuted it, had it originated with him.

" Kensington Palace, 18th February, 1809.

" The Duke of Kent having been to pay his duty to his Majesty, at the Queen's house, on Wednesday last, and out two successive days since, to enjoy the fine mild air which he considers to be the best medicine for a convalescent, has been unavoidably prevented, by a very great accumulation of correspondence (which having been occasioned, as Dr. Collyer justly observes, by his illness, he was anxious to wipe off,) from acknowledging earlier his letter of the 15th, but now avails himself of the first leisure moment he has been able to find to reply to it, by offering him his kindest thanks for the interest he has taken in his indisposition, and the satisfaction he so warmly expresses at his having attained a state of

convalescence. The duke having thus endeavoured to assure the doctor how much he feels his obliging attention to him, upon this and every other occasion, begs to say, that he hopes when next the doctor comes over to Castle-Bar House, he will inform him of it by a note in the evening; so that, if he be not obliged to go from home the next morning very early, he may have the satisfaction of seeing him, and receiving from his hands the kindly-promised copy of Semple's Spanish Tour, and of putting into his hands the mite, of which he some time since tendered the offer to Dr. Collyer, for his unfortunate pensioner. At the same time, he will be very happy to learn from him, the necessary particulars as to the nature of the application that must be made for his admission into ———, after which, he will zealously undertake it, to the best of his abilities; hoping that success will keep pace with his inclination to serve the unfortunate object, who appears to have so just a claim to the charity of the benevolent. In the meanwhile, the duke begs to assure Dr. Collyer of his regard and esteem."

In submitting to his royal highness the steps necessary to be taken to obtain the asylum for this individual, an apology was offered for the repeated trouble which was necessarily given him. His answer displayed all the frankness and kindness of his heart.—"If my interference can aid his admission into ———, I shall be too happy to offer it; as I never consider any trouble, when I can forward the ends of real charity, such as I have no doubt the present case is."—His royal highness wrote accordingly; and the letter in which his application was enclosed evinced the genuine humility and condescension that ever distinguished his character. He says, "With respect to the worthy Mr. ———, in whose welfare you interest yourself with a warmth that does you so much credit, I hope the enclosed letter, addressed to ———, will answer the charitable end we both have in view; but if I should not have fully met your ideas in the diction of it, I shall be most ready to alter it in any way that you may intimate to me." The application did not succeed; but the duke persevered in his generous purpose of assisting this deserving object, who, personally, was altogether unknown to him. He encouraged an application to the Dutchess of Brunswick, in which he permitted his name to be used; and that good princess paid a prompt and liberal attention to the solicitation. Upon receiving information of her benevolent grant, his royal highness wrote—"You will easily believe that I learned from your letter, with sincere pleasure, how

good the Dutchess of Brunswick had been to the unfortunate man whom you had so benevolently recommended to her charity; and I have no doubt, if you will address a few lines to the Princess of Wales, to the same purport, under cover to the lady in attendance upon her, stating the generosity of her mother, she also will gladly contribute to his relief; but I would rather prefer, on many accounts, my name not being mentioned again; which, in fact, would be unnecessary, as the princess will undoubtedly refer to the dutchess, and from her learn that I had stated to her the person in question to be a real object of charity."—This detail, relative to a single individual, is entered into to shew the perseverance of the Duke of Kent in well-doing. So many extracts, also, from his letters are given, that the public may be enabled to form their own judgment of his character, from documents which represent the genuine feelings of his heart, as these letters were never written but for private purposes. For this reason *extracts only* can be given; and the selection is made with the intention of shewing what the Duke of Kent was, without incurring the unpardonable offence of a breach of confidence. The delicacy of which we have already spoken, prevailed in every action of his life. His regard to the feelings of others was constitutional and habitual. No one could have a quicker perception of what was likely to give pain or pleasure; and he as cautiously avoided the one, and imparted the other. If he ever had occasion to administer a caution, or a reproof, it was done in the most gentle and soothing manner—with a mingled courtesy and dignity of which he was perfect master, and in both of which he was unequalled. We have seen the condescension with which he offered to make any alteration in a letter of his own, that might be suggested, as likely more effectually to promote a charitable object which he had in view; it remains to shew with what delicacy he suggested similar alterations to others. "I was yesterday favoured with your letter from Bowness, from which I learned with real concern that our young friend, Boyd, had not yet joined you on your tour; at the same time I fully understand how that matter has turned out so contrary to your expectation. With regard to his obtaining a commission, which I am now very solicitous he should as soon as possible, I think I shall be able to take the necessary steps upon receiving a fresh letter from you on the subject, with those alterations in it which I have taken the liberty of penning in the original, herewith returned, under the conviction that they would not offend you, and that in the form

I recommend they will better tend to the furtherance of the object."—If this be the politeness of a well-bred man, it is also the feeling of a benevolent man. If this should be deemed but a trivial circumstance, it is an amiable trait of character; and it ought to be remembered, that by small circumstances the real disposition is best ascertained. Amidst all this delicacy, there was a fidelity no less characteristic—a real concern for the interests of those about him; and an anxiety, if reproof was necessary, that it should be communicated secretly, tenderly, and through a medium the least likely to hurt the individual. On one occasion he wrote—"As you have had the goodness to transmit, in behalf of ———, the papers he had to deliver from ———, I am extremely desirous also to take this opportunity of intreating you, as the friend of that young man, who certainly adds considerable talents to the best exertions, to caution him against spoiling all by that *insufferable* forwardness of manners which he has, and which forms such a contrast to the modesty of ———. I myself am quite ready to believe it arises from his want of education, and his non-intercourse with the manners of the world, from the sphere in which he moves; but I know his deportment is judged with much severity by others, and it is impossible to deny that he justly lays himself open to it." The Duke of Kent was an accurate observer of character; prompt to draw out latent abilities, and to give confidence to retiring modesty; but firm to repel presumption, and to repress aspiring forwardness.

While his royal highness, in the exercise of friendly fidelity, aimed at softening every intimation of disapprobation relative to the conduct of those who had the honour of acting with, or for him, he was no less desirous of giving pleasure to those who were admitted into his presence. It was his wish to form an accurate acquaintance with those points on which they had deserved well of their country, or of those subjects on which they had most distinguished themselves, that he might at once enter upon a conversation grateful to their feelings: and such intelligence was not obtained by him for this transient, although gratifying purpose alone; but, with that peculiar retentive faculty of the royal family, which rarely lets slip what they have once heard, he treasured up the information gathered on these occasions, and which he took care should come to him from indubitable sources, as a rule for his estimation of character, and a guide to future intimacy. An instance of this kind



occurs in a letter, embracing another object illustrative of the benevolent disposition of this most excellent prince. He had been prevailed upon to solicit the discharge of a young man, who had rashly enlisted in the military service, almost at the expense of the life of his aged and afflicted parents: and having procured his dismissal from the army, he further undertook, without solicitation, to give it efficacy, with the smallest delay, and at the least possible expense, at a time when the efficiency of the substitutes was previously subjected to trial. He says—"Your esteemed favour of the 26th ult. having given me reason to expect that I should shortly again have the pleasure of hearing from you, I purposely delayed answering *that* until I should receive your second letter. *That* having now come to hand, under date of the 2d instant, I hasten to return you my best thanks for both. The information you have afforded me of the present station of ——— will immediately enable me to communicate the official sanction for his discharge, upon providing the substitutes required by the regulations of the service; and I will take care that Major ——— is informed of my intention, that he should pass the substitutes at Tilbury, and detain them there for trial, by way of giving every facility to his friends to promote his release from the service, at the least possible expense and inconvenience, to him or to them. With respect to ———, if that distinguished officer would not think it too much trouble to ride over to Castle Hill on Wednesday next, between eleven and twelve o'clock, I shall be most happy to see him at that time; and as it is always satisfactory to me when I can meet an officer of merit, upon first seeing him, with a competent knowledge of his services, and of any other points that may furnish interesting topics of conversation with him, I will beg of you to afford me as correct information as you can upon those matters; especially where his services have been distinguished, and whether he has written on any other subjects than that of ———, a copy of which he was so good as to transmit to me through you."—Those who have felt the momentary, yet embarrassed sensation of being introduced to a man of the Duke of Kent's rank, as a perfect stranger—a sensation not altogether unfelt by men accustomed to the best society, conscious of talent, and fortified by self-possession—will appreciate the goodness which could seek to supply the most pleasing topics of conversation, at an interview, in which the manners of this prince would instantly set the individual who approached him at perfect ease. In all points relating to himself, the duke held

flattery in the highest detestation; and was not more cautious, amidst all his dispositions to gratify others, to avoid expressing what he did not truly feel, than to repel whatever might be construed into adulation regarding himself. He carried this correct principle so far, that he seldom trusted a dedication to pass the press, without being first convinced, either by the inspection of some person upon whom he could rely, or by ocular demonstration, that he was not to be held up to the world as the puppet of those sickly panegyrics with which the press too fruitfully teems. He could not suffer a tribute of that kind, even from those friends in whom he most confided, to pass without caution and admonition: and these were not less strongly enforced, although couched in all the courtesy of his own peculiar manner. He dictated, on one occasion,—“Adverting to your dedication, his royal highness feels that confidence, both in the purity of your sentiments and of your style, that he leaves the point in your hands; being well convinced that you would not become the instrument of laying before the public any expression, or opinion, which might be thought to infringe upon that love of truth and openness which the duke likes to be the characteristic features in a dedication to himself.”

Before we quit the subject of that deference to the opinions of others, while he most conscientiously maintained his own, which formed a leading feature in the character of the Duke of Kent, and constituted no small part of that modesty and humility which we have endeavoured to point out in his general deportment, and which is so evident in his correspondence, we cannot refrain from producing one instance that occurred, relative to his military school at Stirling. His royal highness, with that zeal for the real advantage of the troops under his command, which, we will venture to say, amidst all the calumny raised against him, was never surpassed, had instituted a school at Stirling, while a part of his regiment lay there, for the children of the soldiers, on the Lancasterian plan, at his own expense. He had also provided, that during those hours when these children were not under actual instruction, the children of the towns-folk should have all the benefits of the institution gratuitously; and had made specific arrangements; including correspondent encouragements, to those upon whom the labour of tuition devolved, for this purpose. He had caused a gold medal to be struck, and presented to the master of this school, as a mark of regard; with an inscription expressing his royal highness's approbation of his diligence, in the most flattering terms;

and he promoted the military advancement of this individual, as a further reward, by all the means which he possessed, as commander of the regiment. The governor of Stirling Castle at that time (1811) was Colonel M'Leod, an officer no less distinguished for his private excellence, than for his professional ability. To give all possible effect to the benevolent intentions of the Duke of Kent, the colonel and Lady Anabella M'Leod had sent their own children regularly to the school, to take their place among the scholars, and to be promoted by their application alone; to take the duties which might arise from their advancement into monitors; and to wear the little orders of merit, indiscriminately distributed, for good behaviour. The writer of this memoir, at the particular request of the Duke of Kent, visited, during a tour through a part of Scotland, this establishment, in company with a young friend of distinguished talents; and in answer to the report which he consequently felt it his duty to forward to the prince, he received a letter, of which the following is an extract:—"I perused with infinite satisfaction your letter of the 8th instant, giving me so flattering an account of my military school at Stirling; and it gratifies me to hear also that Colonel M'Leod's attention to you was so perfectly correspondent with the general politeness and urbanity of his conduct. I am happy to find that the voice of your friend, Mr. M'All (which, from the talents and acquirements you state him to possess, can be no unworthy license to our proceedings) is so decidedly in our favour: for when I gain the support of such individuals, I feel it is raising such strong barriers against the inroads of prejudice and partiality, as cannot fail of producing a triumphal conquest over every species of opposition."—On the subject of promoting education, on the broad basis which should admit all denominations to an equal participation of its benefits, the Duke of Kent was most zealous and decided. "It remains now only for me to assure you," he said on another occasion, "of the sincere pleasure it has afforded me to learn the success which is likely to attend your benevolent exertions to establish a Lancasterian school at Peckham for 200 boys, which, I have no doubt, your personal visit to the inhabitants, intended for Wednesday next, will most effectually forward." It was thus that his royal highness encouraged personal exertion, and not unfrequently, in this delicate form, suggested it,—himself always setting an example of the diligence and assiduity which he urged upon, and expected from, others. Oh! years that are gone by, never to return! is the remem-

brance of you all that is left?—No! for the impulse then imparted died not with the master-spirit that gave it; but still lives, and will long live, to bless society.

The support which his royal highness gave to the British and Foreign School Society, was not upon a party feeling—was never aimed against those institutions connected with the establishment, which are called national schools. He thought, indeed, that the system of education which extended equal benefits to all denominations, without infringing the rights of private judgment in respect of any, was the only truly national system. He laboured hard and long, to effect an union between these great and benevolent societies—that common funds, and common efforts, might give stronger impulses to the mighty and diffusive powers of education. He asked nothing to be compromised on either side; but, true to his great principle of religious liberty, he maintained as an indispensable condition, that the children should learn the catechisms of their respective creeds; be accessible to, and instructed by, the ministers of their respective persuasions; and on the Lord's day attend their respective places of worship. As this could not be conceded to him, he contented himself with subscribing to both institutions, and with giving the whole force of his personal countenance, and powerful eloquence, to that which adopted his own liberal views, on this most important subject. All purposes of rivalry he distinctly denounced, and sincerely wished the prosperity of both. His correspondence with several distinguished characters, and with the Archbishop of Canterbury especially, upon this subject, has already been laid before the public, in some of the reports of the British and Foreign School Society; and in these, as in all his letters upon every occasion, the same spirit of liberality breathes—the same candour, manliness, and benevolence, are displayed. The Duke of Kent was never, in any sense, a party man—neither in religion nor in politics: he had his preferences—he honestly avowed them; he had adopted them upon conviction, and he conscientiously acted up to them.

He did not withdraw from public life from any motive of indifference to the public service; on the contrary, he never ceased to lament that no opportunity was afforded him, during so many of the latter years of his life, to prove his devotion to his country. None of his family were ever deficient in personal courage; and he had written upon his heart his own motto, "*Aut vincere aut mori.*" He had no delight in war; but he had an unbounded devotedness to the land of which he was born a prince. He much wished to

have borne a part in the Peninsular service, in which the power of the tyrant of France first received a shock in Spain. "I hate," he said, "to eat the bread of idleness." Of that bread he never ate; for his habits were of the most active description. He rose at five o'clock, winter and summer — not unfrequently at four. Until four in the afternoon, he was engaged in receiving those who waited upon him by appointment, transacting his military business, and attending to his general correspondence. At four he dined; and by six, during summer, might be seen taking his evening ride: in winter he devoted those hours to domestic intercourse: at half-past ten, he retired to rest. This was his regular plan; occasionally only broken in upon by his public engagements. These never infringed upon his hour of rising; and we have known him, when some question of vital importance has kept the House of Lords sitting late, return thence to Kensington at five in the morning, change his dress, and enter upon the duties of the day, without retiring to repose at all. His remark, therefore, bore a distinct reference to his desire of devoting himself to the service of his country actively; and he added, "I am supported *by* my country; and I am anxious to dedicate my whole powers *to* my country." This gratification being denied him, he cherished in retirement the warmest patriotism, which never failed to manifest itself upon every occurrence that gave it scope. Early in the year 1811, the writer of this narrative was waited upon by an individual, who professed to be in possession of most important intelligence, of a secret nature, from Sweden, which he had just left by flight; and against which an expedition was then about to sail, under the command of Sir James Saumarez. He refused to impart it to any one excepting the Duke of Kent, or some one of his Majesty's ministers. None of the latter being personally known to the writer, he immediately brought the matter before his royal highness, apprizing him, at the same time, of the secrecy required. The same day a note was received from the duke, written altogether with his own hand, as follows: —

"January 6th, 1811.

"MY DEAR DOCTOR,

"Not knowing exactly where to find you, and therefore being unable to prevent your having the trouble of coming over *here* this evening, I leave this note with my servant, just to apprise you, that if you will bring Mr. — with you to the palace to-morrow morning, at ten o'clock, I shall be ready to receive you: but I hope that *that* gentleman *can* have no possible

objection to *your* being present at our interview, as you have so kindly undertaken to be his introductor; and I trust that he will come *here* with his mind prepared for that purpose.

"I remain, in the meanwhile, with very sincere  
regard and esteem,

"My dear Doctor, yours faithfully,

"Kensington Palace.

"EDWARD."

The interview took place accordingly; and the communications appeared to be of high importance; but the circumstances out of which they arose were so extraordinary, as to render it necessary to weigh well the probabilities of the case, before that stress should be laid upon the information which it undoubtedly merited, if it should prove to be correct. His royal highness wished the writer of this article to commit the substance of the narrative, and the conversation which passed (the whole communication having been made *viva voce*), to paper: and at the same time to superadd such reflections as might occur to him upon the character of the evidence, in order to its being laid, when finished, immediately before the Prince Regent. This was done, to the satisfaction of the Duke of Kent; and the information thus obtained was privately imparted to Sir James Saumarez, who subsequently informed his royal highness that the communications were found to be most correct, and the information most useful. How deeply interested the duke felt in this business, is evident from the warmth with which he expressed himself, upon receiving the documents in question:—

"Kensington Palace, 9th Jan. 1811.

"MY DEAR DOCTOR,

"It is impossible for me to find words adequate to express the obligation I feel to you for the zeal and application which you have, to so much purpose, bestowed upon the very delicate commission I took the liberty of engaging you to undertake on Monday; and therefore I will only say, that I shall ever appreciate the important service thus rendered me and my country as I ought, and will take care that it is represented in the same light in that quarter which the communication is eventually destined to reach. The narrative I consider *perfect*; and the remarks thereupon do no less honour to your head than to your heart; and they shall most certainly accompany it.

"I remain ever, with sentiments of the warmest  
regard and esteem,

"My dear Doctor, yours faithfully,

"The Rev. Dr. Collyer, &c. &c. &c.

"EDWARD."



The patriotism of the Duke of Kent was no less demonstrated in many instances of self-denial, which he practised from prudential motives, in sometimes suspending his personal aid to benevolent plans, in which his heart was deeply interested; and this species of self-denial, to a mind so constituted as his own, so filled with warm and kind affections, so ready to every good work, was the most severe to which he could possibly have been, in any case, subjected. On this account he laboured to associate with himself, in every common cause, those who might differ from him in politics, and not be disposed to advance with him to the extent of his own liberality of sentiment. He feared a collision, which he knew could only be effected by bigotry; and, conscious that union is strength, he abstained, in some instances, from going the entire length to which his own heart would have prompted him, on the principle of conciliation. He foresaw that hostility on the one hand, and zeal on the other, might produce, as he once said, "a strong political struggle—a thing," he added, "which I abhor; though when the day of difficulty arrives, I trust I shall not be found absent from my post." That post of honour would have been, to advocate and defend every candid and liberal principle. But will not bigots, of every party, call to mind, that alienation and disunion among the advocates of religion and benevolence cannot fail to hasten a crisis so much to be deprecated? Let them be cordially united, so far as they can possibly advance upon common ground, (which may be done without compromising any one principle, or sacrificing in any instance the right and duty of private judgment), and they will not be likely to fall into any political disruption: but if every thing is to be treated as sectarianism, which is not established; if every thing is to be considered as irregular, which is not incorporated; if every thing is to be accounted injurious, which is not prescribed; and if those who labour in the same work, and regard the same end, are to be taught to look upon each other with envious or suspicious eyes, what can arise from so perilous a dissension, but a final struggle for superiority, and a party contention which may attempt to establish rival claims, upon the ruins of all that is grand, beautiful, and benevolent? The spirit of love is the only pledge of peace, and in its universal operation cannot fail to produce and to establish it. This was felt by our illustrious patriot, and it guided all his measures. The fountains of knowledge are too copious to be confined within a single channel; to attempt it, would be to endanger the resisting banks, and cause an inundation that would devastate, but could not fertilize; like

the tide of the Ganges, in that country where they arose, they must find for themselves many mouths whence to distribute their fulness : thus also the benefits conferred by them become more diffusive. The country into which those springs emptied themselves, Egypt, furnishes in her river the elucidation of this position; the fruitfulness of the Delta arises from the ramifications into which the Nile is divided. To positions of this description bigotry may yield an unwilling assent; but to "this conclusion she must come at last." "Knowledge is power." So said Britain's greatest philosopher; — so thought Britain's lamented prince. It is new power called into action; its progress cannot be arrested; it demands the wisdom and union of all parties to direct it aright. The mighty engine is in motion; its wheels, and levers, and cylinders, are all in play; its force is irresistible; and the arm that shall attempt to plunge amidst its complicated, yet harmonious organization, to stay its operation, must be crushed; but the machinery will work on unobstructed. Let not this royal example be lost to the world; let one grand and united effort be made to enlighten and ameliorate society; let not those who agree in principle, become alienated from each other on account of form; let a spirit of conciliation prevail, and nothing can resist the mighty impulse which it will impart.

Many of the public movements of the Duke of Kent were regulated by family delicacy, to which all his private affections paid homage. A better son, a kinder brother, a more attached and attentive relative, never existed. The closing scenes of his life shewed, also, what he was as a husband and a father; one heart too, at least, can testify what he was as a friend. To conduct all his public measures, while any hope of the restoration of the late King's mental faculties remained, so as that his father should not have the mortification of thinking that the restriction which he had seen fit to lay upon his sons, not decidedly to intermeddle with public affairs, had been forgotten or neglected, was the first desire of his royal highness; and occasioned the delay which occurred in his appearance in the chair, at the head of our general institutions; and which did not, therefore, take place until the close of the year 1812. All his countenance of the great efforts in the cause of religion and humanity was previously confined to private support, in obedience to that which he conceived to be his father's preference, that publicity should be avoided. The Duke of Kent had never any hesitation as to the propriety of the public steps which he

afterwards took, and then contemplated; for he uniformly and fearlessly acted up to his convictions of what was right, and never embarked in any cause which he had not carefully considered, and which he did not cordially approve;—so much the more valuable, therefore, was his countenance on every occasion: neither did he in the least doubt that he could satisfy his royal father of the wisdom and fitness of any measures which he might himself be induced to adopt; but such explanations he considered as in themselves undesirable, under all the circumstances of the case; and thus decided that it was far better, at that time, to deny himself the gratification of obeying the dictates of his benevolent nature, from motives which, if duly appreciated, could not fail to do him honour, and which, at least, were satisfactory to his own mind. These feelings of delicacy and propriety are best expressed in his own language; when, on a question of no small interest, and in which he took an active and successful part, he recommended that a letter which had been written to him on the subject, and which a respectable society wished to publish, should remain as a private, although approved, communication. “The same motives,” he says, “arising from *my* position with respect to a most revered personage, at present, to the great grief of his family, visited by one of the severest dispensations of Providence, must induce me to request, that those sentiments which you have so ably expressed in a late letter to me, may not appear *in that form* in print, at least *at present*; lest, at some future day, should it please Providence to restore the revered individual above alluded to to health, it might come to his knowledge, and lead to discussions, which, on every account, it would be desirable to avoid.” The filial delicacy, which, under a consciousness of having acted rightly, still endeavoured to avoid giving a parent even the trouble of an explanation, cannot but be felt by every mind of sensibility, and cannot be too highly appreciated. The same delicacy, with regard to every other member of his family, prevailed in his affectionate and well regulated mind, as well in every instance of co-operation with them, as on those occasions when he felt it his duty to stand alone. Two instances of this attention to the opinions and feelings of his illustrious family, now lie before us in one letter; the former part of which relates to the Camberwell and Peckham Bible Society, (the first meeting of that description at which he presided); the latter to the London Society for the conversion of the Jews, on occasion of his laying the first stone of their episcopal chapel. “In reply,” he

says, " to the subject of my attendance at the meeting of the friends to the Auxiliary Bible Society for Peckham and Camberwell, the warm attachment I feel for the cause of liberality and toleration, which it is intended to promote, and the sincere desire I have, upon all occasions, to meet your wishes, when that can be done consistently with my public and private sentiments, decide me at once upon giving a favourable answer to that point: but, at the same time that I do this, I must request of you to guard against any possible misunderstanding of the Duke of Cambridge's disposition towards the object of the meeting, before the day arrives; for inasmuch as it would be truly gratifying to my feelings to co-operate with my brother, in forwarding a cause of so much vital importance to the free exercise of private judgment upon religious matters, it would be in an equal degree vexatious and mortifying to *me* as an *individual*, as well as injurious to the cause itself, to find our judgments openly opposed to each other under such circumstances: I mean to express the high satisfaction it will afford me to support him, or to receive his support, at the meeting, but the danger and difficulty which must infallibly arise, if he comes there with wrong impressions as to the object and extent of the meeting.—Upon the second point named in your letter, I am sure you will rightly estimate my feelings, when I continue still to lay a stress upon possessing a document to prove that it is the will and disposition of the Prince Regent, that one of his brothers should become an avowed patron and supporter of the London Society; which I apprehend can be easily procured under the auspices of Lord Robert Seymour, or Mr. Wilberforce—my motive for this you will easily perceive, as a *verbal* sanction might prove the offspring of unmatured decision, and lead to ultimate condemnation, whilst an authority in writing cannot be disputed, and is not subject to the doubts and hesitations of forgetfulness. If this object be effected, and it be decided that I am to appear the chief actor upon the occasion in question, I shall particularly stipulate for the presence of Lord Dundas at the procession and dinner; for he is the only nobleman, or gentleman, among the president, vice-presidents, and officers, named on the list, whom I have the happiness to know at all intimately; although there are many of them whose characters I must esteem, from public report, and their known active benevolence."—It may be unnecessary to add, that the Duke of Cambridge is joint patron of the Camberwell and Peckham Auxiliary Bible Society, with the Duke of Sussex, and the

late lamented and illustrious subject of this memoir; or that the points in question were satisfactorily proved to his royal highness.

In the succession of public events, and the process of public measures, the tide of popularity will necessarily ebb and flow. It was a great object with the Duke of Kent, in the discharge of those public duties which his conscience dictated, and his station required, to avoid not only all occasions of irritation; but, so far as it was in his power, every possible misapprehension. He was earnestly solicited to visit some of the principal of the manufacturing towns of this empire, at a season when his own popularity was at the height, and the places specifically named knew and loved him, as the friend and patron of education; but when he thought it possible his motives, had he complied, might have been misconceived and misrepresented, he dictated a refusal as frank as it was dignified:—"In respect to the suggestion of his royal highness's visiting Stockport, Manchester, and Liverpool, in the course of the year, he commands me to say, that nothing could be more gratifying to his mind, than to become the instrument of good in any shape to his country; but when he reflects upon the misconstructions that might, and *would* in all probability, arise out of such a visit, he thinks it but an act of prudence to decline adopting the measure."—A sentiment of this description, privately communicated, and sincerely felt, may, and ought to be, considered as a full answer to those unworthy insinuations which have sometimes been thrown out, that the active benevolence and public spirit of the Duke of Kent were prompted solely or principally by a love of popularity, or were dictated by a political party spirit.

The same delicate regard to his family manifested itself in all his private and relative attention to every branch of it. His weekly and unremitting attendance at Windsor upon his illustrious parents, and royal sisters; his respectful duty tendered at Carlton House; and his frequent visits to Blackheath, while the Princess of Wales was residing there; evinced his personal affection, independent of every political consideration. When they were in trouble, he shared their sorrows with unaffected sympathy, and soothed them with unfeigned attachment: and when they were removed by the hand of death, no heart was more deeply penetrated than that of the Duke of Kent. The writer of this memoir can never forget his first interview with him, upon his arrival in England, after the unexpected and melancholy event which.

blighted the best hopes of the country, in the sudden removal of the deplored Princess Charlotte.

The extracts from the correspondence of his royal highness, which have already been given, will have shewn, in the various appointments to which they allude, that quality for which he was distinguished in all his habits, public and private—punctuality. All letters, even such as were anonymous, if any place was specified whither a reply might be sent, received immediate notice, and were answered to the full detail of their contents. The consequence was, that the correspondence of the duke was most voluminous; and it is, in many instances, deeply to be regretted, that so much of his time should have been sacrificed to a purpose so temporary, and so far short of its value. His scrupulosity in this respect indicated the same benevolence of disposition which marked him throughout; but society itself suffered by those powers being chained down to the desk, which could have been occupied by higher pursuits, and otherwise would have been devoted to purposes more generally useful and beneficial. His royal highness was intruded upon by persons who could have no possible claim upon his regard, and who often taxed his condescension with frivolous or selfish applications. The evil became the greater, so far as his time was concerned, because he never suffered any letter to go out in his name, which he did not himself dictate or write, for subsequent transcription and his own signature. As all his letters were put into his own hand, without any intermediate examination, they all received his own definitive answer, and in his own language. To meet these contingent claims, in addition to those of his stated engagements, military, public, and private, he was obliged to husband well his time; and every part of the day was so arranged, that it could not brook interruption; for the whole was filled, from the beginning to the close of it. He was, therefore, and necessarily, most punctual in all his appointments. To be a quarter of an hour too late was to risk not seeing him at all, and certainly to abridge the interview to that extent. "I thought I should not have had the pleasure of seeing you to-day," said he, on one occasion, turning to the clock which stood in his closet, and the index of which pointed out that ten minutes had elapsed beyond the stipulated hour. A servant entered, announcing that certain individuals were then in waiting: "I cannot see them to-day," was his reply: "I named nine o'clock, and it is now ten minutes past ten: my appointments are filled up for the day; to-morrow I will see them at one o'clock *pre-*



cisely." In all this there was no affectation. It was a habit, formed in his childhood, by the precepts, and upon the example, of his royal father; cultivated by military discipline, to which it is essential; confirmed by the extent and variety of his occupations, and maintained upon the conviction of its propriety in itself, and its great importance to society. By adhering invariably to order, and inflexibly to this punctuality, together with early rising, and unwearied application, it is incredible how much he was capable of effecting, and did actually accomplish. The same order and precision attended all his public engagements, until the frequency of them rendered it incompatible with the more pressing claims of his professional and private duties. After he devoted himself so entirely to taking the chair at public meetings, it often happened that the hour named as most suitable for the business interfered with the limited space for his correspondence; then, indeed, he came later to the assembly: but this was usually made known before to the respective committees, so that no evil should arise out of his detention. He found also, that his own punctuality could not always excite that of others; and was thus tempted to devote that hour at home to his pressing concerns, which he knew would be otherwise unoccupied in the committee room. But the dependence upon his presence at last, counterbalanced these occasional and unavoidable delays. It must have been an extraordinary and uncontrollable circumstance indeed, which could have kept him from a public meeting to which he had given his promise of support. Neither slight indisposition, nor distance, nor weather, nor fatigue, nor personal inconvenience, was ever pleaded or regarded by him. The only instances which occurred, during the several years in which he devoted himself to the public, of his having disappointed any meeting, arose either from mistake, or sudden calls to attend upon the sovereign. These were accordingly very few. At the close of the year 1812, he was expected at a meeting of the Westminster Auxiliary Bible Society, and did not attend. His absence originated wholly in a misapprehension as to the engagement itself; and he was so anxious on the occasion, that he wrote repeatedly on the subject; nor was he satisfied, until all the members of the committee, and the principal supporters of the institution, were made acquainted with all the circumstances.

It has been said, that princes have no friends—that equality is essential to full confidence and perfect ease—and that the disproportion of their high rank with the station of

those surrounding them, deprives them of this most invaluable of all blessings and privileges. The Duke of Kent surmounted these natural and social disadvantages. He *had* friends—real, attached, devoted *friends*—not merely among the members of his own illustrious house, who were his equals, and whose relative ties were strengthened by the most sincere friendship (a circumstance, unhappily, but too uncommon); but among those whom he permitted to approach him, and whom he admitted to his confidence. He had a dignity so princely and so habitual, that no one could, on any occasion, forget what was due to him; yet was it so easy and graceful, so kind and condescending, that it inspired confidence—invited, and returned it. It was a secret and indescribable charm, maintaining without effort the high rank in which Providence had placed him, and at the same moment irresistibly exciting attachment, and most graciously and amply repaying it. Indefinable as it was—(O grief! that we must speak of it as past!)—it may be best understood by a term as indefinite, yet universally intelligible—*heart*—kindness, sympathy, sincerity—all blended. He reposed unhesitating confidence in those whom he trusted at all; and there was a frankness in the manner of doing it, which drew forth a correspondent feeling: and he became that confidant in his turn which friendship requires, and which a tried and beloved friend alone can become. We have letters lying before us, written at different periods, all breathing the same spirit of kindness and affection. If it were necessary, or proper, a volume of these might be furnished; but as such memorials of friendship are in their nature confidential, we are confined to extracts of the most simple and general kind. Too careless of his own health, he never failed to take a deep interest in that of others: and the warmth and affection with which he urged upon them that care and attention which he neglected himself, shew what he was as a friend; and how naturally the dignity of the prince was, in him, combined with the best and most endearing feelings of the man. In the year 1810, he writes: “I had the pleasure of finding upon my table, on my return from Windsor this morning, your favour of the 3d inst., from which I learned, with very sincere concern, the cause that had occasioned your journey to the sea-coast; although I had at the same time the satisfaction of perceiving, that you are enabled to state yourself as being at present in a state of convalescence. You are extremely good in saying so much about not having written to me earlier, relative to my *protégé*, Edward Boyd; but although much interested

about that fine youth, I never could wish to put you to the inconvenience of making a communication to me respecting him, while your health did not admit of your writing. I am extremely gratified in finding that you were able to take him with you; as the trip cannot fail being equally advantageous to his health, and to the improvement of his mind, while he enjoys the advantage of your friendly superintendence. On my own part, I do not see the smallest objection to his having leave to join four or five days later than the 1st of August, if the rules of the Institution admit of the indulgence being extended to him. I will, therefore, immediately write to the governor upon the subject, in the way of a request from me, which I think he cannot well refuse; and the moment I have his answer, I will forward it to you. In the meanwhile, I shall only add, that when he passes this place, on his way to Marlow, I shall be much obliged to you to bring him up to me; which will afford me the more pleasure, as giving me an opportunity of personally thanking you for your most kind and friendly attention to him." In 1814, in the same spirit of kindness, he writes: "I return you, with many thanks, our young friend Edward's letter, which was very highly gratifying to me, as well as your interesting report of his having retained the same pure character he started with. I am truly grieved to hear that you have suffered so severely from indisposition, and are likely to continue to suffer for some time longer; but hope you will not trifle with the complaint, as your life is of too much value to society, to admit of your running any risk by neglecting any complaint in its early stage." With how much more force might this expostulation apply to himself, whose rank gave him such advantages in serving every great and good cause, and whose active benevolence enabled him to employ this superior influence with so much zeal and effect! With what unavailing earnestness were similar cautions urged upon him by those about him! But, solicitous for the life and health of those whom he honoured with his esteem, he trusted but too much to the vigour of his own excellent constitution, and habitually thought more of others than of himself. Nor was it a passing compliment paid in acknowledging a letter; it was a serious, and earnest charge reiterated, and each time in still stronger language. "With sincere concern I learn how seriously your health has been attacked of late—arising, I fear, from too close attention to those duties which you have, with so much zeal and piety, undertaken and persevered in, notwithstanding the advice of your friends, and myself among the

number, to curtail them, from the evident want of sufficient stamina to proceed to so great an extent as you hitherto have done. I hope, therefore, you will make a resolution, on your return from your intended visit to Bristol, to consider your health more than you have of late; and recollect, that it is in fact a *duty*, on your part, to preserve yourself, for the good of that great cause, of which you are so able an advocate. In regard to the wish you express, that I would see Dr. Lettsom and Mr. Pettigrew upon the subject of the interests of the Philosophical Society, if you will appoint them to be with me, at a quarter before eleven, on Tuesday next, at Kensington Palace, I shall be happy to receive them; and, if you can accompany them, I shall be the better pleased, as we can then settle together the points that I should wish to have cleared up, before I decide on taking the chair at a general meeting of the friends of the Guardian Society. At the same time, if it should not be in your power to do so, if you will inform me with whom I am to communicate on subjects relating to this latter society, I will then endeavour to do the best I can, though I fear but very imperfectly, without your assistance. The letter you have requested for your friend, Dr. Bromley, to Major-General M'Quarrie, accompanies this; and I trust it will be the means of securing to that respectable gentleman all the attention which is his just due, during the time he may be detained in New South Wales, after having performed the charge he has undertaken. I have now only to add, that Mr. Pettigrew's letter is herewith returned; and to subscribe myself, with friendship and esteem," &c. &c.

The humanity of the Duke of Kent was conspicuous on every occasion. It was as private as powerful in its exercise; it sprung up in his heart, and was interwoven with his existence; it was so unaffected and so uniform, that it afforded a pledge of the most satisfactory kind to those who knew him, that no cause of suffering could appeal to him in vain. He had the greatest possible horror of the forfeiture of human life, excepting in cases of murder; and was prepared to go all lengths with Sir Samuel Romilly, and those other philanthropists, who laboured, and still labour, for a revision of the criminal code. The writer of this article has, at different periods, had the high satisfaction of rescuing five individuals from death, through the benevolent interposition of the Duke of Kent. In the year 1811, a successful application was made, at his request, by this compassionate prince, to his illustrious brother, his present most gracious Majesty; and the letter which he wrote on that occasion does him so much

honour, that we could not feel ourselves justified in withholding it from the public : —

“ Kensington Palace, 23d Jan. 1811.

“ MY DEAR DOCTOR,

“ The instant I received your letter of Sunday evening, upon the case of the unfortunate ———, now under sentence of death at Newgate, I lost no time in taking that step which I conceived to be most efficacious, to obtain either his pardon, or a commutation of his sentence, viz. that of placing your most interesting relation, and its accompanying enclosure, in the hands of the Earl of Moira, who holds the first place in the prince's confidence, and will, I am sure, most warmly second our wishes of saving this unfortunate young man, by representing his case to my brother in the most favourable light. With such an advocate for our cause, I own I feel sanguine of success; and it will be one of the happiest days of my life, if I am enabled to communicate to you, and your respectable friend, the result of the step I have taken being favourable; as from the moment I first heard of ———'s misfortune, my heart felt warmly interested for him. I am happy in this, as in every opportunity, of repeating the sentiments of friendly regard and sincere esteem, with which I ever am,

“ My dear Doctor,

“ Yours faithfully,

“ Dr. Collyer.

“ EDWARD.”

The application was successful; and his royal highness, sensible that but half the work of mercy was accomplished, in rescuing an interesting and misguided young man from death, who was sentenced to transportation, if he were left a prey to associations which could only have a tendency still more to debase and corrupt him, after having found that it was impracticable to sever him from his unhappy companions during the voyage, gave him a letter to the governor of New South Wales, requesting that he might be separated from the convicts upon his arrival at the place of his destination; and recommending him to the care and favour of that officer, if his subsequent deportment should merit it; of which his exemplary conduct, previous to the rash act which incurred the sentence of death, seemed to afford a pledge. On this occasion he commanded his private secretary to make the following communication :—“ Owing to the melancholy and afflicting domestic circumstances which occupy the time and attention of the Duke of Kent at this time, I am instructed

by his royal highness to acknowledge your letter of yesterday, with the enclosures contained therein (herewith returned); and to transmit to you, in consequence, the accompanying letter to Governor M<sup>r</sup>Quarrie, for the unfortunate —, which his royal highness sincerely hopes may prove the means of softening the rigour of his fate, and of procuring him, on his arrival in New South Wales, those indulgent considerations, which, his royal highness regrets to say, he sees no possibility of gaining for him on his passage out. I am instructed by the duke to express to you how much he feels obliged by the kind and feeling manner in which you allude to the afflicting situation of the royal family, and to assure you of his best wishes," &c. &c. Unsuccessful as his royal highness must be supposed necessarily to be, in most instances, as the laws now exist, he was unremitting in his applications; and amidst the statements of many such disappointments now lying before us, we select two, as expressing his opinions on this important subject, and the strength of his feelings, whenever he was unhappily unsuccessful:—"I do myself the pleasure of acknowledging your letter of yesterday, with the accompanying case enclosed therein; and as my sentiments entirely coincide with yours upon the just grounds of favourable consideration which are due to the unfortunate convict's awful situation, I have lost no time in forwarding it to Lord Sidmouth, strongly soliciting his lordship's humane attention thereto, under a hope that it might, upon a reference to the judges who tried the criminal, be deemed to merit a commutation of the sentence. More than this I cannot do; although I must confess that the distinction so clearly made out by Dr. Paley, between the species of forgery in question, and that which more immediately strikes at the root of commercial confidence, is deserving of the maturest deliberation, and the strongest exertions, which can be made to save the life of this unfortunate young man." Two days afterwards, the duke commanded his secretary to signify the failure of his application on this subject:—"It is with sincere concern that his royal highness is under the necessity of transmitting to you the accompanying unfavourable communication, received from Lord Sidmouth, on the subject of the unfortunate young man under sentence of death for forgery; but it seems that the *harsh* forfeiture of our laws must hold its sway upon the case in question." On another occasion he writes, after having entertained some hopes which could not be realized:—"I grieve to have to state to you, that an hour or two after

Lieut. Parker's letter of last evening was despatched to you, I received the accompanying note from Mr. Arabin, containing the result of his inquiries of the recorder in my name; from which you will perceive, with no less unfeigned regret than *that* I experienced when I read the communication, that the door seems totally closed against the possibility of an extension of mercy to the cases of the three unfortunate prisoners under sentence of death in Newgate; and concerning whom, in conformity to your benevolent wishes, I wrote to Lord Sidmouth. You will of course judge *what* it may be best to do, under such circumstances, with regard to preventing these poor wretched men from being buoyed up with false expectations of a commutation of their sentence."

We have accidentally taken up a little manual of devotion, originally composed by the Rev. Benjamin Jenks, and recently edited by the Rev. Charles Simeon. In one of the compositions, entitled the Soldier's Prayer, we find these petitions:—"Though the sword is in my hand, let the peace of God rule in my heart. And though I am a soldier, let me not be a man of blood, delighting in war, but a ready servant of my country, a faithful instrument for our common defence and safety, and a dutiful subject to the powers ordained of God, for the Lord's sake." The Duke of Kent, although a gallant officer, entertained similar sentiments relative to the horrors of war, and the advantages of religious principle in the day of battle. This appears from the following extract of a letter, dictated soon after a battle in which one of his young friends was wounded, and another killed:—"His royal highness most entirely accords with you, that firm and correct principles of religion form no less the counterpart of bravery in the field, than sterling security for quiet serenity of mind on a death bed; and as such, applauds the lessons of wisdom you have offered, for the guide and protection of your young friend.—It was a true source of pleasure to his royal highness to find that Boyd's wound was nothing more serious, more especially as the loss of Lieutenant De Lalabury has given rise to many anxious reflections; both as having been his *protégé*, and from the circumstance of his parents having, with his death, suffered the deprivation of three sons, from the exigencies of the service, in the course of the last two years; and thus in their old age have been left to mourn the loss of those who were looked to with affectionate confidence as the stay and support of *their* declining years, and the no less zealous protectors of two unmarried sisters. With such a knowledge of the *private* calamities which war creates,

his royal highness becomes well prepared to deplore it in a general sense; and earnestly hopes with you, that a time will ere long arrive, when the honour and glory of the country will admit of a cessation from those hostilities, which are now, alas! too frequently the origin of sorrow and grief, as well to the domestic circle, as the patriotic rulers of a brave and united country." With such sentiments and such feelings, on the part of the illustrious subject of these memoirs, we are prepared to rebut the charges of cruelty which have been alleged against him as a disciplinarian. Cruelty never found a lodging so pure, so honourable, and so good, as was the bosom of the Duke of Kent. He was absolutely incapable either of the acts or intentions which slander has imputed to him. He considered discipline as essential to military order; and strict discipline he preferred, because he judged it the mildest in the issue. He shall speak for himself, in a letter which he dictated, in answer to some wishes expressed by his young *protégé*, relative to an appointment, honourable to his courage, but which the duke thought incompatible with his existing duties. "It is his royal highness's wish, that you should acquaint Mr. Boyd, that although he cannot but admire the zeal and ardour which the tenour of his communication to you conveys, yet he must, as his friend and protector, most decidedly negative the plans he therein suggests for the commencement of his professional career: for it is an uniform opinion entertained by his royal highness, that no young man entering into the army should lose the smallest space of time afforded him previous thereto, for the full completion of his studies; and whenever they are finished, and his commission is given him, that he should steadily pursue the tour of duty to which his regiment may call him, let it be ever so arduous or adverse to his private views and feelings; for it is in the army, as in other professions, a strict and steady adherence to the line of duty, which circumstances appear *clearly* to mark out, that opens the surest road to respectability and fame." As an officer, he scrupulously exacted the obedience which he considered essential to the service; but he was not cruel and implacable, as he has been misrepresented. It would have been strange, indeed, if he lost as a soldier, all that humanity which distinguished him as a man. We have before us ample evidence to the contrary. A young officer, in his regiment, had formed some associations by which he was seduced from a sense of duty; and certainly wrote to the duke in a style of insolence, which few persons, not of the rank of his royal highness, would have forgiven; at the same time that he



disobeyed the orders of his superior officers. To have reported him to the commander-in-chief, would have ruined all his military prospects; not to notice his conduct, must have been subversive of military subordination. This good prince could not consent to expose his officers to contempt of authority, and would not visit the transgressions of the offender upon his head. His object was to endeavour to reclaim him from a course which threatened his future welfare; and, although it was necessary to remove him from the regiment, to effect this in a way least injurious to his interests, by commanding him to be placed upon half-pay. His royal highness could not himself appeal to the better feelings of this young man, but he did it through the medium of the friend who had first recommended him to his notice. "It is with real concern," he says, "that I address myself to you to-day; as the object of this letter is to communicate to you the copy of one I have received from Mr. ———, the gentleman I recommended for a commission in ——— at your request, which is of such a nature, that were I to lay it before the commander-in-chief, it would be impossible for him to escape, without being subject to the most ignominious dismissal from the service. My object, therefore, is, through you to induce him to retract and apologize for this gross production, which is subversive of every rule of military subordination, and such as I could not be warranted in passing over, as the colonel of the regiment, but from the hope that this unfortunate young man may be brought to a sense of his error, and atone for it before it is too late." After stating the particulars of misconduct, and the steps which he had taken, the duke adds:—"In short, my whole wish has been to treat him with all possible indulgence and kindness on your account; and the return he has made me has been his writing me this letter, the copy of which I herewith enclose; and which I am sure you will admit, had I treated him knowingly with the grossest injustice, nothing could have justified. I am, however, still willing to save him, if possible, from ignominy, which must ensue, if I once lay the subject before the Duke of York; which I must do, unless he makes a suitable apology, and entreats me to permit him to withdraw the letters; which, in that case, I will most willingly assent to." In another letter on the same subject, he says:—"Convey to him from me, that the moment he is brought to a sense of his relative situation towards his superior officer, I am ready to forgive his conduct towards me." The proper submission was made, and accepted with generous pleasure by his royal highness;

—“ I am truly happy to find,” said this good prince, “ that Mr. ——— has seen the propriety of following my advice, with respect to retracting those further acts of which I could not possibly approve. I now only wait for a few lines from Colonel ———, which will be prepared in a day or two, to enable me to write in a more official shape to the military secretary of the commander-in-chief, so as to induce the Duke of York to remove from ——— the stigma that was placed upon him when retiring to half-pay, and thereby enable him to pursue the active duties of his profession in some other corps.” By these firm, yet mild and conciliatory measures, in a case of most aggravating misconduct, did the Duke of Kent save from ruin, and preserve to the service, a high-spirited young officer, who was misled for a time, but thus recovered to his friends and to his country. Yet was this the man who was represented as a martinet, a tyrant, an unfeeling disciplinarian, the scourge of the troops placed under his command ! “ O shame, where is thy blush ?”

The popularity and accessibility of the duke exposed him to constant applications, both literary and pecuniary. His prudence induced him to withhold his patronage from works, the authors of which were not either known or recommended to him ; but he had much greater difficulty in refusing his purse than his name. He frequently referred to those upon whose judgment he was pleased to place reliance, in the former case ; and the writer of these memoirs had the distinction of being selected, with the Rev. Dr. Rudge, to determine both the propriety of his royal highness’s sanction to publications, and to inquire into the truth of those statements of distress which were poured in upon him. On one occasion he dictated the following note :—“ The Duke of Kent having received the enclosed solicitation for his patronage of a work, from an individual whom he knows nothing of, I am desired by his royal highness to request that you will take the trouble of ascertaining the nature and merits of the production, and then report candidly whether it is worthy of his royal highness’s countenance and support, or not.” At another time, in his own name, he wrote :—“ You know I look up to you, on all occasions, for an opinion how to act, when addressed by authors, to subscribe to or patronize their works ; and, indeed, I do so with the more confidence, as you *now* are so perfectly aware of my own situation as to finances, as well as of the principles by which I would wish to be guided, in returning answers to all such applications ; I, therefore, forward to you the accompanying letter and prospectus, requesting your report thereupon, at

your entire leisure;—almost, however, ashamed to trouble you upon a subject which, upon the first view, appears so little worthy of attention.” In one instance, in which a most unnecessary claim upon his purse was about to be made, and was stopped before it came to him, he says with playful good humour:—“I am truly obliged by your care of my finances, which in truth require to be handled a little *tenderly*.” In the same letter he adds a proof of his willingness to sanction any good cause, blended with characteristic delicacy relative to others who ought to be considered in connexion with himself:—“I return you herewith Mr. ———’s paper, with the letter to Earl Galloway, requesting you to assure that gentleman of my readiness to become the patron of his projected institution, provided Sir George Prevost expressed a wish to that effect: but that I conceive, as he sanctioned it, and is to be the president of it, *that* preliminary compliment indispensably due to him.” So far from feeling offended at the recommendation of cases to him really deserving attention, he encouraged such applications from his friends, and met them to the full extent of his ability. In the same communication he says:—“I cannot conclude this letter without acknowledging the kind compliment you pay me, in the last paragraph of yours, and assuring you that it is always a pleasure to me to be prompted to acts of benevolence.” We will produce one other letter, which exhibits those blended qualities of humanity, prudence, family affection, and delicacy, of which we have spoken, as pre-eminently distinguishing the Duke of Kent:—“I have duly received your letter of yesterday, with the accompanying enclosures. In regard to the petition to the Prince Regent, on behalf of ———, I will most readily forward it to Lord Sidmouth; but I must candidly own, that I see not the smallest probability of mercy being extended to the unfortunate man, upon the grounds of the petition, as it sets forth nothing in favour of a mitigation of punishment, except the general plea of a *reported* good character previous to the act of burglary for which he is condemned to suffer. The petition to Judge ——— I return, together with Mr. ———’s letter; for I cannot, of course, with any degree of propriety, as an individual in society, presume to recommend a step which would be making the judge recant his own solemn decisions given in his judicial capacity.—I am obliged by that consideration which has dictated the propriety of declining to ask my attendance at the dinner of the London Society, on the 7th of May; as, independent of the circumstance of its being the birth-day of the Dutchess of York, on which day all the royal family are

in the habit of paying their compliments at Oatlands, I must candidly explain, that the numerous drains upon my purse of late, for subscriptions to public charities, make it necessary for me to study every fair means of economy in regard to such sources of expenditure. With regard to an official application to the Duke of Sussex to fill the chair, I should much fear the same obstacle, which would at all events have prevented my attendance, will equally preclude his; but if it should not, I cannot help expressing a hope, that it will be so managed as to make the business as little expensive to him as possible: for, with a generous heart and disposition; his finances, even more than my own, require prudence in their management. I shall be glad, however, if you will allow me to be nominated an *annual* subscriber of ten guineas to the society in question, which I hope will shew me a friend to the important object which it embraces. I shall be very happy to meet Lord Dundas on the 17th inst.; and after the Easter holidays, I will appoint a day for receiving the Rev. Mr. Osgood, whose testimonials I herewith return." The prudence which the Duke of Kent exercised as to literary and pecuniary matters, extended to his patronage of institutions; but it was the prudence of principle, and not of cowardice. This is clearly evinced in a letter which he wrote relative to the Guardian Society, for the prevention of prostitution, by removing its unhappy agents from the streets, and restoring the penitent to their friends and to society, of which he was one of the patrons, and at the close of which he notices an illiberal attack that had been made upon him in a newspaper, for his occasional attendance at other places of worship than the church of England, in support of those general charities to which he gave his powerful patronage:—"I have duly received your favour of the 15th; and in returning the several enclosures it contained, beg to express my thanks for the communication it contains with regard to the proceedings of Wednesday last; when, although concerned to find, that my brother the Duke of Sussex was unable to supply my place, I was truly happy to learn that the business of the day went off so well: at the same time, forgive me, if in candour I add, that sincerely well as I wish the undertaking, I do not think that it is the part of a military man to preside at a meeting of that description; for such is the world, that he cannot escape, amongst some, the accusation of hypocrisy, however pure his intentions may be. I therefore anxiously hope, that in future the Duke of Sussex may be looked up to as the head of the institution; and that with him will be united some

distinguished civil characters, who will give fall as much weight and consequence, in the way of protection to the society, as myself, without being exposed to the same observation. From the conversation you and I had together on the subject, you are aware that I am a friend to the two points of *prevention* and *provision*, but not so to that of *punishment*, to which the magistrates themselves are fully competent, if they would only make proper use of the means in their hands.—I was delighted to see Lieutenant Somerville's letter written in such plain, manly, unsophisticated language; and I beg, when you answer it, that you will assure him of the continuance of my good wishes.—I have further to thank you for the perusal of the interesting letter from your friend at Bristol, and for the weekly paper; on both of which I shall only observe, that so long as I do my duty conscientiously towards the charitable institutions to which I belong, and fulfil those of that system of worship to which I was brought up, I shall ever treat with the contempt they merit, all such attacks as I am told those of *The ———* have been, upon it."

The private benevolence of the Duke of Kent was most extensive; and when his circumstances compelled him to retrench his accustomed distributions, he felt most deeply the embarrassments of his situation. No personal self-denial could be so painful to him, as the necessity imposed upon him of refusing those claims which hourly came before him. How deeply he felt this privation of the exercise of benevolence, may be understood from the simple and pathetic language in which he adverted to those applications:—"My dear Doctor, I herewith enclose to you an anonymous letter I received by the mail of this day, signed P. W.; also a letter from two unfortunate females, signing themselves ———; and I will thank you to convey answers to both; (for the anonymous one, you will perceive, points out where the reply is to be addressed;) expressing in that language, of which no one is more completely master than yourself; the sympathy I must feel in both tales of distress—and yet my total inability to relieve either, on account of my present situation." Again:—"I herewith enclose to you two petitions received this day, both of which appear deserving of attention; and yet, as you are well aware, it is not in my power, with all my good will, to answer them as I could wish: pray, therefore, have the goodness to see the two individuals from whom they come; and if you find them deserving, *for my sake* endeavour to collect some little trifle amongst your benevolent friends to assist them; which I

should think would not be difficult, as very little, it appears, will suffice." His royal highness did not forget to afford his own contribution on these occasions. He had now, after having acted long upon a system of retrenchment at home, left his native country, to follow it up more effectually abroad. So soon as the return of peace enabled him, he retired to the Continent, and consigned to a committee his whole income, reserving to himself only £7000. per annum. Of this small sum, one of that committee, through whom his pecuniary concerns principally passed, (J. Hume, Esq. M. P.) states, that not less than £1000. a year was devoted to private benevolence. We are happy in this opportunity of repelling insinuations against their royal highnesses the Dukes of Kent and Sussex, that their personal contributions did not keep pace with their professed attachment to the public charities with which their names were associated; and we are able to speak from personal knowledge. The great number of these, connected with the circumstances of these illustrious personages, did not allow of those princely grants which are expected from persons of their distinguished rank; and they refused to have their names inserted in the lists of charity for sums which they did not actually give, for the purpose of exciting the liberality of others. Those donations which they have made, have sometimes subjected them to some personal inconvenience; and we well remember an instance, in which the Duke of Kent put down his name at a public meeting for £100., and it was not convenient to his royal highness to pay that sum until *twelve months* had elapsed; at the close of which, that the charity might be no loser by the delay, he wrote his draft, instead of *pounds*, for one hundred *guineas*. Because they could not always give according to their rank, because they would not suffer a fictitious sum to be inserted in the list, and because they would not withhold what they could with propriety bestow upon a charity, both these illustrious personages have repeatedly commissioned a common friend to contribute something for them; and while their names have not appeared, £2., £5., £10., have been privately added, by their desire, to the collections made on such occasions. An evidence of this fact lies before us, in a document which will shew the *private* benevolence of the Duke of Kent; in which, we will venture to assert, on personal knowledge, he is followed by the Duke of Sussex. The Duke of Kent writes:—"I herewith enclose a letter I have had from Mr. ———; and, before I answer it, would wish you to give me your opinion, as to the amount of subscription this poor man may expect from me; and of

which, at this time, he appears to stand in need, in order to prosecute his work. I am the more induced to apply to *you* on this subject, as I happen to have no recollection of the sum named in his prospectus for a copy.—I avail myself also of this opportunity to inquire after your health; and to request that, in your next, you will mention the amount of the debt I owe you for your advances, upon different charitable occasions, for me, in order that I may be enabled to repay it.”

We cannot find a fitter opportunity to notice a most infamous report, which deserves refutation only on account of the extent of its circulation, that Dr. Collyer sustained a considerable loss by the loan of money to the Duke of Kent. No such loan ever took place; the only money ever advanced by him for his royal highness being for charitable institutions, and which was instantly repaid. Not only did this most unfounded report obtain general circulation, but it was carried to the duke abroad, and treated by his royal highness with the contempt it merited. But upon his return to England from Brussels, he thought proper to apprize the party concerned that it had reached his ear, which he did in the most delicate way, by sending over to him his private and confidential secretary; at the same time stating his conviction, that it never had his sanction, and thus giving him an opportunity of contradicting it upon the highest authority. This was of course thankfully and immediately done; and acknowledged as promptly by the Duke of Kent, in the following terms:

“ Kensington Palace, May 23, 1819. .

“ MY DEAR DOCTOR,

“ I had the pleasure of receiving by the post of last evening your esteemed favour of yesterday’s date. I trust you do me the justice to believe, that I never gave the shadow of credit to the report mentioned to you by Captain Parker, and relative to which your letter is so perfectly satisfactory; but I was desirous of possessing a document under your hand, that I could shew to any one that might again name the subject to me; conceiving *that* to be no less due to you than to myself. I am, therefore, extremely obliged for the perfect manner in which you have met my wishes; and remain, with the same friendly regard and sincere esteem as before,

“ My dear Doctor, yours faithfully,

“ The Rev. Dr. Collyer, &c. &c. &c.

“ EDWARD.”

“ \* \* \* It is with extreme concern that, from the unanticipated accumulation of materials beyond the limits left for this memoir, we find ourselves compelled to postpone its few concluding pages to our next Number.

*The Influence of Literary Institutions on Literature, Morals, and Manners ; with Hints for the Regulation of their Lectures, Public Discussions, and Conversations. An Introductory Discourse, delivered in the Room of the Commissioners of Land Tax, in Aldermanbury\*, on Thursday, Oct. 5, 1820, at the First Meeting of the London Literary Society. By James Baldwin Brown, Esq. of the Inner Temple, Barrister at Law, and one of the Managers of the Society.*

[Printed at the request of the Society.]

MR. PRESIDENT, LADIES, AND GENTLEMEN,

IN acceding to the request of my brother managers, that I would deliver an address to you, on the first meeting of our new Society, I fear that I have rather consulted my own convenience than its interests. Yet, for having done so, I have no doubt but that I shall receive your pardon; since,—paradoxical as the assertion may appear,—I can assure you that this conduct originated in no selfish motive. Unavoidably called by the duties of my profession to long and repeated absences from the metropolis, and occupied when at home by some laborious engagements, the extent of whose demands upon my leisure may, in some measure, be estimated by many of you,—I would most thankfully have shrunk from every prominent situation amongst you, and mingled with the auditors before me, instead of standing in the place which I now occupy, though but too little competent to fulfil its duties. In the infancy of every institution, talents, however, may be put in active requisition, and even forced into the front and foreground of its proceedings, which, in the progressive developement of its latent energies, will gradually retire into their appropriate shade. Such, from circumstances tedious and needless to particularize, has been the case with the very humble abilities, and shreds and remnants of my time, which it is but a poor compliment to devote to your service, though it is the best expression that I am able to give to wishes for the prosperity of this institution, which would but be in the commencement of their operation, where the utmost exertion of all my faculties needs must terminate.

Ill would it become me to attempt to follow in the path of men eminent for their talents, and illustrious in the reputation which the display of those talents has won for them, in the

\* This room was very obligingly lent to the Society on this occasion, their own premises in the same house not being ready.



### 34 *Introductory Discourse at the London Literary Society.*

very able and extensive view which, on occasions somewhat similar to the present, they have taken of the progress of science and of literature; of its inseparable connexion with commercial prosperity; and its sure indication of the rise and fall of empires and of states. Roscoe; Butler; Brande; these are names too intimately associated in your minds with all that is calculated to delight and inform them: you are, I doubt not, too familiarly acquainted with the eloquent and appropriate addresses which they delivered at the foundation and opening of the London and the Liverpool Institutions for the Promotion of Science and the Arts, to require, at my hands, more than the passing, but inadequate expression of my admiration and respect for their talents and their characters.

At the mention of the first of these celebrated names, the advantages of personal acquaintance, the remembrance of unmerited kindnesses, augments my esteem for his talents and his worth; while it deepens the commiseration, which—in common, I am persuaded, with every lover of genius, and every friend to virtue,—I cannot but feel for his misfortunes. I will not,—I dare not attempt his eulogy, whilst the plaudits are yet ringing in my ears, so deservedly bestowed upon a brief yet most eloquent one, incidentally, but feelingly pronounced, in the theatre of that institution which owes its existence to his exertions; its stability to his counsels; its first attraction to his eloquence; by the admired author of the *Pleasures of Hope*; the judicious, the classical, and most elegant lecturer on Ancient and Modern Poetry, whom I am proud to call my friend. *Diu vixit, diu vivat*—long has he lived, long may he live, was the impressive close of this tribute from a genius of a very first order, to a mind of a kindred mould: and as I sat by the side of the veteran of literature, the man who has grown grey in the furtherance of every work of benevolence, every patriotic purpose, and saw the tear trembling in his eye at this honest expression of a stranger's praise; I could not but think, that in the midst of the vexations, and losses, and crosses of his life, this must have been one of the proudest moments of his existence. His fellow-townsmen did honour to their discernment and their gratitude, by the warmth with which this unexpected burst of admiration was received; but by how much would that honour have been increased, had they liberally come forward with a subscription from their superfluous wealth, to redeem from the hammer of the auctioneer,—to rescue from dispersion to the four winds of heaven, the invaluable collection of books and manuscripts which his taste

had formed in the days of his prosperity ; and which, now that adversity had come unexpectedly upon him, would have soothed his sorrows to repose, or deprived them of half their sting, when he recollected that the source of one of the greatest and purest of his earthly enjoyments, was the testimony of his townsmen's approbation ; the reward of his unwearied and successful services to promote the prosperity and improvement of Liverpool, now fast effacing the stigma which her deep embarkation in the horrid traffic in human blood had cast upon her, by the number and beauty of her public edifices, consecrated to the pursuits of science and the liberal arts, or to the relief of suffering humanity ; and effacing it chiefly through the stimulus imparted and kept in action by the mercantile biographer of the merchant-restorers of the arts—the progenitors of nobles and of kings. Nor would this liberality have gone, as in no case will it go, without its reward ; for now that the opportunity of profiting from it is passed by, it is no longer a secret that Mr. Roscoe always intended to bequeath a great part, if not the whole of his library, collected at the expense of some thousand pounds, to the Athenæum, a literary institution at Liverpool, which owes chiefly to him its establishment and success. To that institution he has, as I have been informed, already sent the few books which the delicacy of private friendship selected from the mass, as those on which their former possessor would set the highest value ; but which, when presented to him, he could not contemplate with pleasure, reminding him, as they must, of the hundreds and thousands of their companions, from whom they were separated for ever.

Placed by his merit and industry at the head of one branch of the profession to which I have the honour to belong, Mr. Butler, by the varied attainments of his mind, and the classical productions of his pen, has given a practical refutation of the absurd opinion, that the pursuits of what is commonly called polite literature are inconsistent with the attainment and display of profound legal learning. With what contempt, mingled with pity, must such a man, at once the ablest commentator on the most abstruse part of the Institutes of Coke, and the most elegant biographer of the amiable Fenelon, look down upon the Vandal boast of one of the present leaders of the English bar,—a man more distinguished for plodding than for genius, for the strength of his lungs than the force of his eloquence, that for many years past he has never opened any other than a law-book. Such men may become good hard *fagging* special pleaders, and me-

chanical lawyers; but neither as gentlemen or scholars, as advocates or judges; will they ever rank with the Hales, the Blackstones, the Mansfields, the Kameses of former times; nor with the Erskines, the Bayleys, the Romillys, the Currans, the Horners, or the Broughams of our own. They *may* for a while fill their bags with briefs, and their pockets with fees, but then—

Why then “ they’ll share the common lot,  
To die, be buried, and forgot.”

But not so with the name of Charles Butler; that shall live when the thousands of conveyances which he has drawn and settled shall have mouldered into dust. A conscientious adherent to the faith of his fathers,—a faith whose errors we may deplore, but whose professors we are neither warranted in persecuting nor proscribing—he is entitled to the praise of great candour, temper, and research, as a controversialist; and has the still higher merit of having on many occasions distinguished himself as the able, intrepid, and zealous advocate of those sacred and inalienable rights of conscience, with which no power, no prerogative, no statute, no law of mortal mould has a right to interfere.

On Mr. Brande what higher eulogium can be pronounced, than that he seems to be steadily and successfully treading in the steps of his predecessor and his friend; to whom chemical science is perhaps under deeper obligations than to any individual philosopher of this, or of any other age. With the Bacons, the Boyles, the Newtons of our country; her lights in science, the guides of her experimental philosophy, the gratitude of the present age will associate the name of Davy, as, if he proceeds as he has commenced his career, the age to come will connect that of Brande.

But besides the folly of the attempt to imitate men like these, without the advantages either of their talents, their age, or their experience, the narrow scale of this institution, compared with those which called these qualifications into exercise, induces me, as a course safer to myself and more likely to be advantageous to you, to confine my observations to points more directly bearing upon the immediate objects of our association.

To the most casual observer of passing events, moderately as he may be read in the history of those which *are past*, it must be evident that the ages in which we have lived have been, and that the one in which we are now living still is, marked by features differing materially from those of their predecessors.

Ask you the cause of these changes? I hesitate not for a moment to ascribe them to the increased facility which, of late years, has been given to the diffusion of knowledge amongst every class of society. Look we to the golden age of our English literature — such at least I must esteem it to have been — the last half of the seventeenth century, and amidst much of which an Englishman justly may be proud, there is much, very much, which an Englishman and a Christian must alike deplore. All, or nearly all, the productions of the master geniuses of those times, whether in poetry or prose, are either calculated exclusively for the perusal of the learned, or for the amusement and instruction of those who have been well educated, and have not a slight acquaintance at least with the literature of modern times. The brilliant but far-fetched flashes of wit; the laboured irony; the surfeit of classical allusion and illustration; the long-continued chain of metaphysical argument; the studied niceties of composition; these were the beauties, or supposed beauties, of the writers of this period, which placed their works far above the comprehension of the vulgar, for whom they disdained to write; and even of the middling classes of society, whom they held in little higher estimation. If proofs are wanted of this fact, let us refer to the *Hudibras* of Butler, a poem written avowedly to ridicule and to bring into disrepute popular opinions, which, however erroneous, had such force, and were so widely diffused, as to have overturned the throne, and annihilated for a while the established religion of the country; substituting in their stead a republican government, and a faith like Joseph's coat, of divers colours, and like it too, because its fringes at the least were dipped in blood; in which, could many of the visionaries of that period have had their will, the whole robe would have been completely dyed. The antidote to such a poison would, one should suppose, have been of easy and universal application; the satire of such a poem so poignant, yet so plain, that every one could comprehend and apply it. Yet what is the fact? After a century and a half of progressive improvement, there is not, perhaps, the man alive who could comprehend without a commentator one half the point of this, at once the most witty, and the most variously learned production of our country. The court; the professed wits; the learned men of the age might enjoy, or pretend to enjoy, works like this; but to minds of humbler mould, to men of less erudition, little was left but the ribaldry of the stage, whose outrages upon all morality, and decency, and decorum, were

indeed too plain to be misunderstood; too barefaced to be tolerated, but in an age which the frequent repetition of such disgraceful scenes had corrupted and depraved. One honourable name should, indeed, be excepted from this sweeping censure; that of Joseph Addison. But even his admirable lessons of morality and religion were not conveyed in a style or manner calculated to instruct, or to enlighten the great body of the people. To bend to this express object the noblest powers of the human mind; to descend from the height of intellectual greatness, to teach to the illiterate and the poor; and even to children and to babes, the first rudiments of learning; these were the nobler achievements reserved for the generations of which we form a part. Amidst much of the trash of the circulating library,—of the daily teeming licentiousness of the press, the assertion is not too bold, that one of the great characteristics of our modern literature is the consecration of the stores of learning,—not to a pompous display, or personal vanity; but to purposes of general utility, and the combination of amusement with improvement. To our times exclusively belongs the glorious praise of having extended the views of philanthropy beyond the limits of a city, to which a century since they were generally confined, to the whole mass of our population; and not of ours only, but of every region visited by the beams of the rising, or the last ray of the setting sun. To them we owe the noble project, fast hastening to its completion, of translating the oracles of God into every,—even the most barbarous and difficult, language of the globe: to them the devotion of wise and holy men to the proclamation of its truths to pagan sages, to gross idolaters, and to savage hordes—of more varied countries, of more differing tongues, than were the multitudes assembled,—than were the languages in which they were miraculously addressed, by the apostles on the day of Pentecost: to them, again, the establishment in every village of our own country,—in many a benighted spot of Europe, of Asia, of Africa, of America; of sabbath and day schools for the instruction of children and adults; so that, in a great portion of the world, to be without knowledge is now without excuse.

Nor is it on the character of our literature, nor on the extension of our Christian and social philanthropy alone, that this mighty change has passed; for, in spite of the rapid increase of crimes, the result, I would fain believe, of commercial depression and a consequent want of employment, its regenerating influence has affected our morals; and our

manners have altered, and are altering fast. In the days to which I have referred you, the wits and scholars who had gained a reputation and influence in the literary circles, occasionally met together, it is true, in their clubs and their coffee-houses; but it was rather to form their cabals; to serve their parties; to foment their jealousies; than to communicate that instruction which the one was too self-sufficient to receive from the other. It was here that Dryden, seated in his elbow-chair by the fire-side, first denounced to his little *coterie* of flatterers and of minor wits those anathemas on Shadwell and Shirley, which, clothed in the charms of his strong and vigorous poetry, have come down to our times, and will go down to the remotest ages, a monument at once of his talents, his spleen, his disappointment, and his wrongs. It was here that Pope assembled his party around him to denounce the fancied treachery of Addison; and that Addison, in return, pointed out to *his* adherents the vanity, the jealousy, and the littleness of Pope. It was here, in fact, that most of those dissensions originated, or from a spark were fanned into a flame, which the muck-worm industry of D'Israeli has rescued for a while from that oblivion in which they ought to have slumbered; and to which, it may safely be predicted, that in a few short years they will return. Nor was this the *worst* feature in these assemblies. It was not *always* that they presented "the feast of reason, and the flow of soul;" for if wine occasionally excited rational wit, its fumes but too often evaporated in the grossest obscenity. Such was the case when the dissipated Rochester, in a mad frolic, turned the nobleman into the mountebank; and Sedley Dorset, and some other "choice spirits" of the age, so grossly outraged all decorum in their revels, that they were very properly indicted for a nuisance, and taught on the floor of the King's Bench, by a heavy fine and imprisonment, that,—acknowledged as were their talents, their attainments, and their rank,—their indulgence in habits of inebriation had reduced them to the level of grosser minds; and proved, in their case as in others, the truth of the old adage, that "want of decency is want of sense." Among the tavern wits, (and the professed authors of those days were all such,) to whom he was introduced in the outset of his chequered career, the unfortunate Savage imbibed his propensities to drunkenness: and in their society his temporary patron, Steele, formed and indulged that turn for dissipation and extravagance, which often rendered him guilty of meanness, and always kept him poor. From some such scene, the

hapless author of "the Wanderer" rushed in all the fury of liquor to dip his hands in blood, owing his forfeited life to the clemency of his sovereign, which, horrible to say, the unnatural cruelty of his mother vainly strove to divert, that she might add to her dreadful load of guilt the all but inexpressible crime of becoming the murderer of her child. It is needless to add, that from whatever instruction was to be gathered at the dinner-table of a tavern, or communicated over the bottle, females were entirely excluded; and that to their improvement little or no attention was, at this time, paid. Could they patch, and paint, and flirt a fan; played they at ombre and picquet; were they perpetually blazing in their hoops, their feathers, and their fardingales, at the theatre and in the ball-room; did they but lend an attentive and delighted ear to the gross adulation and pretty flirtations of their admirers and their beaux, who never addressed them but as goddesses, or compared their eyes to any object inferior to meridian suns or brilliant stars,—whilst their whole forms were so bewitching and so ethereal, that Cupid was constantly mistaking them for his mother, or despoiled by them of his bows, his arrows, his quivers, and his heart;—had they but these, they possessed all the accomplishments that could be required for leaders in the world of fashion and of wit. Some few bold and daring spirits broke, it is true, the barrier drawn around them, by the pride, the selfishness, or the craft of man; and strove, but too successfully, to rival him in the fashionable literature of the age. Hence, to their disgrace be it spoken, we have female authors of that period, who composed for the stage some of the most licentious pieces that ever were produced upon its boards, to contaminate the public morals, and to teach their sex to be whatever they should not be; to love whatever they should not love; to do precisely that which they should leave undone. But who, on the other hand, can select from the little band of its female literati a solitary name untainted by the vices of its owner, or the impurities of her pen? Who can point us to one authoress of the seventeenth century, whose writings had a general tendency to the correction of its depraved morals, or the instruction of its rising generation? They had *no* Mores, they had *no* Barbaulds, they had *no* Hamiltons, *no* Edgeworths, *no* Taylors, *no* Bruntons, when Centlivre, Behn, or Corinna wrote.

But even on this unpromising soil the good seed was scattered, which after many days brought forth much fruit. It was at this period that the Royal Society was founded,

setting to our country, if I mistake not, the first example of an association of her learned men for the purposes of mutual edification, and the diffusal of general information. Its views, however, were, and still are, limited to objects of a purely scientific nature, which, important as they may be in themselves or their results, are not of general interest to the great mass of the community; and though others gradually succeeded, more extended in their objects, and more popular in their form, I have neither inclination nor time to trace their history or their succession. The first of these societies had existed at the least for a century, ere the very useful plan of communicating instruction through the medium of public lectures was brought into any thing like a general use; though of late years it has been advantageously extended to every department of science, and every branch of polite literature. A much longer period had elapsed before associations were formed for the purpose of discussing questions likely to convey instruction and amusement to their members, and the auditors admitted at their meetings, which were soon thrown open to both sexes. For a while they answered the purposes of their institution; but rising into notice about the period of the French Revolution, they but too readily became the dangerous organ of spreading widely abroad its pestilential doctrines. The title of kings to reign; the majesty of the people; the rights of man, were discussed and decided by beardless orators, and by auditors of all sorts and sizes, who purchased at once the right and the ability to determine these weighty points for sixpence or a shilling, on the week day; whilst hoary atheists, and sprigs of infidelity, disposed of the Bible, the Devil, a future state, the power and the prerogatives, if not the very being of a God, with as little difficulty, and at the same cheap rate, on the evening of those days set apart, by his express authority, for the peculiar service of the Most High. When the fomenters of anarchy in the state; when the enemies of that faith, on which alike rests the security of civil society here, and the hopes of individual happiness hereafter, proceeded from words to deeds, the corrective and protective hand of the legislature was interposed, to put the societies, in which their principles were first promulgated, under a restriction, which, whilst it guarded against their abuse, in nowise diminished their real utility. Speedily, however, did that restriction reduce their numbers and their attractions; until, within a few years after the bill for their regulation had passed into a law, they had retired into privacy, or dwindled into utter insignificance.



## 42 *Introductory Discourse at the London Literary Society.*

When the danger had passed by, and those who sought to wreck the constitution of their country and the best interests of the world, were wrecked themselves in the storm which they had raised, debating societies, under the classical name of Forums—though never sure was classical term more grossly misapplied—revived; but not in their former strength, and little purified by the ordeal they had passed through. Evil men arose, and evil times returned again; they became once more the fruitful hotbeds of sedition and of impiety, and again were they suppressed by a legislative authority, whose restraints are not yet removed. Others, meanwhile, of a more respectable class arose; and profiting by the errors, or, more correctly speaking, the abuses of their predecessors, very prudently excluded from their discussions, as we do from ours, political and theological topics; and thus avoided every question that could lead to a violation of the law, or had a tendency to disturb the peace of society. One of the most respectable, and for a long time the most flourishing of these institutions, set, I believe, the commendable example of combining the advantages of lecturing with those of free discussion and more familiar conversation. For five years I took a very active part in its proceedings, and at once derived pleasure and profit from its meetings. Its friends (and none were warmer or more sanguine than myself) were delighting themselves with its prosperity, far exceeding their expectations, yet promising much of further success, and more extended usefulness: princes (alas! that one of them is no more!) were its nursing fathers; nobles and senators were among its members, and occasionally attended at its meetings; in the number of its officers and lecturers were men of acknowledged talent, ranking high in the literary world; its funds were increasing; a library was forming; the first volume of its transactions was already in the press; when a schism unfortunately arose;—I say not how occasioned, for I believe there were faults on both sides;—its royal patrons resigned their offices; and those to whom it was chiefly indebted for its establishment, and for rendering it what it was, withdrew in a body, unwilling to witness what it would be. It is now, if I am not greatly misinformed, (for I have had no knowledge of its proceedings for these four years past,) no longer in existence; and the Philosophical Society of London is numbered with the things that have been, but that are passed away. We rise not, however, on its ruins; I rejoice not at its misfortunes: yet let us endeavour to learn wisdom from its errors, that we also may avoid its fate.

Particular allusion is made to this society because, in its objects and regulations, it more nearly approximated to our own than any other with which I am acquainted; and I am therefore desirous, from my experience in its concerns, to suggest a few cautionary observations to your serious consideration. Mutual improvement, let it never be forgotten, is the great end of our association; not the gratification of personal vanity, still less the ebullitions of personal pique. Keep we this steadily in view, as the undeviating rule of our conduct, and our existence, our respectability, our utility, is secure; but if we depart from it, in proportion to the frequency and the extent of those departures will these,—the objects, I trust, of all our wishes, be immediately endangered, and eventually destroyed.

The means of attaining our ends are those of Lectures, Debates, and Conversations. On the first of these I shall trouble you with very few remarks; and those which I do venture to throw out, will rather be confined to the discussions to which some of those lectures will be submitted, than to the lectures themselves. In *these* let me entreat you; in judging, too, of the merit of a lecture not discussed, let me recommend you always to attend to matter in preference to manner. Criticise not the language of the lecturer; weigh not in nice balances his sentences, his words, his actions, and his voice—while there is aught in the substance of his address that can afford you instruction, or even contribute to your rational amusement. Remember that those who may succeed me in this place are not *paid* for contributing to your gratification; but that they voluntarily consecrate to your service a portion of the talents with which they may be endowed, and of that leisure on which they, in all probability, have far more important and pressing demands than you have upon yours. The very circumstances, therefore, of their appearance before you, ought to bespeak in their favour all your indulgence, and not to array against them the severity of your criticism, or the acuteness of your wit. The submission of their lectures to your remarks is also, be it remembered, entirely an act of their choice, not a requisition of your laws. They will do this in all the candour of honourable and ingenuous minds, that their opinions may be subjected to the test of free, fair, and full inquiry; that their errors may be corrected, and their views enlarged; not that their motives may be questioned, their manner ridiculed, or their feelings wounded by splenetic criticisms, aimed not at the matter but the man. Mistake

#### 44 *Introductory Discourse at the London Literary Society.*

me not, however, in supposing that I suspect any of you of a disposition to indulge this bitter spirit. Strangers as most of you are to me, I hope—I yet confidently expect of you better,—much better things. Such things yet have been, and therefore may be again; and I take shame to myself, that though never doomed to feel their sting, I did, in my earlier and inexperienced days, and I fear too upon more occasions than one, pursue the uncharitable and unwarrantable course which my maturer judgment induces me unequivocally to condemn. Experience reads her lessons in vain, if they induce us not to correct our faults; and they will have but a thorny path to tread through life, who never profit by any experience than their own.

The subject of Debates is, I confess, one which I approach with reluctance and hesitation, fully conscious at once of the difficulty and the delicacy of the task which I have imposed upon myself, of endeavouring to separate their use from their abuse. Perhaps, indeed, somewhat of nervous irritability; perhaps a slight degree of painful association, mingles with the dislike which I entertain for regular debates and professed debaters. If this is the case, it originated in a circumstance which, with your permission, I will narrate, as an introduction to my remarks. Whilst engaged in the preparatory studies of my profession, I happened, in a mixed company, chiefly of strangers, to attract the particular attention of a little insignificant looking being—though that, you will say, and I readily admit, he could not help—who seemed on the best possible terms with himself. Having previously learnt that I was educating for the bar, he very abruptly expressed his astonishment that I did not frequent the forums, then at the height of their renovated fame. To this appeal, my reply in substance was, that I feared it would do any thing but forward my professional views, to have it reported of me, that I had been a speaker at shilling debating societies, which, in order to fill their rooms, had recourse to such contemptible expedients as the announcing, week after week, on their placards, stuck upon every wall, that the celebrated young orator, and Miss Dolly Bull, were expected to take a part in the debate. Imagine if you can, I pray you, my surprise—picture to yourselves, if possible, my utter dismay—when the little gentleman, raising himself erect from a very low bow, exclaimed, in a most theatrical tone, “Not so contemptible, sir, as you may imagine; for the young orator has the honour to stand before you.” From my youth upwards, I have, I believe, been much more

expert at getting into difficulties, than dexterous at getting out of them; and after stammering a sort of apology for my ignorance, I should, to use a favourite expression of the French, have been covered with confusion,—for the attention of the whole company was directed to us—but for the kind interference of the ladies, always ready to succour the unfortunate, who diverted the conversation to some other subject. Curiosity afterwards led me to inquire a little into the history and attainments of this modern Demosthenes; and I learnt that he was the son of an honest and industrious tradesman, who, spurning at the counter and the counting-house, felt a spirit of ambition stirring within him, which prompted him

—“ in spite

Of nature and his stars to write;”

nay, what was still worse, with every disadvantage of figure, voice, address, and education, persuaded him that he was born to be an orator; and, incompatible as are the two pursuits, to give to the drama another Shakespeare, and to the bar a mighty advocate, who should combine in himself all the varied excellencies of an Erskine, a Curran, a Garioch, and a Gibbs. He accordingly re-murdered Alfred, already twice slain in the huge epics of Blackmore and Pye; wrote many a tragedy, tragi-comedy, comedy, opera, and farce, which never found their way beyond the desk of the manager; and actually printed a squib or two on the passing events of the day, which few people read, and no one could understand. The end of this young man's public career, like that of poor Elkanah Settle, reduced to hiss in his own dragon, accorded better with his abilities than his pretensions; for the last I heard of him was as one of the leaders and marshallers of what is commonly called the O. P. row. His melancholy fate,—for he died, I believe, the martyr of extravagant expectations and overweening self-love,—will read to you a more impressive lesson on the evils of debating societies, not placed under proper regulation, than any theoretical admonitions that I could give. His brain seemed, indeed, to be turned by the injudicious applauses of a mixed multitude, whose judgment of eloquence most generally is, that he who speaks loudest,—he who has most gesticulation, with the least gracefulness, speaks the best; and he had not sense enough to distinguish between those who made him their laughing-stock, and those who used him as a convenient tool. His example, and I could add others, though not so striking, yet very pertinent, will, I hope,

induce every one who hears me to refrain, with the greatest care, from cultivating that style of speaking, or rather of spouting, which an ingenious friend of mine once facetiously characterized as full of nothing but clap-traps; and to beware of the first approaches of that vain-glorious disposition, which prompts us rather to seek applause, than to produce conviction. Nothing that I have said, nothing that I shall say, must, however, be construed into a condemnation of the practice of public speaking, or even of such a preparation for it as shall not unduly interfere with other, and, to most of us, more important pursuits. In days like these, when the magic breath of eloquence fans the flame that burns, and that will burn for ever, on the consecrated altar of charity; when persuasion, when exhortation, when excitation are needed, in all their resistless force, to stir up men to perseverance and increased exertion in those works of benevolence — those labours of love, whose motto, as is their end, might well be the choral song of the angels, “Glory to God in the highest, on earth peace, good will to men;” whoever possesses the talent, should cultivate it; and every one that has cultivated, should employ it. For its formation, for its cultivation, for its improvement, no better schools could be presented than societies like this. Here the young man who has already chosen a profession for which a readiness at public speaking is an essential requisite, and the charms of eloquence the surest earnest of ultimate success, may overcome his trepidation, acquire confidence, and gain experience; so that the field of early exertion, which avowedly formed a Curran for the Irish, may form some future Erskine for the English bar. Here, too, those who are not likely to move in so public a sphere, may attain that habit of delivering their sentiments upon all occasions with ease and perspicuity; that genuine and native eloquence which is the offspring of feeling — not the foster child of art; and which, in utility and solid reputation, will leave far, very far behind it, the preposterous flights of a more modern, but most vitiated school; a school imported, I rejoice to say, and not indigenous in our isle, though it has met with too favourable a reception there. The wreath of eloquence self-planted on its brow is, nevertheless, but a garland of gaudy yet fading flowers, gathered indiscriminately, and without judgment, from the hot-house, the garden, and the hedge: as you gaze on it, it is withering; ere you can have formed an estimate of its beauties and defects, it has withered quite away. From the disciples of this school there is danger, from those of the other

there will be none, of exciting a dissatisfaction with their present lot, a panting after distinction without counting the cost or the hazard of attaining it, which has already crowded to excess the ranks of every profession, in which hard indeed is not only the race for fame, but, without some independent fortune, the very struggle for a competent existence.

Our Conversations call neither for explanation nor caution. They will, we flatter ourselves, be useful in preparing the less experienced and more timid of our members for the formidable task, to a young speaker, of opening, or taking a part in our formal and regular debates ; which, though (perhaps inadvertently,) described by this name in our laws, will always, I trust, preserve the character, as on a revision of our regulations, it may be desirable that they should assume the epithet of discussions. In these more social parties every member will, of course, have the right and the opportunity of delivering his sentiments, without throwing them into the form of a set speech ; and by a single hint, or short sentence ; a doubt thrown out ; a query proposed, may contribute as essentially to the amusement and instruction of the evening, as he who takes the most prominent part in the conversation, which will always be commenced by some gentleman who stands pledged to your managers to take that office upon himself.

The presence of ladies, to grace the first meeting of our infant Society, will not permit me to pass over in silence, or even with an incidental allusion, the pleasure and the advantages which we may hope to derive from their attendance. Deeply deploring as I do, in common with many better and wiser men, the imprudent and useless agitation of the absurd question of the equality of the sexes ; and deploring it, because I am convinced that it is not capable of receiving either a negative or an affirmative solution in the shape in which it is generally propounded ; believe me, my fair auditors, I rejoice, and always shall rejoice, to see you here : yet bear with me, whilst I add,—and not the less sincerely, in that the laws of our institution alike forbid your assuming the chair of the president ; standing at the desk of the lecturer ; or deranging the sweet tone of your voices, and the happy expression of your countenances, in the sharp re- criminations and stormy contests of the debate. In my view of the subject, and I am satisfied that it is not my view alone, these are not precisely the scenes for which you were formed, nor exactly those which are calculated to exhibit to the best advantage the peculiar excellencies of the female

character. They are, in my estimation at least, too public for your retiring virtues; though I am aware that this is rather an old-fashioned opinion, and rumours have reached my ears of its having grown out of date and practice, even amongst some of your own sex. "A word to the wise," says the old adage, "is enough;" and I pass from this subject, very briefly to glance at the advantages which we hope to derive from your presence among us. That presence will, we trust, be a most effectual check on any thing like violence in our debates, whilst it gives animation and energy to our speakers: it will, we doubt not, also infuse into our lectures an elegance of language, in which, when addressed to mere students, the elementary precepts of science are not always clothed. Thus will it operate beneficially on us, and we flatter ourselves that it will not be without its utility to you. We may perhaps be enabled, occasionally, to add to your stock of knowledge, and to direct the inquiries of your active minds into proper channels. If we do so, the benefits conferred will descend in double blessings upon our own heads; for it is impossible to exalt the female character, it is impossible to add to the stores of useful knowledge in the female mind, without largely augmenting that dearest and most abundant source of earthly felicity, on which,—in the hours of his leisure; at times when the hand is weary, the head confused with labour, and the whole heart is sick; in the day of his adversity; the decline of life; and, in fact, at every moment of his extremity and his need, man may the most largely and most securely draw for all the comfort, the consolation, and the repose which this world can give, and which the hand of God alone can take away\*.

To you, my brother managers, in conclusion, I would turn, to remind you,—and in so doing I would deeply impress it upon myself,—that on you, on me, as far as my talents and leisure will permit, much of responsibility, and, at the commencement of our proceedings, much of labour and exertion, needs must rest. Let us set ourselves, therefore, cheerfully and resolutely to the task; and as the liberality and the confidence of our constituents have endowed us with ample discretionary powers, let us beware how we abuse them. On us it depends, in an especial manner, to keep this society respectable, by taking care that no person of an equivocal

\* This section is printed as it was written for delivery, circumstances having arisen at the meeting which induced the omission of the greater part of it, and the substitution of other remarks of a less general nature.

character; no one likely to disturb without a cause the harmony of its proceedings, shall find admittance here. Exert we, therefore, all our circumspection upon this point, that we never may have occasion to resort to the ungracious proceeding of expulsion; though the constitution of our society has—most wisely, my experience induces me to say,—lodged this last resource in the hands of us, its executive, rather than in the body at large.

I have your permission to submit to the present meeting a matter of regulation, which, had not my unavoidable absence from town at the formation of our laws, prevented my directing your attention to it earlier, would not, I flatter myself, have now stood in need of correction. Of that permission I gladly avail myself, in calling your attention, Gentlemen, members of this Society, to that section of your laws which enacts, "That the opinion of the meeting shall be always taken by show of hands at the end of a debate, as to the subject of discussion." This regulation has, I fear, been inadvertently adopted without consideration; and I am now authorized to inform you, that in the unanimous opinion of your managers, upon maturer deliberation, it is one better honoured in the breach than the observance. If you require me to state the reasons for this conclusion, they are briefly these. This course is so precisely that of debating societies of the very lowest description, and it has been productive there of such tumultuous and disgraceful scenes, that were it but to avoid the very appearance of evil, no respectable institution ever should follow, as none with which I am acquainted ever has followed their example. They have suffered, and are still suffering, enough,—however unjustly,—in the public estimation, from having, and having inevitably, other features common to all societies whose object is the discussion of questions of any kind. Where ladies form a part of the audience, this course is also doubly objectionable: in all cases it tends to substitute an acrimonious strife for victory for a cool investigation of truth; and is, moreover, utterly without a use to recommend it. Under these circumstances, unwilling to assume to ourselves a dispensing power, which changed the line of succession to the crown of these realms, and lost the Stuart family a throne; we can only most earnestly recommend you never to call for the execution of this law, as, until you do, we shall, with your permission, suffer it to lie dormant, in the hope that ere long it will be repealed.

It only remains now, Mr. President, Ladies, and Gentle-



men, that I should thank you most cordially for the flattering attention with which you have honoured the delivery of this imperfect address; and that I should solicit you to excuse its numerous faults, and to give me credit for the sincerity of the wish, that I had been able to present you with something more worthy your acceptance, and the occasion which has called me before you. Such as it has been, it is the cheerful and free-will offering of one who ardently wishes the most brilliant success to an Institution, which has, he trusts, this night commenced, in much weakness, a career in which at every meeting it will gather strength. Before the next he will be separated from you more than 200 miles; but, as he returns in the evening from the fatigues of the court, he will most earnestly wish that he could recruit himself with the rational entertainment which he doubts not that you will then enjoy. For your permanent prosperity; for your ultimate success, his wish would be that of the patriotic Venetian for his country, *Esto perpetua* — may it flourish for ever: — but remembering that perpetuity belongs not to empires or to states; that it is not a characteristic of aught that bears the frail and perishable impress of mortality, he would rather say, may this Society flourish and increase so long as it answers the purposes of its institution; and forms a link in the great chain of religious, moral, and intellectual improvement, which is fast renovating, and, with the blessing of the Most High, shall renovate the world.

---

*Journal of a Tour into the Interior of Sumatra*, by Sir Thomas Stamford Raffles, Knt., F.R.S., F.A.S., Lieutenant-Governor of Bencoolen, &c. &c. &c.

At Sea, 10th September, 1818.

On my arrival at Padang, I found that, notwithstanding the previous instructions I had given, no arrangement whatever had been made in facilitating the proposed journey into the interior. Here, as in a former instance at Manna, when I proposed proceeding to Passumah, the chief authority had taken upon himself, on the advice of the good folks of the place, to consider such an excursion as altogether impracticable; and to conclude that, on my arrival, I should myself be of the same opinion. I had, therefore, to summon the most intelligent European and native inhabitants, and to inform them of my determination. At first, all was difficulty and impossibility: besides physical obstructions, the whole

of the interior was represented to be under the sway of Twanku Patamaa, a remorseless fanatic, who would undoubtedly cut me off without mercy or consideration: but when they found me positive, these difficulties and impossibilities gradually vanished; distances were estimated, and a route projected. Letters were immediately sent off to the different chiefs in the interior, informing them of my approach; and in three days every thing was ready for the journey.

Our first object was to send forward the baggage and provisions. This party, which consisted of about 200 coolies, or porters, each man carrying his separate load, 50 military, as an escort, and all our personal servants, left Padang on the afternoon of the 14th July, by beat of drum; forming a most ridiculous cavalcade, the interest of which was much heightened by the appearance of my friend, Dr. Horsfield, who was borne along upon the shoulders of four of the party, in order that, in preceding us, he might gain time for botanizing.

Thursday the 16th, at day-light, was fixed for our departure; but the rain, during the whole of the night, had been violent and incessant, and continued to fall so heavily, that no one could move out of the house till after ten o'clock: the clouds then broke, and the native chiefs, who were to accompany us, arrived: one and all declared the impossibility of our proceeding on that day; such had been the quantity and violence of the rain, that the river of Padang had overflowed its banks; the bazar, or native town, was three feet under water; all communication with the country was cut off. But, as the weather cleared up by noon, and every thing had been arranged for departing, we were not inclined to be disappointed. At half-past twelve, therefore, we left the residency, under a salute from the fort, accompanied by the native chief of the place, two princes of Manaakabow, the principal native merchants, and about 300 followers.

For the first part of the road we proceeded on horseback, but were soon obliged to dismount. We had scarcely passed the bazar of Padang, when we had to swim our horses across a rapid stream; and, in the course of three hours, we had successively to cross at least twenty streams of the same kind. Over some we were carried in small canoes, over others we were borne on men's backs, and through some we boldly waded, for it was not possible to think of remaining free from wet: at length we struck across the country to the northward, over a fine plain of rice fields, which, fortunately

for us, were not in a state of cultivation: We had hardly got over our difficulties in crossing the numerous rivulets, when a heavy shower drenched us completely; and as there was every prospect of a wet night, we thought it best to look out for shelter; and accordingly, at half-past four, put up in the village of Campong Bara, where we remained housed for the night. We at first expected to have reached Limon Manis, a small village at the foot of the mountains; but the rain coming on, we were content to satisfy ourselves with having got thus far, and accomplished the great object of breaking ground. Although we had been four hours on the road, we did not estimate our distance from Padang, in a direct line, at more than six miles. The country through which we had passed was populous, and generally well cultivated; many herds of cattle and buffaloes straying near the road; an appearance of plenty and content throughout; the villages seeming to occupy a considerable extent, and to include orchards and plantations of various kinds. I notice these appearances, because they are not to be found within the same distance of Bencoolen.

Just before reaching this village, I received an express from Dr. Horsfield, which, on account of its encouraging tenor, I shall transcribe:—

“ My dear Sir,

“ Your servants, Corvington and Siamee, have just arrived at Gedong Beo, with a report that one of the coolies was carried away by the stream, in attempting to cross the river: we have had continued rain for twenty-four hours, by which the rivers are all greatly swelled. Corvington thinks it impossible that Lady Raffles can pursue the route: as for myself, I came in just before the rain. I must inform you that there are many difficult passages; I should not, however, despair of your progress, as far as relates to yourself; but as for Lady Raffles, I almost doubt whether in favourable weather she could come on, as in many places a lady cannot be carried: if it rains, doubtless communication is stopped. The road passes through the bed of a stream which rapidly swells after rains; and if the rains continue, the natives are positively of opinion that the progress forwards or backwards is impeded. I do not wish to discourage you in the attempt, but it is my duty to inform you of what your servants have communicated to me, with a request to make it known to you as early as possible.

“ Yours, &c.

THOS. HORSFIELD.”

"P. S. The further route towards Tegà Blas is reckoned worse than that hitherto passed by far; and large packages, as tables, &c. cannot be transported."

Wednesday night.—This letter was poor comfort, considering that it continued to rain during the whole of the night.

Friday 17th.—As the sun rose the clouds dispersed; and fully determined to overcome every obstacle, we started from Campong Bara at seven. At half-past eight we reached Limon Manis: about two miles from thence, entered the forests; and, at half-past eleven, overtook Dr. Horsfield, and the advanced party, at the Gedong Beo, or toll post of Ayer Maluntang, where we halted for the night. The first miracle wrought was the re-appearance of the coolie who was reported to have been lost. This poor fellow had truly enough been carried away by the flood; but having had the good sense to lay hold of the branch of a tree which overhung the river, he afterwards regained the rocks. Our route from Campong Bara to Limon Manis, and for about a mile beyond it, lay over a rich plain of rice fields, alternately rising above each other, till we brought the top of the Padang hill on a line with the horizon; the soil extremely rich, and the country intersected by numerous streams; every indication of an extensive and industrious population; sheds, or *warongs*, as they are termed in Java, erected for the accommodation of travellers at convenient distances; and, here and there, the vestige of a road once passable for wheel carriages. The environs of Limon Manis present many beautiful and commanding situations for the residence of Europeans; and should Padang come permanently under the English flag, they would doubtless be immediately resorted to. The village itself is elevated above the sea about 400 feet. This is called the Pau country, in which an interesting ceremony is understood to attend the annual inundation of the rice fields, by opening the embankments of the principal river. Limon Manis is a long straggling village, or rather plantation, on the romantic banks of a rapid river, which discharges itself into the sea at Ujung Karang, and up the stream of which our further course lay. Here, as well as in several villages we had passed, we observed a considerable quantity of coffee growing under the shade of the large fruit trees, and contiguous to the houses. Our arrival was welcomed by the beating of the great drum, or *tabu*, which has a place in every large village. This drum is peculiar: it is formed of

the trunk of a large tree, at least twenty feet long, hollowed out, and suspended on a wooden frame, lying horizontally under an attap shed. One end only is covered with parchment.

As the nature of our road, after entering the forest, has already been described in Dr. H.'s letter, it will be only necessary to observe, that the violence of the current having abated, we found the route passable. The ascent was very moderate, but many passages along the sides of slippery rocks were very unsafe. We had frequently to wade across the stream, and continually to leap, like a flock of goats, from rock to rock. The native traders secure their loads in a peculiar manner, by lashing them fast to a small frame or stand, which is placed on the shoulder, and kept steady by being held with one hand while the leap is made.

The bed of the river afforded a fine opportunity for collecting specimens of minerals: those we observed were principally of volcanic origin. Dr. Horsfield noticed several plants entirely new to him. Our course from Limon Manis was about E. N. E., and our estimated distance from Campong Bara, 16 miles. The barometer at the toll post where we slept, was  $28^{\circ} 55'$ : the thermometer in the morning  $72^{\circ}$ ; at three P. M.,  $75^{\circ}$ ; in the evening, at  $69^{\circ}$ ; our estimated height above the level of the sea, 1,500 feet.

I shall not speak of the nature of the accommodation we found at this and the other toll posts, further than by observing, that they generally consist of one or more large sheds for the accommodation of native traders and travellers, who pay a small sum for the night. Sometimes we had a small division of the shed to ourselves; at others, we had not even this accommodation. When it rained, our whole party, consisting of not less than 300, was sometimes collected under one shed alone.

Saturday, 18th. — Having accomplished our journey thus far with less difficulty than we were at first prepared for, we set out this morning at half-past seven, in high spirits; but before we came to our resting place at night, they were pretty well exhausted; for, in consequence of some misapprehension in the party that preceded us, we had to walk nearly twice the distance we had calculated on, and this over the most fatiguing road, with little or nothing to eat or drink. From the place where we had slept, our course continued up the bed of the river; but the ascent was much steeper, and the road more difficult than on the preceding day. Rocks piled on rocks in sublime confusion, roaring

cataracts, and slippery precipices, were now to be surmounted. Nothing could be more romantic and wild than the course we had to pass; and ere we had reached the small station of Palo Chepada, about noon, we were completely wearied out. At this place we had directed that a small hut should be erected, where we might pass the night; but, to our mortification, we found that the party who had received these orders had proceeded further on, and left us to follow them to a more convenient resting place, said to be distant about five hours' walk. It was too late to remedy the evil; or even had we been able to keep out the rain, which now began to fall, we could not have remained:—not only our bedding and clothes, but the cook, with all our eatables and drinkables, had also gone a-head. We were therefore compelled to follow; and after resting about an hour, we again set out. From this place we quitted the bed of the river, and ascended an extremely steep mountain, (Gunung Kingia,) the summit of which we reached with great difficulty at twenty minutes past four. Here the thermometer was 63°; the weather close and rainy; estimated height by the barometer 5,200 feet; vegetation stunted, and the trees covered with moss. From the summit, our descent to the eastward was more gradual, but for the first hour principally through a very narrow channel of about two feet wide, and sometimes four or five feet deep, apparently cut as a pathway, but more calculated for a water course, which, in fact, it had become, the water being in most places more than ankle deep. We continued descending till dark, when it was with danger we could grope our way for a few yards. The night was extremely dark. We were in the centre of a deep forest, through which the twinkling of a star could not be seen: on each side of us were steep precipices, of several hundred feet. We had no one with us who knew the road; it was not possible to distinguish it either by sight or touch; and in this miserable plight, without any thing to eat or drink, (for we thought with Sancho, that this was the worst part of the affair,) and not knowing how far we had to go,—about seven it began to rain pretty heavily. We then fired two or three guns, in the hope that the party a-head would hear us, and sent off the boldest of our followers in search of a light. During the next hour we were continually tantalized by the appearance of lights, which receded soon after they had approached, and proved to be only the evanescent glare of the fire-fly. At last a steady light was seen at some distance, through the depth of the forest; a distant halloo

answered our call, and we were soon relieved from our anxiety. With this assistance we reached our destination at half past eight; but many of our party did not arrive till midnight; and several, giving way to despair, passed the night in the forest.

Between the toll post we had left and Palo Chepada, we suddenly came down upon a small valley, about a mile in length, clear of forest, and covered with grass alone; along which, a beautiful stream meandered on a fine bed of pebbles. This was represented to us to have been, but a few years since, the bed of a lake, one of the banks of which gave way during an earthquake. Every appearance corroborated the story. Our abode for the night was in a detached hill, Bâkit Batu, at the verge of the forest, the Gedong Beo, or toll post, a wretched shed, wherein people of all ranks were indiscriminately accommodated; but in which we found as substantial comfort as we could have desired in a palace. Our distance, during this day of fatigue, we estimated at not less than 20 miles; but we all agreed that we could have walked double that distance on level ground and good road with less labour.

From an opening in the forest, about five P. M. we had our first view of Gunung Berapi, the western peak emitting a volume of smoke, and bearing N. by W. The estimated height of Bâkit Batu, by barometer, is 3,500 feet. The thermometer, at daylight, 65. The toll post here is under Gauting Cheré, one of the Tegà Blas Cotas, and seems to be regulated on the same principle as that of Ayer Mauntang, under Limon Manis: each traveller pays a certain sum, according to the goods he carries; if cloths, iron, or gold, a wang; if sirie, or other inferior articles, a satli, or half wang. They are well adapted for the general object intended, and afford evidence of the extent of the traffic carried on. We met several parties of traders crossing the country towards Padang.

19th.—As we had now entered the limits of the Tegà Blas country, our further progress depended upon the good will of the chiefs, who are here entirely independent of the European authority. It was intimated to us, that we should arrive at Solo Selaya, the intended termination of our present day's journey, by eleven or twelve o'clock; and as we had scarcely recovered from the last day's fatigue, we resolved to breakfast before we moved. While partaking of this meal, several of the chiefs of the Tegà Blas country were announced, and a party, who stated themselves to be the representatives of

two-thirds of that country, was introduced. After the usual compliments, they proceeded to the business of their visit; and being informed of my wish to proceed without delay, very quietly stated that they had already taken the subject into consideration, that they had been discussing it since daylight, and had at last come to the resolution, that as they were only two-thirds of the chiefs, and the other third had not arrived, they would come to no decision at all; but proposed, as an accommodation, that I should remain where I was for three days; after which, a final decision should be immediately passed. This proposition I, of course, treated very lightly, and in few words intimated my determination to proceed as soon as breakfast should be over. While the chiefs were deliberating upon what answer they should make, the arrival of the remaining third was announced; and the conference broke up, in order that a general consultation might be held. As soon as breakfast was over, I went out to see what was going on. The chiefs, after sitting down in a circle, and debating for about an hour, rose, and the parties dispersed, in order that the newly arrived chiefs might think on the subject by themselves, and advise with their followers. They accordingly adjourned to an opposite hill, on which several hundred people had collected. Here they continued in conference till ten o'clock; when, finding there was no chance of a speedy termination, I ordered my party to be in readiness to move. We were no sooner in motion, than the chiefs again assembled in council, and it was requested that I would wait ten minutes longer. Wanting patience to do this, and determined at once to break through this tedious delay, to which it was to be feared we should become subjected in passing the boundary of every petty state, I walked into the midst of the circle, and demanded that they should say in one word what was required; on which the most respectable man among them answered, *Sa tali sa paw*; that is to say, twenty dollars. The money was immediately tendered; we shook hands; the utmost cordiality and good understanding instantly prevailed; and we were permitted to proceed without further hesitation.

It was now between ten and eleven o'clock. Our course on the descent lay partly over several cleared hills, cultivated with coffee, indigo, &c. In about an hour after starting, the scene opened, and we had the gratifying view of the Tegà Blas country; an extensive and highly cultivated plain, bounded to the south by the noble mountain of Talang.

After descending the hills and reaching the plain, our



course lay entirely along the narrow ridges or embankments raised between the rice fields, until we reached the market-place, distinguished by several large waringin or banyan trees. Here we halted, and partook of several kinds of fruits that were presented to us. In our way from Bâkit Batu to this place, our party had been strengthened, until it amounted to some thousands; the people of the country being collected at the different eminences near which we passed. They welcomed us, as they joined the throng, by the most discordant howls and cheers that can well be conceived. Arrived at the market, they formed an extensive circle several deep, the front row squatting: nearly the whole were armed with spears; and among them were some women. One old woman made herself very conspicuous by her attentions; and when a little alarm was shown by Lady R., on account of the violence of the howling and cheering, she was the first to assure us no harm was meant—it was only the way of the hill people, who took this mode to show their delight, and how happy they were to see us. On the whole, I cannot well conceive any thing more savage than the manners of this noisy party, from the time the chiefs joined us until we left the market-place. It was evident that they wished to give us an hospitable reception; and this, like charity, must cover a multitude of sins. I will only add, that before they suffered us to proceed beyond the market-place, a new consultation was held, which lasted more than half an hour, when another *douceur* became necessary. We then prosecuted our journey to the towns of Solo Selaya, which were considered as the first in rank of the Tegà Blas Cotas, and about four o'clock reached our destination. Here, after being kept for about half an hour in the bali, or town-hall, we were accommodated in a very commodious planked house, which appeared to be the residence of one of the principal chiefs.

Finding ourselves among a set of people who exhibited in their manners so much of the savage, we determined to keep our party close together; and, whenever any general movement was made, to call in the aid of the drum and fife, which fortunately we had brought with us. This imperfect music, most wretchedly performed, seemed to have a great effect upon the people.

I have now once more led you across the Barison, or chain of mountains, which had hitherto so effectually opposed the approach of Europeans to the rich and populous countries in the intetior. In a former letter I attempted to express the

delight with which I first viewed the fertile valley of Passumah, after spending three days in the forests. Here I was certainly prepared to find a country still more fertile and populous; and I was not disappointed. The whole of the plain, or valley, (I hardly know which to call it,) occupied by the Tega Blas Cotas, or *Thirteen Confederate Towns*, is one sheet of cultivation; in breadth it may be about two, and in length twenty miles, thickly studded with towns and villages, some of them running in a connected line several miles. This was the case with the town of Solo Selaya, where we put up. The town of Selaya joins that of Solo, whence the chiefs are usually denominated of Solo Selaya. A third town, called Kota Bara, is again only separated from these by a river. The whole are shaded by extensive groves of cocoa nut trees.

On the slope of the hills, the principal cultivation consists of coffee, indigo, maize, sugar-cane, and the oil-giving plants; on the plain below, almost exclusively rice. The sawas, or rice fields, are here managed exactly on the principle of the mountain sawas in Java, and the soil and produce seem equally good. A fine breed of small cattle, which seems peculiar, abounds here, and throughout the Manangeabow country; and oxen appear to be generally used in agriculture in preference to buffaloes: they are usually about three feet four inches high, beautifully made, and mostly of a light fawn-colour, with black eyes and backs, and are sold at from three to four dollars a-head. They are, without exception, the most beautiful little animals of the kind I ever beheld; we did not see one in bad condition. Horses, of which there were plenty, are not much used: for a mare and foal the price was four dollars.

On entering the country, we were struck by the costume of the people, which is now any thing but Malay, the whole being clad according to the custom of the *Orung Pietis*, or *Padris*; that is to say, in white or blue, with turbans, and allowing their beards to grow, in conformity with the ordinances of Twanka Pasouraa, the religious reformer, to whom I have formerly alluded. Unaccustomed to wear turbans, and by nature deficient in beard, these poor people make but a sorry appearance in their new costume. Their turbans look like so many dish cloths and jack towels rolled round their heads; and the few stray hairs which many of them have twisted into a beard, only serve to give the countenance a bad expression. The women, who also are clad in white or blue cloth, do not appear to the best

advantage in this new costume: many of them conceal their heads under a kind of hood, through which an opening is made sufficient to expose their eyes and nose alone: but we observed some general customs in their dress, which are not perhaps attributable to the recent reformation. Women invariably wear their hair parted over the forehead, and combed smooth down the sides; and children and young girls were frequently seen with their hair plaited down the back, in the manner of the Chinese. All the women have the lobe of the ear distended to an enormous extent, in order to receive an immense ear-ring, or rather wheel, which it more resembles. This is usually about two inches in diameter, and differently ornamented. Some are of wood, ornamented with silver; others of copper, &c. The people in general are by no means good looking; neither in stature nor countenance do they equal the Passumahs; and they are decidedly a less ingenuous people; their manners, if any thing, more rude and uncultivated; but their agriculture, their comforts, and their condition, certainly superior.

Monday, 20th. — This day was spent at Solo Selaya. About noon I was informed that all the chiefs of the adjoining districts were assembled, and desired a conference. In number they were some hundreds, and therefore I requested that they would select ten or twenty with whom I could personally confer. After about an hour's disputing; and when I found by their clamour that they were likely to disperse in disorder, I was compelled to say I would confer with the whole of them if they wished it. They accordingly assembled in the vicinity of the bali, or town-hall; and having formed a circle, in which a place was reserved for me, I took my seat with all the state that circumstances admitted. The object of my visit was then inquired into; and this business being terminated, a general shout announced the conclusion of the conference. Each of the principal chiefs was presented with a piece of British broad cloth, and three volleys of musquetry were fired, the drums and fife playing God save the king, and escorting me home in the most ridiculous state that can be conceived. The remainder of the day was passed in examining the town and making inquiries.

These towns I found had little to do with commerce: the inhabitants are almost exclusively devoted to agriculture; and to this cause the native merchants who were with me attributed the want of civilization among them. "The people of those towns," said they, "which lie on the road to the gold mines, and where they understand how to trade, are of very

different manners: these people, though considering themselves as of most importance, have always been noted for their rude and obstinate behaviour." This account, I had subsequently reason to believe, was pretty correct. The Tega Blas country has always been famed for its produce in gold; indeed, to Europeans it has been known as a gold country alone. To find it also in a high degree agricultural, was more than I expected. Hitherto the country, through which we passed, was exclusively volcanic; the rocks, for the most part, basaltic: a hot spring, 108 of Fahrenheit, close to the town, and two burning mountains in sight; no evidences of primitive formation; no indications whatever of metals. We had, therefore, to look for the gold mines beyond the immediate confines of the Tega Blas country; and we soon ascertained the principal mines to be situated, some at two and three, and others as far as ten and twelve days' journey distant, in a south-easterly direction. The principal mines are those of Sungy Pagu and Sungy Abu, which are marked on the map as lying at the back of Gunung Talang. On the extent and value of these mines I shall have occasion hereafter to make some observations. For the present, I will confine myself more particularly to that part of the Tega Blas country through which we passed.

On entering the town of Selaya, we passed through the burial ground, distinguished by a very large waringin tree, and several tombs built of wood, here termed *jiré*: these are peculiar, sometimes little more than a shed, but frequently a raised flooring and seats, placed one above another at each end, like the stern of a vessel: several of these were observed outside the town, and in the middle of the rice fields: these, we were informed, had been raised to the memory of persons who had died at a distance; they now served as shelter for the children while watching the birds as the rice ripened, and as places of amusement for the younger branches of the family. The waringin, or banyan trees, reminded me very much of Java: they are here even larger than any I ever observed in that country: nothing in the vegetable creation can well exceed the peaceful grandeur of these trees. The houses are, for the most part, extensive and well built; in length seldom less than sixty feet: the interior, one long hall, with several small chambers in the rear opening into it. In the front of each house are generally two *lombongs*, or granaries; on the same principle as those in Java, but much larger, and more substantial. They were not less than thirty feet high, and capable of holding an immense quantity;

many of them very highly ornamented; with various flowers and figures carved on the beams, and some of them coloured. This taste for ornament is not confined to the lombongs; the wood work of most of the houses is carved, and coloured with red, white, and black. The ridge poles of the houses, lombongs, &c. have a peculiarity of appearance in being extremely concave, the ends or points of the crescent being very sharp: in the larger houses they give the appearance of two roofs, one crescent being, as it were, within another. The whole of the buildings are constructed in the most substantial manner, but entirely of wood and matting. In the evening, I was much amused by the return of the cattle from pasture. To every house several head of cattle appeared to be attached: these came in, as the sun declined, of their own accord, and were severally secured by the children and women; the cattle being quite as docile as those in Europe; in which they form a striking contrast to those on the coast, which are for the most part too wild to be approached with safety.

Being anxious to refresh myself in the river, which passed at the back of the town, I inquired for a convenient place to bathe. My intention was no sooner intimated, than the women of the village flocked around me, and insisted on accompanying me to the place: but however great their curiosity, my modesty did not allow me to gratify it; and I was content to disappoint myself as well as them. It is now, however, time to proceed on the journey, lest I tire you on the way.

Tuesday the 21st.—At day light the drum was beat, and every thing in readiness for our departure, when a serious difficulty was started. In the distribution of the presents of the day before, it was stated that one piece of cloth had been stolen; and the chiefs of Solo had, in consequence, received one piece less than those of Selaya. This was represented as likely to become the occasion of a feud between the two people after my departure. I would willingly have given another piece of cloth; but I found the whole statement to be an imposition; for when I offered to do so, a new demur arose: the chiefs of Solo came in a body, saying that I had slept two nights in Selaya, and not one in Solo; that I had, therefore, done more honour to the former; that the two towns had always maintained an equality, which was now lost, unless I would consent to stay also two nights at Solo. This I represented to be impossible; the chiefs of both towns had received me at the boundary, and it was left

to them to conduct me whither they pleased; they took me to Selaya; the drum was now beating, and I must be off; but I promised to visit Solo on my return. Nothing, however, would pacify them; and we had well nigh come to an open rupture. At last I gave the piece of cloth to the chiefs of Solo; and a written certificate, that the important point should be regularly discussed after my return to Padang, where the chiefs were invited to proceed, should any bad blood remain. At length, with the greatest difficulty, we got clear out of the town, and bent our course across the plain towards the Lake of Sincara, which we expected to reach in the course of the day. During this day's journey, which lay through one of the most highly cultivated countries I ever passed, we were subjected to several gross impositions. On first leaving Solo Selaya, we had to find our way without guides; but we had not proceeded many miles, when, on being at a loss which way to turn, several men voluntarily offered their services as guides, provided we would pay them beforehand: we at first refused, but at length were forced to give way; and they no sooner got the money, than they took an early opportunity to decamp. To our surprise, however, we soon fell in with the chiefs of the towns we had left; they had travelled by a shorter route, and now presented themselves as guides. They did not, however, allow us to proceed more than a mile at a time, without stopping to consult; and the whole country being raised as we advanced, it was impossible to oppose their will. In this manner they detained us at least six or seven times in the course of two hours; nor would they allow us to go on until we paid them a certain sum by way of *customs*, for the liberty of passing through the country: all hands seemed determined to get something by us. At length, about half-past nine, we reached the termination of that part of the plain under the Tegà Blas chiefs, who, after making their last demand, insisted on our waiting half an hour to see them exhibit in a tournament, to which we were obliged to submit, notwithstanding the excessive heat of the sun, from which we had no shelter. At ten o'clock we obtained a view of the lake; and about eleven reached Kasi: at twelve, we arrived at Sendangbakir, a populous town on the banks of the lake, where we remained for the night. Both here and at Kasi we were received with comparative politeness and attention; the people seemed to have some respect for authority; and it was evident they had enjoyed the advantage of more general intercourse with strangers.

We were, in the first instance, conducted to the large waringin tree, under the shade of which the chiefs and people assembled to receive us, and where cocoa-nuts and fruit were presented to us. At Kasi the most particular attention was paid, owing probably to its being the native town of one of the principal merchants, who accompanied us, and who seemed to possess much influence here.

The town of Sendangbakir is situated about a mile from the banks of the lake, on a fine stream; the buildings, &c. much in the same style as in Solo Selaya; but not so substantial or numerous, many of them having been burnt during a late civil war: but the most interesting object before us was the lake, across which our course lay to Maccangkabou. Of this an account will be given in the next day's journey.

Of the country through which we had passed I shall only observe, that our course this day lay through rich corn fields, and frequently on the slope of a low range of hills on the western side of the plain. The fertility of the plain fully equalled any part of Java, and especially about Kasi and in the vicinity of the lake, where the rice fields evinced an uncommon luxuriance: they were here in full cultivation. The plain gradually narrowed as we approached the lake, and between the rice fields, under the Tegà Blas country and those of Kasi, we passed an uncultivated tract: but even this had been cleared, and was covered with a short sod, affording excellent pasture for cattle, of which there were great abundance: many parts reminded us of the beautiful district of Seraya, the pride of Java.

We estimated our journey to-day at twelve miles. Lady Raffles had the advantage of being carried a considerable part of the way in a chair; but, in passing through the rice fields in cultivation, the embankments which formed the foot-path (for the rice was chiefly in ear) prevented this accommodation.

We calculated the height of Sendangbakir above the level of the sea at 1100 feet; that of Solo Selaya we also ascertained, by the barometer, to be about 1200 feet; so that the plain gradually descends from Gunung Talang (its southern boundary) to the lake. Of the population of the Tegà Blas country I shall hereafter have occasion to speak; here, therefore, it may be only necessary to notice, that from the best information I could obtain on the spot, we found, on a loose estimate, that it could not fall far short of 80,000 souls.

The dawn of Wednesday found us on the banks of the

lake, shipping our baggage, and embarking for Simawang; we should have started the preceding night, but the boats had not arrived. Even now we had but one at our command; and in this we proceeded, leaving the heaviest part of the baggage and the escort to follow by land, should no other boat be procurable in the course of the day. This beautiful sheet of water, called the Danau, or Lake of Sincara, is about fourteen miles long, and at its broadest part seven miles across; surrounded by mountains and hills, except towards the Tegà Blas country, where a plain of its own width gradually sinks into its bosom. Proceeding northward, we had on our left the high mountains that form the barisan, or boundary of the coast districts, in height from 5 to 7000 feet; at the foot of which, on the margin of the lake, for two or three miles deep, were rice fields, plantations, and villages, rising successively above each other: on the sides of the mountains themselves, nearly to the summit of the first ridge, the forest had been cleared, and cultivation carried. The opposite side, as well as the northern part of the lake, is confined by a succession of low hills, which, in their constitution, are found to be essentially different from the high volcanic ridges we had passed over, being primitive, and abounding in metals. Among these the most conspicuous, and lying nearly north, was the Gunung Besi, or Hill of Iron, which from time immemorial has been the principal source whence these districts are supplied with that metal. Behind these, a little to the westward, rises the Merapi, a grand volcanic mountain, emitting smoke from its western peak, and towering in the clouds to the height of at least 10,000 feet above the lake itself. Further west, connecting its base with that of the Merapi, is the Gunung Sincalang, another insulated mountain, in height about 8000 feet. To the eastward of Merapi, and nearly over Simawang as we approached it, we obtained a glimpse of the stupendous mountain of Kasumba, the estimated height of which is not less than 15,000 feet. To the southward, the view was bounded by Gunung Talang, lying at the extremity of the Tegà Blas country, at the back of which was observed a ridge still higher than itself. On the banks of the lake are situated seven principal towns, with their numerous dependent villages and hamlets; being shaded by trees, they become so many groves, whose dark foliage forms a pleasing contrast with the light tint of the rice plantations, in the middle of which they are situated. The beach is a bright sand; and cultivation commences imme-



diately upon it. At each of the towns a weekly market is held, to which the traders from the neighbourhood and adjacent countries repair by water. The canals are numerous; and each town has one or two large boats, capable of carrying six tons and 100 men: it was in one of these that we embarked. These large boats are well built, and at a distance, when filled with people, have very much the appearance of the large war-boats of the South Sea Islands. At a short distance from Sendangbakir, and where the lake was said to be by no means deep, we found bottom with a deep sea-lead at 68 fathoms; but, subsequently, more in the centre, we found no bottom at 180 fathoms. The shores are easy of access, and no rocks or shoals exist to obstruct the navigation. The lake abounds in fish; and the inhabitants procure lime by burning a small muscle shell found on its banks.

As we approached, Simawang, a very peculiar hill, with three rugged peaks, was pointed out to us as lying immediately at the back of Pageruyong, the capital of the Manangkabow country. This hill, Gunung Bongso, will be hereafter noticed.

We had embarked at a quarter past eight: it was now half-past one, when we landed at the foot of the hill on which Simawang is situated, and at the source of the Kuautau, or Indrogiri River. We had a very hot and fatiguing walk for above an hour in ascending the hill; but were amply repaid by the friendly and cordial reception we met with at the summit, where the head of the village, a venerable old man, quietly conducted us into his dwelling, and made every preparation for our comfort, without subjecting us to any of the ridiculous ceremonies and delays to which we had in former instances been exposed. This dwelling was about 100 feet long, and from 30 to 40 in depth; built in a very substantial manner, and supported along the centre by three wooden pillars, fit for the masts of a ship: indeed, from its peculiar construction (the gable ends being raised in tiers like the stern of a vessel) it had very much this appearance. The floor was raised about ten feet from the ground, the lower part being enclosed and appropriated to cattle, &c.: a principal entrance is in about the centre, and there is a second door at one end. The interior consists of one large hall, with three fire-places at equal distance from each other on the front side; and at the back several small chambers, in which we perceived the spinning-wheels and furniture belonging to the women. This may serve for a general description of all the houses in this part

of the country: and I have described them thus minutely, because they differ so essentially from those on the coast, and from what Mr. Marsden has described as the usual dwellings of the Sumatrans. Notwithstanding the room in which we were now placed was so commodious, we suffered more from the heat here than elsewhere, on account of the greater number of people admitted, and the quantity of fires. That end of the hall which rose in tiers, like the stern of a ship, was set apart for Lady R. and me, and separated from the rest by mats. The total number accommodated at one time in this caravansera, did not fall short of one hundred and fifty persons.

Thursday, 23d July.—The town of Simawang occupies the summit of the hill, elevated above the banks of the lake about 500 feet, and commands a most beautiful prospect. Notwithstanding this elevation, there are hills in the vicinity of greater height, which give it the advantage of several streams; these are directed into numerous channels, and fertilize the country in the immediate vicinity, which is for the most part cut into terraces, and cultivated with rice. The river Inbillung, or Ula Kuautau, as it is here called, but which is the source of the Indrogiri River, is seen to issue from the lake at the foot of the hill, dashing with great rapidity over the rocks which wind along the valley. The lake itself, serene and placid, insensible of the loss it sustains, is always the same. No sooner, however, are its waters withdrawn from its bosom, than they are made subservient to the purposes of man; and, fifty yards from the source of the river, we observed a well constructed water-wheel, by means of which the adjacent fields were irrigated. These wheels, which are composed principally of bamboo, are well adapted to their object: they are in general use in the Manangkabow country, and may be considered as an improvement in agriculture, to which even the Javans have not advanced, notwithstanding their long connexion with the Chinese. As neither Europeans nor Chinese have hitherto penetrated the Manangkabow country, and the natives themselves, for many centuries at least, have had little or no intercourse with foreigners, these wheels may be considered of native invention. I had formerly occasion to notice one on the Manpa River; and in the Mewae country, I am told, they are common. I do not recollect to have seen any thing of the kind in Java. On those slopes of the hills which cannot conveniently be cut into terraces, or where streams of water cannot be carried, sugar cane is the principal article, and the

cultivation of it is considerable. Very neatly constructed mills for expressing the juice are in general use. They consist of perpendicular cylinders, the upper ends of which are formed into screws or grooves, which fit into each other; so that the cylinders, which at the bottom are fixed into a stand, and turned by an ox, revolve different ways: the expressed juice is received into a reservoir below.

It was near Simawang that we first found felspar, granite, quartz, and other minerals of primitive formation; they were here mixed with a variety of volcanic productions in the greatest confusion, strongly indicating that this part of the country had, at some distant period, been subjected to a violent convulsion.

But to proceed on our journey. We were now in a country abounding with metals: iron ore of various kinds lay in our path, and it was not long before we were to be in the vicinity of the gold mines. We left Simawang at a quarter before seven, and reached Suruasa, the second city of the Manangkabow country, and in the immediate vicinity of Pageruyong, about one o'clock; the road nearly the whole way lying over a range of primitive hills,—the distance about twelve miles. After descending the hill of Simawang, we crossed the river by a romantic bridge, which swung in a very nervous manner as we passed it one by one. We soon came to a country entirely primitive, or rather composed of the *debris* of primitive matter. We passed over several hills said to contain gold, and saw extensive excavations where the miners had been at work: these, however, cannot be considered as regular mines, and they are not reckoned very valuable. The excavations afforded us a fine opportunity of noticing the direction of the strata, and other appearances interesting to the geologist. About eleven o'clock, we had our first view of Pageruyong. Shortly after this, the path which had hitherto been narrow, and sometimes steep and broken, widened, and it became evident that we were approaching some place of importance; but, alas! little was left for our curiosity, but the wreck of what had once been great and populous. The waringin trees, that shaded the potan, and added solemnity to the grave, were yet standing in all their majesty. The fruit trees, and particularly the cocoa-nut, marked the distant boundaries of this once extensive city; but the rank grass had usurped the halls of the palace, and scarce was the thatch of the cottage to be seen. Three times had the city been committed to the flames. Well might I say, in the language of the Brata Yudha—"Sad and

melancholy was her waringin tree, like unto the sorrow of a wife whose husband is afar."

On our arrival at Suruasa, we were conducted to the best dwelling which the place now afforded, the palace; a small planked house, of about thirty feet long, beautifully situated on the banks of the Golden River (Spongey Amas). Here we were introduced to the *Tuan Gadis*, or Virgin Queen, who administered the government of the country, and by whom we were received with much kindness. The extensive population, and high state of culture, by which we were surrounded, seemed to confirm the opinion I had always formed, and even publicly maintained, as you may see in my History of Java, that the Malayan empire was not of recent origin; and that at its zenith it was of comparative rank, if not the rival and cotemporary of the Javan. The Malays have always excited considerable speculation, from the circumstance of their being evidently in a retrograde state; but where were we to look for their history? In their literary compositions they seldom go further back than the introduction of Mahometanism, except to give an account of Noah's ark, or some romantic tale, from which little or nothing can be collected. It was my good fortune in Java to discover the vestiges of a former high state of literature and the arts, in poems, in the ruins of temples, in sculptured images, in ancient inscriptions; nothing of this kind was supposed to exist among the Malays. Java, therefore, was considered the cradle of the arts and sciences, as far as they had been introduced into the Archipelago; the Malays were even stated to have derived their origin from Java. All this, and much more to the disadvantage of the Malays, you may see in the 41st number of the *Edinburgh Review*. You may, therefore, imagine with what interest I now surveyed a country which, at least as far as the eye could reach, equalled Java in scenery and cultivation; and it was with real satisfaction that I stumbled by the merest accident upon nothing less than an inscription in the real Kawi character, engraved on a stone exactly after the manner of those found in Java. Immediately opposite to our house was a mosque, a small square building. In front of this mosque, placed on its edge, and serving as a stepping stone to this modern place of Mahomedan worship, was this relic of Hindoo dominion. I soon traced the characters to be the same as those we had discovered in Java. All hands were immediately collected. In about an hour we succeeded in laying the stone flat upon the ground, and the operation of transcribing was commenced without delay. A second

inscription, in similar characters, was afterwards found near the site of the former *kudaur*, or palace: this was on a stone of irregular figure, and partly buried in the ground: we had only time to transcribe two lines of it.

On Friday, the 24th July, we left Suruasa at seven, and arrived at Pageruyong a quarter before nine; the estimated distance between the two cities being not more than two miles; the road lay over low hills, in which we observed numerous petrifications: whole forests would appear, in a remote age, to have been buried by some violent convulsion. Passing along the sides of the hills, our attention was repeatedly attracted by numerous stumps and even trunks of trees, in a state of petrification; these were mostly protruded from a considerable depth under ground. In quitting Suruasa, we noticed several small tanks, and passed over the site of many an extensive building now no more. The only vestige of any thing like sculpture, beyond the inscription already noticed, was in four cut stones, which evidently had formerly served for the entrance to the city.

In approaching Pageruyong, we had an excellent view of the situation of this once celebrated city. It is built, as I before noticed, at the foot, and partly on the slope, of a steep and rugged hill, called Gunung Bongso, so remarkable for its appearance, and the three peaks which it exhibits. Below the town, under a precipice of from 50 to 100 feet, in some parts nearly perpendicular, winds the beautiful stream of Selo, which in its course passes Suruasa, where it takes the name of the Golden River, and finally falls into the river of Indrogiri. In front of the city rises the mountain Berapi, the summit of which may be about twenty miles distant. It is on the slopes of this mountain that the principal population is settled, the whole of its side, for about fifteen miles from Pageruyong, in every direction, being covered with villages and rice fields. The entrance to the city, which is now distinguished only by a few venerable trees, and the traces of what once was a highway, is nearly three-quarters of a mile before we reached the Bali and site of the former palace. Little here is left, except the noble waringin trees; and these, in several instances, bear marks of having suffered from the action of fire. The large flat stone, however, on which the sultan used to sit on days of public ceremony, was pointed out to us; and on removing the weeds partially, we could trace the royal burial ground. In this we did not discover any inscription of ancient character; but our examination of the ground was made very partially

and hastily: we were struck by the sculpture of later days, with the memorials of the dead raised in the Mahometan times: these were on a small scale, but very beautifully executed. Arrangements had been made for our accommodation in a small house, recently erected on the banks of the river to which we descended. Here we remained for some time; but as our plan was to return to Suruasa in the afternoon, I left the party, and wandered for an hour or two. This city had shared the same fate with that of Suruasa: thrice had it been committed to the flames by a remorseless fanatic, and twice had it again risen to some splendour: from the last shock it had not yet recovered. The prince, no longer able to make a stand, had fled to a distant retreat; and a few peasants now cultivated the spot where the mansion of the prince had stood. From the heights of the town the view stretched to the north and west, as far as the summit of the mountain Berapi and the hills adjacent: the whole country, as far as the eye could distinctly trace, was one continued scene of cultivation, interspersed with numerous towns and villages, shaded by the cocoa-nut and fruit trees. I may safely say, that this view equalled any thing I ever saw in Java; the scenery is more majestic and grand, population equally dense, and cultivation equally rich. Here then, for the first time, was I able to trace the source of that power, the origin of that nation, so extensively scattered over the Eastern Archipelago.

But, before I quit this (to a Malay) classic ground, I must mention a most interesting discovery. At Suruasa I had found two inscriptions: here I looked for them in vain; but most unexpectedly stumbled on something no less interesting, a Hindoo image, chastely and beautifully carved, corresponding with those discovered in Java, and evidently the work of similar artists, and the object of similar worship: the image was mutilated, but still in sufficient preservation to decide thus much. The estimated height of Pageruyong above the level of the sea, is 1800 feet. In Mr. Marsden's map, Pageruyong is placed at about 82 miles north-east of Padang, and 66 from the coast. By our observations, we found it to be not more than 50 miles from Padang, and 45 from the coast; the latitude being  $14^{\circ}$  south, and longitude 28 miles east of Padang.

We returned to Suruasa about three P. M.; and in the evening I visited an extensive excavation, where gold had been procured in considerable quantities. The next day,

Saturday the 25th, we left Suruasa at half-past six; and reached Simawang, on our return towards Padang, at half-past eleven. Here we remained till Sunday evening, when, to be prepared for an early departure next morning, we descended to the lake, and bivouacked on its banks. While collecting specimens of minerals on this spot, I discovered another inscription in the Kawi character. This stone was lying among the rocks, over which the waters of the lake fall into the Inbiling River.

Monday.—The baggage had been embarked over night: we rose at four, and by daylight were nearly half across the lake; four boats conveying the whole of the party. At about half-past seven we landed at Paningakan, where the party was formally drawn out.

Besides the pass into the Tegà Blas country by which we had come from Padang, there are three other principal passes leading to the Manangkabow country, viz. at Kasi, Sendangbakir, and Paningakan. That at Sendangbakir, called the Sieminute (the same term that is used in Java to express entrance to the palace), appeared to be the most frequented, but the road was reported to lie along the beds of several rivers: that of Kasi had nothing particular to recommend it: but the pass of Paningakan, though the longest, was said to be most practicable for cattle, and to run principally on dry ground. I therefore determined to proceed by this last, in the hope of tracing something like a road that might admit of improvement. We accordingly quitted Paningakan, on our return, across the Barisan, about eight o'clock; and reached the Gedong Papan, or Planked house (a toll post), about noon. Contrary to our expectation, our course thus far lay almost entirely along the bed of a rapid stream. Lady R. being fatigued, we slept at this place for the night; but several of the party went on to the next halting place. The ascent hitherto had been gradual, and the scenery very romantic: the distance from the lake estimated at six miles, in a south-west direction. In a mineralogical point of view, this ascent from the lake was by far the most interesting we had met with. We here found abundance of granite, marble, great varieties of lime-stone, beautiful masses of calcareous spar, and a variety of subjects, with which we enriched our collection.

Tuesday, 28th July.—Left the Gedong Papan at six, and ascended the mountains; our course being near the banks of a rapid stream, which we frequently crossed during the

morning's journey. At half-past nine, reached another toll post, where we overtook the advanced party, and obtained some refreshment. Set out again at eleven, and continued ascending till three P. M., when we reached the summit of the highest ridge. The thermometer was here  $66^{\circ}$ , in the water  $63^{\circ}$ ; height above the level of the sea, 4500 feet. We now descended till six P. M., when just as the day was closing we reached the toll post of Sambang, after a most fatiguing day's journey: the road execrable, in some parts wet and muddy, and exceedingly difficult to pass: estimated distance from the Gedong Papan, not less than twenty miles.

Wednesday, 29th.—Started from Sambang at seven A.M., and ascended the mountain of Sambang until near ten, when we had the satisfaction to find that the remainder of our journey was a descent down to the sea side. The road, however, proved even worse than yesterday; the descent being very rapid, and the only firm hold for our feet being the roots of trees, which intersected the path in every direction, and from which the earth had been washed away. In many places the path was knee deep in mud; and we could only pass by stepping from root to root, and this for some distance. This was even more fatiguing than the leaping from rock to rock had been; and our shoes being soaked through; our feet became so tender, that moving on became really painful. The people on this road carry their load in a very different manner to that described on the road to the Tega Blas country. Here the load is lashed to a kind of frame or cradle, and elevated to a considerable distance above the head, the lower part of the frame being fastened round the head and shoulders of the bearers. It was proposed that Lady Raffles should be carried in this manner, but she could not be reconciled to the attempt. Salt, rice, &c. in loads of about fifty and sixty pounds, are carried thus. At length, about two P. M., we once more got a view of the sea, from a place called Lireng, where the forest was, in some degree cleared, and a small shed erected. From this spot the country gradually opened; and we descended by a tolerably good road, passable for horses, through a country which had once been cleared, and was still partially under cultivation. At five P. M. obtained a view of Padang Hill, bearing south by west, distant about ten miles. In half an hour more arrived at Pinang, a comfortable hut, where we remained for the night: here we received fresh supplies from Padang, and found our horses, which had been sent on to meet us. Our distance this day we estimated at about



sixteen miles. We were now out of the forest, and nearly at the bottom of the hills, on the sea side.

Thursday, 30th. — Started at day-light, and proceeded, partly on horseback and partly on foot, towards the sea for about six miles; the latter part through a fine plain of rice fields, and along the banks of a rapid stream. Pursuing our journey to Padang, through Kota tingha, and along the sea shore, we had to pass the mouths of two rivers, which, in consequence of the rain that had fallen during the night, were not fordable; we were, therefore, soon wet through. Near Ujung Carang, however, the gentlemen from Padang had assembled to receive us; and a buggy being provided, we soon reached Padang, without further difficulty; having thus completed our journey in fourteen days, during which we had traversed in a straight line about 140, and by the course we were compelled to pursue, not less than 250 miles, over one of the worst roads that perhaps was ever passed by man.

What may be the eventual results of this journey it is impossible to say. In natural history it has afforded us a very interesting insight into the mineral kingdom; we have traced the junction of the volcanic with the primitive series, and, by the evidences afforded in our collections, are enabled to estimate the mineral resources of the country. In the vegetable kingdom we discovered forty-one plants, which appeared to Dr. Horsfield entirely new, and certainly are not contained in the Flora of Java. The different elevations above the sea were ascertained, some by barometrical, others by trigometrical observations; the latitudes and longitudes fixed partly by observation, partly by dead reckoning. By crossing the range of mountains at different passes, we clearly ascertained that there are three ridges, the central being the highest. The discovery of an extensive population, and highly agricultural country, cannot fail also to be interesting. On a moderate calculation, the population within a range of fifty miles round Pageruyong cannot be less than a million; by the returns I received on the spot, the number seems greater. Throughout the whole of our journey I did not observe a single Ladang. That migratory kind of cultivation so accurately described by Mr. Marsden, and so universal near the southern coast, had long been superseded here by the conversion of the land into regular sawahs, and the establishment of a fixed property in the soil. Manufactures also are here more advanced. Manangkabow has always been famous for its kris blades: iron has been worked from

time immemorial. An extensive manufactory of coarse pottery, near the banks of the lake, supplies both Padang and Bencoolen with that article. Politically, the greatest results might ensue. At no very distant date, the sovereignty of Manangkabow was acknowledged over the whole of Sumatra, and its influence extended to many of the neighbouring islands; the respect still paid by all ranks to its princes amounts almost to veneration. By upholding their authority, a central government may be easily re-established; and the numerous petty states, now disunited and barbarous, may be connected under one general system of government. The rivers that fall into the Eastern Archipelago may again become the high roads to and from the central capital, and Sumatra may again rise into great political importance.

---

TO THE EDITOR OF THE INVESTIGATOR.

SIR,—The underwritten letter was addressed by the Rev. Joseph Fownes, formerly a dissenting minister in Shrewsbury, to a gentleman unknown. Mr. Fownes is justly celebrated as the author of "An Inquiry into the Principles of Toleration," &c., a third edition of which was published by Dr. Kippis, in 1790, with some account of the writer. The letter is esteemed an interesting document, particularly as it substantiates several facts connected with the Independent and Presbyterian denominations of a public nature; and being copied from the original MS., I shall be glad to see it in the INVESTIGATOR.

I am, &c.

Shrewsbury.

J. B. W.

Shrewsbury, Aug. 6, 1783.

DEAR SIR,—I now sit down, according to my promise, to answer your letter to me of the 30th of the last month.

I am obliged to you for the expressions of regard contained in it: I think myself honoured by the opinion of your friends concerning my capacity to be serviceable to them in an affair which they have so much at heart; and I can assure you, Sir, that did I find it as much in my power to undertake giving them the assistance which they hope from me as they imagine it to be, I should do it with readiness; but I apprehend it is not, and I will give you my reasons.

Were all which you think requisite only to state the

original proper distinction between the Presbyterians and the Independents, I should make no difficulty of appearing to give the best information concerning it of which I am capable. It is a point to which my attention was early directed; and I have for many years, at different times, by consulting history, treatises on church government, and other tracts connected with the subject, acquired, perhaps, a moderate acquaintance with it. But this difference between the two denominations, you know, has long since, in a great measure, ceased to exist. In the great matter of controversy which once divided them, I mean the right of every religious society to regulate every thing relative either to worship or discipline within itself, and without any authoritative control from other societies, the whole body of Presbyterians in practice, and I suppose in principle also, is entirely agreed with the Independents; and, I imagine, with such of the Methodists too as have separated themselves either from the Dissenters or the establishment. Upon this head, therefore, there seems to be no room for an opposition between you and your adversaries; and if there should be any, you have several gentlemen near you who are equally well qualified to speak to it with myself; though, I apprehend, it will be difficult for any to go further (when they speak of either denomination as a *body*, or beyond such societies as they are acquainted with) than to deliver their opinion or belief. Another thing which you judge it will be necessary to prove, is, that our dissenting ministers are usually chosen by a written invitation subscribed by most, or many, of the contributors. I believe this to be the general practice, but not the invariable one: Mr. Stapp, Mr. Barnes, Mr. Simson, Mr. Harrison, Mr. Smith, and Mr. Houghton, had all of them written invitations prepared, and I doubt not but they were delivered to them; but I could not be a legal witness to this. While I resided in Worcestershire, and since my residence in Shropshire, I have known many choices of ministers, which, I believe, were conducted in the same manner; but I can by no means *depose* this in court. I am myself an exception to this rule; the only invitations which were ever given to me, not having been given me in writing, but by deputations of the principal members from the congregation, to assure me of their choice of me for a minister, and to desire my acceptance of their invitation; and I am not without suspicion that, upon strict inquiry, other instances of the like nature might be produced. The other point which you desire me to take into consideration, and let you know if I am fully persuaded

of it, is—the different set of opinions by which the different sects are plainly marked.—I am persuaded there is now a considerable difference. The Independents, the lowest of them, are generally supposed to adhere to the Calvinistic system, or to the Westminster confession; and, I believe, some of the highest among them go beyond it. But I cannot affirm this of them of my own knowledge. I have not, nor ever had since I entered into the ministry, any personal acquaintance with more than a very few of their preachers: I never had any connexion with their friends, and am a stranger, any further than by general, though very credible information of [to] the principles by which the management of their academies is conducted. That many of those who are of the Presbyterian denomination now differ widely in sentiment from the Independents, will not, I believe, be disputed; but this has, by no means, been constantly the case: at the time of the Revolution, the sentiments of both denominations in most doctrinal points approached very near to each other. The Trinity, original sin, justification by imputed righteousness, and the natural impotence of man to do any thing of himself effectual to salvation, were the common tenets of both parties. At the time of the Salters' Hall debates, the doctrine of the Trinity was in general maintained, both by subscribers and nonsubscribers; and a little before, and about the time when I began the ministry, a very large majority of the senior ministers of my acquaintance, and of their congregations too, were strongly attached, at least in the main, to the old system. Since that time there has, indeed, been a very great deviation from it among the Presbyterian Dissenters; but this has been in very different degrees, and, I am inclined to think, not so universal as to be a sufficient foundation for making it a badge by which the two bodies are to be discriminated from each other. In your county, and in some others, I believe indeed it will hold good; but I doubt whether it will generally: so far from it, that I think, in several of our congregations that were once styled Presbyterian, they have now ministers which may be called Independents, and some of them possibly bred up at Independent academies; but this has been because they adhere to the doctrine formerly espoused by the Dissenters in general, and not, as far as I know, because they were desirous to change their denomination. In short, that the Presbyterians and Independents have always been different sects is certain; and that there is a manifest distinction between them at this day is, in one

sense, undoubted: but how to state this distinction, by descending into particulars, so that it shall be obvious to persons so little acquainted with us, as those who chiefly compose our courts of justice generally are, is not to me quite so clear. The difference of sentiment is indeed an obvious one; but I have already intimated my doubts, and given my reasons for them, whether it will be admitted as a characteristic one, since it is comparatively of later date, is perhaps far from universal, and has no necessary dependence on the primitive source of their division. To those of your brethren to whom you refer this matter, it may not be so doubtful; and as they may have more acquaintance with the Independents of this day, they may be able to give a more decisive testimony relating to them. You will see by what I have said, that I can speak of the present generation of them as a body only by information from others, which, I presume, would not in this case be considered as any evidence at all.

But though I am doubtful how far placing the distinction upon different sets of opinion may be sufficient for your purpose, (and the independence of churches is now universally allowed as no longer to be a criterion,) I think these no reasons why you should be discouraged. For how will your antagonists prove themselves to be the old Presbyterians? Only by shewing that they preach the same doctrine. Admit this to be proved: what will it avail them? It only shews that the Independents and the Presbyterians once generally adopted the same opinion; but it can never be made appear, by their preaching the doctrines which were once common to both parties, that they belong to the one more than the other, nor that they are not still to be deemed Independents rather than Presbyterians. Before this point can be settled, a further detail will be necessary; and, perhaps, there may be circumstances which may help to decide the matter. I have been informed, the Independents admit none to communion, without requiring them to give an account of their experiences before some of the congregation—among the Presbyterians, I believe, this is no rule, or at least no general one. It is, if I am rightly informed, the custom with many of the Independents, especially in some counties, to admit of lay preachers, that is, preachers who have had no regular learned education at all—among the Presbyterians this has been, I apprehend, constantly disapproved. It was formerly a principle of the Independents, that ministers were not to be ordained till chosen to some congregation—the

Presbyterians thought ordination might precede an election to a particular charge\*. If I apprehend the principles of the Independents rightly, the appointment of deacons in their churches is esteemed a matter of universal obligation—among the Presbyterians it is now considered rather as discretionary. How far any of these distinctions may be of use in your dispute, you are the best judge; but in reality I can scarcely think that this point, whatever may be given out, will come at all into question. If the other side should make it a part of their plea, you will undoubtedly be obliged to answer it; but I think you will scarce bring it on yourselves, or that much stress can be laid on it. The votes of the new subscribers, and the conformity of Mr. Chadwick's election to the trust deed, are the points on which it appears to me and to others here, the issue of the whole affair must rest; and as these are allowed or disallowed, the event, I suppose, will be. You will easily collect from the whole, that I entertain no thoughts of being with you at Stafford; but I beg my compliments to the gentlemen who have expressed a desire to see me there, and am, with my best wishes to you,

Dear Sir,  
Your affectionate friend and servant,  
JOSEPH FOWNES.

## REVIEW.

*Observations on Penal Jurisprudence, and the Reformation of Criminals. With an Appendix; containing the latest Reports of the State Prisons or Penitentiaries of Philadelphia, New-York, and Massachusetts; and other Documents.* By William Roscoe, Esq. 8vo. Lond. 1819. Cadell. pp. 327.

It is impossible, in the days and the country in which we live, to shut our eyes against the alarming progress of crime; and in endeavouring to trace that progress to its source, it is as impossible to avoid suspecting that there is something radically wrong in the system adopted for repressing it. To shew in what that system is deficient and erroneous, and to point out a remedy for its defects, is the benevolent object of the work before us; written by a man who brings to its

\* NEAL'S *History of Puritans*, vol. ii. p. 188 and 508, quarto edition.

discussion the weight of a deservedly high reputation, as a literary character and a philanthropist, with the additional advantage of much useful knowledge, derived from his preparation for a profession, whose practice, unfortunately; perhaps, for himself and for others, he has long since abandoned.

The first chapter of his work treats of "the motive and end of punishments;" in which he ably and successfully combats the too generally received opinion, that its very end and essence is vengeance; or, as our law writers have it, the establishment of the terrors of its vindictive sanction. Yet there is a sense in which this representation is correct, provided sufficient care is taken to separate the offender from the offence; to direct all our indignant and vindictive feeling against the latter "as a disease, to be by every exertion eradicated;" whilst humanity and sound policy alike teach us to consider the other "as a fellow-creature to be, if possible, preserved." Considering the constitution of our nature, and making a still greater allowance for the habits in which we have been cradled,—the associations which have grown with our growth, and strengthened with our strength, we feel the full difficulty of establishing such a separative process, which yet needs must be established, and firmly too, ere we can hope for any material improvement in our criminal code. All punishments, at least of an earthly nature, must have good for their ultimate object; and if that object be revenge, who so infatuated, who so wedded to the prejudices of his system, as to contend that this is good? We marvel not that such a notion should have prevailed in the earlier stages of society; for it formed the basis of the first rude legislation of every state; whose sovereign but most imperfect remedy for every crime was the law of retaliation. But we do wonder that such a system should now be upheld by the learned, the sensible, and, in many instances, we can truly, though sorrowing, add, the humane, of our own enlightened times. Much more consistent with every just notion upon the subject do we conceive our author's representation of the nature and end of punishment to be.

"The essence of *crime*," he observes, "is, that it introduces a certain degree of pain, or evil, into the world. The immediate effect of *punishment* is to introduce another degree of pain, or evil, often much greater than the first. Simply to punish, is therefore, only to add to the miseries of the human race. If no beneficial alteration be effected, either in the disposition of the person

punished, or on society at large, the punishment is a mere act of retribution or revenge. *Punishment*, strictly speaking, is therefore only allowable as a medium of reformation, to reclaim the offender, and secure society from further injury; and the degree of it must depend, not altogether on the nature of the offence, but on the necessity of employing such a medium. To one person it may be requisite to exhibit it in all its rigours, before a sufficient security can be obtained from the hardened disposition of the criminal for his future good conduct; whilst to another, a much less degree of severity may be sufficient. Instead, therefore, of connecting the ideas of *crime* and *punishment*; we ought rather to place together the ideas of *crime* and *reformation*; considering *punishment* as only *one of the modes* for effecting such reformation, the extent of which must always be proportioned to the necessity of the case." [p. 10.]

These are sound and correct views of the proper object of all human punishment, which is, as we contend, the prevention of crime, by the reformation of offenders. Nor is it merely from a consideration of the principles of human nature, or from the lessons drawn from the past history of civil society, but from actual observation and experience, that we give our full and cordial assent to the assertion of Mr. Roscoe, that where this end is not kept in view,

"The first impulse of the mind upon the infliction of pain by way of punishment, is not contrition, but resentment; a hardening of heart, not only against those who inflict it, but against the rest of the world; and too often, it is to be feared, a resolution to balance the account, as soon as possible, by a repetition of the same, or the commission of a greater offence." [p. 11.]

Again and again has it been our painful lot to witness the verification of this proposition, in seeing offenders removed from the bar after sentence has been pronounced upon them, cursing and swearing at their prosecutors, or the judge or magistrate who has condemned them, and threatening the direst vengeance when the period of their punishment shall have expired. We speak greatly within compass when we assert, that within the last four years more than a hundred instances of this practice have fallen within our own cognizance, frequently in the case of very young, though very hardened, offenders. It is, indeed, little more than a twelvemonth ago, that at the quarter sessions for the county of Lancaster, held in the very town where Mr. Roscoe lives, a young ruffian, who had just been sentenced to seven years' transportation for a very serious offence, and by no means the first for which he had been tried and convicted, stooping down in the bar, took off his heavy shoe, and directed its



iron heel, with his full strength, at the counsel who had conducted the prosecution against him, and after his conviction, as was his duty, had informed the court of the extent and inefficiency of his former punishments. Providentially, however, for the individual against whom his vengeance was directed, he had sat down at the very minute that the blow was aimed; and the shoe, passing over his head, was caught by a person standing near him. The prisoner was immediately seized by the gaoler and his assistants, and taken from the bar: but when he was brought back, and directed to be kept in solitary confinement, and fed on bread and water, until he was removed to the county gaol, he declared, with horrid imprecations, that if he had a pistol, he would shoot the chairman by whom this sentence was pronounced. During the transaction, it was stated by one of the counsel who had been present, that at those very sessions, in the neighbouring county of Chester, a similar outrage had been committed upon the presiding magistrate, who very narrowly escaped a blow which would most probably have caused his death.

From these plain matters of fact, illustrating and enforcing the position just laid down by our author, we proceed to his second chapter, "on punishments by way of example." Viewed in this light, he seems inclined to think punishment has but little effect; and asks those who support the principle which he opposes —

"If punishment will not deter the offender himself, upon whom it is inflicted, from a repetition of his offence, how can the example of such punishment be expected to deter others from a similar crime?" [pp. 15, 16.]

But here we must beg leave to differ altogether from a writer, for whose general principles we entertain the profoundest respect; and to remind him, that there will, in all probability, be a very material difference in the habits and character of the person punished, and of those upon whom his punishment is expected to operate as an example. In nine instances out of ten, the individual who undergoes any severe sentence of the law does not suffer it for a first deviation from the path of rectitude. Generally speaking, he has long since acquired the hardihood of vice; and accustomed to contemplate the pain and inconvenience which follow on his crime as a thing which may chance to overtake him, he grows familiar by anticipation with suffering and disgrace. Not so, however, with the crowd who witness his punishment—upon many of

whom, unhardened in the ways of vice, unhardened in iniquity by the example and encouragement of abandoned associates, the scenes they then witness may, and very probably will, operate in the first hour of slight temptation, to deter them from committing a crime, by the terror of its consequences. Example has a powerful and natural operation on human nature; and whilst we successfully employ it to train up our children in the path of virtue, and to warn them of the effects of vice, we know not on what principle all efficacy shall be denied to it, in preventing the commission of crime by the dread of the punishment that will follow its detection. We will readily concede that all excessive severity in punishment is open to the objection which our author advances, and that but little benefit is to be expected from it in the way of example; but then this is because it inspires feelings of a tendency the very reverse of those which it ought to be the object of all punishment to produce. The disgust excited by the frequent spectacle of men hanging upon gibbets, for offences which every man's common sense must tell him are not worthy of death, will, in the very nature of things, supersede and destroy the salutary terror which the exhibition was meant to excite. Yet it by no means follows that all punishment is inefficacious, as far as example is concerned; but merely that undue severity in its administration obviously defeats the end for which it was resorted to. That end we hold, with Dr. Paley, to be twofold—amendment and example; though whilst we admit, with him, that in the “first of these (—as far, we would interpose, as the system pursued in our own country is concerned—), the reformation of criminals, little has ever been effected,” we are no partakers in his fears that little is practicable. Firm, on the contrary, is our persuasion, that if other measures than have yet been resorted to are fairly tried, the day is not far distant when, in England, the reformation of offenders, which Mr. Roscoe and many other philanthropists of the present day would make but too exclusively the end of punishment, may be successfully combined with that fear, which all sound legislators would wish to excite in the minds of others by the example made of the offender. “*Ut parva ad paucos, metus ad omnes, perveniat,*” is a short sentence of Cicero, that cannot, in our estimation, be too often repeated, or too highly commended, as containing a correct definition of the legitimate end of all human punishment.

The next chapter is upon a most interesting and important topic, “the prevention of crimes;” and it commences with a

sentence which, we are convinced, will have the cordial approbation of all our readers, that—

“Undoubtedly, the best preservative against the commission of crimes is a *correct sense of moral duty*, so strongly enforced by the precepts of Christianity.” [p. 21.]

That the want of this in the great mass of our teeming population is the root of all the evil we complain of, in the rapid and alarming extension of crime, cannot possibly be doubted; nor can any friend to the best interests of his country hesitate a moment on the primary importance of, endeavouring, by every possible means, to supply this deficiency. Yet much, it must be admitted, has been done within these few years, and more is still doing, to effectuate so desirable an object, though small is the visible progress made towards its attainment. Still, however, we must persevere in the use of the means put into our hands; and sedulously attend to every hint that may be suggested for their extension, assured that in due time “we shall reap, if we faint not.” To one important point, which ought specially to be attended to in our attempts to give the blessings of education to the children of the poor, Mr. Roscoe has directed the notice of his readers; and we think it well worthy the serious consideration of all who are engaged in so laudable a pursuit, or, indeed, who are in any way concerned in the education of youth. We are by no means advocates for the entire expulsion of all manual chastisement from our schools, because we think there are cases in which, as a *dernier* attempt, it must needs be resorted to; but we do think, with our author, that a system of correctional discipline, founded upon the powerful stimulants of honour and of shame, might successfully be substituted for much of the flagellant severity of some of the most celebrated of our pedagogues.

“Stripes and severity,” as our author truly remarks, “may produce expressions of anguish, but it is anguish of the body, not of the mind; yet it is from the latter alone, as well in the world as in the school, that any effectual benefit is obtained.” [p. 24.]

Those who have visited some of the best regulated of the schools established on the system of the ingenious, but unfortunate Joseph Lancaster, will, we are persuaded, bear witness with us to the good effects of the discipline here recommended, in the reasonable persuasion, that habits firmly rooted in the school, will not be forgotten on the more active theatre of life.

It must, however, be obvious to the most casual observer of the state of society at this most eventful crisis, that there are other, and if minor, yet very influential causes of the increase of crimes amongst us. The first of these pointed out in the work before us, is the shocking habit of intoxication, by drams of pernicious liquors, which prevails to a most alarming extent, not only in our metropolises, but in most other parts of the three kingdoms. On this point, the report of the committee of the House of Commons, appointed to inquire into the state of the police of London, has thrown considerable light. In one particular part of that extensive and over-populated city, (the neighbourhood of Fleet Market), it appears that the Sabbath morning, from four to eight, exhibits but one continued and disgusting scene of riot and disorder. Two or three hundred loose people of both sexes are usually engaged in these tumultuary proceedings, whilst their excitement to mischief is perpetually kept up by plentiful supplies of ardent spirit from the gin shops, which are opened at a very early hour, for their accommodation, and the neighbourhood's inconceivable annoyance. Of these moral pest-houses, the direst bane to the welfare and tranquillity of this great city, which abounds with them in every direction, one kept by a man of the name of Thompson is, in this quarter, in the greatest repute; and thither it has been calculated that a thousand customers resort before the commencement of divine service on a Sunday morning. And yet the fellow who thus fattens on the vices and demoralization of the people; who furnishes them with the most powerful incentive to their crimes, is forsooth a Reformer; a flaming orator at common-halls, and wardmotes, and vestry meetings, where he always takes what is called the popular side of every question, and is the loudest and most boisterous of his brother demagogues, in declaiming against the vices of the times. But the picture admits of yet darker shades; for it cannot be dissembled that all these shops are kept open under the sanction of a license obtained from the regular magistracy of the country; and thus the poison which is dealt out but at too cheap a rate to its wretched inhabitants, is a source of considerable revenue to its government, who are thus the real authors of the mischief. Some of the witnesses examined before the committee were asked how that mischief could be remedied? to which one of the most intelligent of them very sensibly replied, that so long as spirituous liquors are to be had by the general population of the country, so long the evils complained of must continue;

"and in this conclusion," says Mr. Roscoe, and we most cordially join him in his assertion, "every considerate and impartial reader must agree." To the prevention of this alarming evil it becomes, therefore, the duty of the legislature immediately to attend; and by the imposition of a very heavy duty on so pernicious an article, and a material diminution in the number of shops at which it is to be obtained, they have in their own hands the means, if not of preventing, at least of considerably reducing its mischievous effects.

Another fruitful source of crimes pointed out by our author, and which the common sense of every man must have long since pointed out to him, if he has thought at all upon the matter, is gaming; and it is lamentable to think that this most destructive practice has the express sanction and example of the government of the country. True it is, indeed, that E. O. tables are denounced by act of parliament, and that all playing for gain, at games of chance, is prohibited by our legislature, and occasionally punished in our courts; but then, as is well observed by an intelligent and active magistrate of the county of Middlesex, "it is an anomalous proceeding by law to declare gambling infamous, to hunt out petty gamblers in their recesses, and cast them into prison; and by law also to set up the giant gambling of the state lottery, and to encourage persons to resort to it by the most captivating devices which ingenuity, uncontrolled by moral rectitude, can invent." We are well persuaded of the truth of this gentleman's observation, confirmed as it is by the very high authority of the late Sir Nathaniel Conant, long at the head of the police of London, that state lotteries are amongst the immediate causes of thefts and other offences against the public peace. Difficult it must be for the poor to resist the tempting bait of twenty thousand pounds, to be obtained by what they are taught to consider a very trifling venture; and when their golden dreams have vanished into air, and a blank is all they get for their hard-earned money, as difficult, we can easily conceive it to be, for them to refrain from dishonest modes of making up their serious loss; and thus they are led to cheat others of what they have been cheated, by the very government which ought to have protected them against such fraudulent means of stripping them of their little all. Viewing the subject then in this light, as Christians, as patriots, most deeply must we lament the late failure of some of our enlightened legislators to abolish for ever this most objectionable method of adding a paltry sum to the revenue of the country, at the expense of the public

morals, and the ruin of thousands of the lower classes of the community. As another great temptation to gambling, and to every species of disorder, the fairs held annually within ten miles of the metropolis, require regulation by legislative interference, which, we think, would be most wisely exercised in their absolute suppression, making an adequate compensation to the lords of manors and others, whose vested rights would be affected by such a measure.

The next evil complained of—the extent of female prostitution—is also a most grievous one, calling aloud for a remedy, and yet most difficult to be remedied. That it has an obvious tendency to encourage crimes more directly injurious to society than those of incontinence, every day's experience of the intimate connexion existing between these unfortunate females and the male criminals, more particularly the youthful ones, surely must convince us. By the natural reaction of vicious habits, we had almost said by a species of moral retribution, the seduced, in their turn, become the seducers; and infatuated young men are led into the commission of crimes, to support the expenses of connexions with these unhappy women, originally led astray by some of the baser of the other sex. That much more might be done by an active and vigilant police than is done to clear the streets, at least of our cities and larger towns, of this intolerable nuisance, we are firmly persuaded: but still this relief would be but partial; and partial in the present, and perhaps in every practicable state of society short of the millenian one, all remedies applied to this evil needs must be. The most efficacious, however, that has yet been, or to all human appearance that can be devised, is the foundation, in the vicinity of all populous places, of houses of refuge for these most pitiable outcasts of the human race. To such an object surely a part of the national wealth would not be ill applied.

To the last topic of this most interesting head of inquiry we turn with feelings of no ordinary regret; for who can contemplate without emotion the present “dreadful state of our infant population, and the alarming increase of juvenile delinquency?” This is a matter which comes home to our bosoms with peculiar force, because it has been our misfortune to witness, in but too many instances, the truth of this general complaint. Again and again have we seen boys and girls, whose heads would hardly reach to the railings of the bar at which they stood, arraigned for the second, third, and fourth times, for felonies, which they have committed with all the hardihood and dexterity of older, though we

fear we should not be justified in saying, of more hardened offenders. The recollection is yet strong in our minds, of one of these youthful incorrigibles, after having been severely whipped and discharged for some trifling felony, being brought into the bar the very next day, to plead to an indictment for another pilfering theft, committed on the very evening that he had regained his liberty. Yet this little urchin had creditable parents, who had long used their best endeavours to keep him in the paths of honest industry, but had used them in vain. We are perfectly aware that this latter circumstance does not so frequently occur as one of a very different, and still more lamentable description, though it is far from the only case of the kind that has fallen beneath our own observation. Too often these unfortunate children are but instruments in the hands of their abandoned and profligate parents; and we have the opportunity of knowing, that at this present period, one of the bridewells in the north of England contains four children of one family, the eldest not above thirteen years of age, who have all of them been more than once, some four or five times, tried and convicted of felonies, to which they have been prompted by their own mother, who lodges in her cellar a gang of those youthful depredators, whom she regularly turns out every morning to get their living by theft, she herself receiving and disposing of its produce.

Mr. Roscoe seems to contend, as we conceive, upon very false principles, that children like these are not proper objects of punishment; though we readily admit, with him, that they certainly are not such, if the idea of punishment be separated from that of reformation. In the instance to which we have referred, and in others to which we could refer, this has not been the case; but the juvenile offenders have been sentenced to an imprisonment in the house of correction, which has separated them for a considerable time from the dangerous example and converse of their parents, and companions in vice. Here, too, they are kept to work, and taught some useful employment, which, in all probability, they would have never learned at home. Such a course of discipline is also equally desirable in the other class of cases, where the natural depravity, or evil associations of the child, puts it out of the power, however much it may be the wish, of the parent to check him in a career of profligacy which, if pursued, will terminate at the gallows. The magistrates of the extensive district with which we are best acquainted have for some time seen the propriety of

providing places of confinement for these young delinquents separated from all communication with older offenders; and in some of their gaols this object is now happily accomplished, and employment has been found for them. We believe, too, that in most other parts of the country those who are intrusted with the administration of executive justice are awakening, though late, to the alarming progress of an evil which was long since prognosticated by the benevolent and discriminating foresight of a Howard, and which can now only be arrested in its rapid strides towards the ruin of the morals of the poor, by a recourse to the very measures which he recommended, with all the energy of truth, and the confidence of extensive and practical knowledge. Happy would it have been for society, had his warning voice been attended to on other points of equal importance, but to which we have turned a deaf ear, until it is all but too late to retrace the steps that have madly persevered in the path of error.

Prevention of crime is an object so much more earnestly to be sought than its cure, that we have bestowed upon this part of our author's work a portion of attention which must needs contract our remarks on the remainder of its interesting pages. On the next subject discussed, "the punishment of death," our sentiments, the result of long and anxious deliberation, are not precisely those of Mr. Roscoe. He, in common with many other writers of some note in the present day, denies the right of any human legislator, (and some of them would even seem to question that of a divine one,) to take away the life of any man, whatever be the enormity of the crime he has committed,—though he should have poisoned a whole family, or, if it were possible for him to do it, have reduced an entire village, with its peaceful inhabitants, to ashes. Now this is a doctrine which we cannot easily admit; and we hope on some future occasion to have an opportunity of stating why we cannot. At the same time we think, with our author, that a more effectual punishment than that of death could readily be devised even for murderers, and other offenders of the most atrocious kind. To place such persons in a situation which, whilst it effectually guarded society from a repetition of their crimes, would afford to themselves opportunity of repentance and amendment, and to others a continued and ever present, rather than a momentary, though sanguinary, example; this is the course which, upon every principle of humanity and sound policy, we should wish to be fairly tried, even in those cases in which, to our apprehension, there cannot be a doubt but that the severer sentence now



put in execution is fully justified by the express authority of God: Our objection goes, it will be understood, to the expediency of capital punishment; but, in the case of murder, at the least, in lieu of questioning, unequivocally supports the right of human legislators to resort to it, as they may also, we contend, in some other instances, as the *ultimum supplicium*, when all other remedies have been fairly tried and have failed, in the prevention of a crime pregnant with alarming evils to society. Yet nothing that we have here said—nothing, we trust, that we shall ever say—will give a sanction to the black catalogue of crimes, to be expiated but by death, by which our statute book is dyed with blood. These are not much short of two hundred, made up of offences of all sorts, differing from each other in enormity, in the injury they do to individuals or to the public, the facility with which they can be committed, and in every circumstance that can constitute a difference and a shade in crime, as much as black differs from white; light from darkness; or the meridian splendour of the sun, from the faint glimmer of a rushlight. Yet killing or deposing the king, and clipping a shilling; burning a dwelling-house and its inhabitants, and burning a hay-stack; cutting a throat, and cutting the mound of a fish-pond; maiming a man with intent to kill him, and maiming a cow; breaking into a house at midnight, and breaking down a tree; robbing a poor defenceless woman on the highway of all that she has, and brutally ravishing her person to boot, and obstructing a revenue officer in the seizure of a keg of brandy; these, and fifty others as unallegamating, are offences, it would seem, of equal enormity in the eye of the law, and all meriting and calling for the same fearful punishment of death. We could extend our observations on this preposterous equalization of offences—this horrible system of offering an irresistible inducement for the commission of the deadliest crimes, to prevent the detection of comparatively the most venial; but we cannot bring ourselves to think so ill of human nature, as to suppose that an exposition of the folly and injustice of adhering to such a sanguinary and inconsistent code, formed as it has been of the shreds and patches of a hasty and *circumstantial* legislation, can be needful. Nor would any one dare to defend such a code in these days, if the greater part of its enactments were not known to be mere dead letters on our statute books; inefficient bugbears, at which the merest freshman in thieving ceases to be alarmed. It has now been for many years, and still is a capital felony, punishable with

death in the first instance, to steal in a dwelling-house to the amount of forty shillings: for a long while after its enactment, this law was frequently put into execution; and much blood was vainly, and most unjustly spilt, before it was discovered that this most disproportionate severity, if it had any effect, increased, rather than diminished the crime. Yet our legislators were either too proud, or too blindly wedded to the boasted wisdom of our ancestors—the bane of every useful improvement—to trace back their steps; and the statute remained unaltered and unrepealed, though many of the most enlightened of their members—alas! that the voice of the most able and persevering of them in this course of humanity is now silent in the grave!—have again and again loudly, and as we should have thought irresistibly, called upon them to blot out, at least this stain from the criminal jurisprudence of their country. But whilst the legislative power slumbered, the executive spoke a language that could not be mistaken; for out of 1872 persons who, in the seven years antecedent to 1810, had been condemned to death for this offence at Newgate, only one solitary individual has suffered the dreadful penalty of the law. This single fact speaks volumes in condemnation of the system against which we are contending; and the returns of other circuits, and the experience of later years, would but give additional strength to its monitory voice. Oh that at length, though late, it might be heard and attended to!

There are still those, however, (we hope and believe they are but few, though they have some confessedly great names upon their side,) who, with all these facts staring them in the face, from a sort of hypochondriacal dread of innovation, strenuously maintain the existing order of things; and they do it upon this principle, that whilst, as one of the ablest of their abettors (Dr. Paley) states, “the law of England, by the number of statutes creating capital offences, sweeps into the net every crime which, under any possible circumstances, may merit the punishment of death,” by the expedient of singling out for execution “a small proportion of each class, the general character or the particular aggravations of whose crimes render them fit examples of public justice, few actually suffer death, whilst the dread and danger of it hang over the crimes of many.” Facts, however, instead of supporting, directly contradict this reasoning; for we will venture to assert, that of the two hundred crimes thus dexterously caught in this sweeping drag-net, there have not been, for the last twenty years, more than twenty for which a single

individual has suffered the penalty of the law, to which in that period some thousands have been formally condemned. With respect, also, to the great majority of those offences, we pronounce, with as little hesitation, our decided conviction, that under no conceivable circumstance can they either call for, or justify the death of the offender; however the particular features of his case, or the known desperation of his character, might warrant his long, and even his perpetual imprisonment, or his banishment for ever from the shores of his country. Surely, if these considerations, and others which might be urged, but that they will naturally present themselves to every mind, were duly weighed, we should no longer be called upon to witness the worse than farcical—the degrading and disgusting exhibition presented at every assize—of judges solemnly pronouncing the awful sentence of death upon some ten or twenty of their fellow-creatures, who, at the very time it is pronouncing, know as well as they, and the surrounding multitude as well as either, is never meant to be carried into execution; but that it is intended to be commuted for transportation, or even, in many cases, but imprisonment for a single year. What possible effect, in the name of common sense, can such a wanton trifling with the most dreadful punishment of the law produce upon any mind, but that of weakening, and even destroying, the terror its denunciation was meant to produce? Nor ends the evil here; for every one conversant with the proceedings of our courts of justice must know, that the excessive disproportion which, in by far the majority of cases, most obviously exists between crimes and their punishment by death, has induced prosecutors, witnesses, jurymen, and judges, to trifle with the sacred obligations of an oath, in order to evade a capital conviction, by finding the value of an article, intrinsically worth perhaps five times as much, a shilling or a farthing beneath the statutable price of blood. It is disgraceful, in fact, to the administration of justice—though humanity would plead for, and almost sanctify the deed—to see, as we have often seen with deep regret, a judge, now haggling and tampering with the prosecutor, and now with the jury, to induce them, against the conviction of their consciences and of his own, and contrary to the duty imposed upon both of them by their oath, to put *as low a value as possible* upon an article stolen, to save the life of the thief, or rather to free him from the inconvenience and disgrace of being nominally condemned to die.

We could easily add to these arguments; but, perhaps, by

so doing we should only weaken their effect: we pass on, therefore, to Mr. Roscoe's next chapter, "on punishments of inferior degree;" of which he admits, and we think most correctly, that

"Where all other attempts to reform a criminal have failed, transportation" (on which however, as now practised, we may hereafter have occasion to animadvert) "is the most humane and effectual." [p. 53.]

It has a natural tendency to dissolve the connexions, and to weaken the temptation, to whose evil effects a criminal is here exposed; whilst, by an alteration in the circumstances in which he is placed, and which in his own country often formed but too effectual a bar to his gaining an honest livelihood,

"That activity or ingenuity which was so dangerously employed at home" may, as Mr. Roscoe observes, "in a foreign country, enable him to become one of the most ingenious artists or successful traders of the place.

"An instance of this," he tells us in a note, "occurs in the case of a person, who being convicted of a capital offence was pardoned, on condition of being transported to New South Wales; where, by his regularity and industry, he has established himself in a beneficial business, and lately transmitted to the author of this tract a sum of one hundred and twenty pounds; which was divided by his directions amongst his children, who remained in this country." [p. 54.]

We wish that we were enabled to add to this account, that the remittance had been useful; but, unless we are confounding two circumstances which agree in all their particulars, except that we did not hear Mr. Roscoe's name mentioned in the transaction, nor the precise sum received, the family of this man have all trodden but too closely in his steps previous to his reformation; and at a late Liverpool sessions, one of the daughters, who shared the money sent over by her father, was convicted as an utterer of base coin, and is now in prison in execution of her sentence. The evil of a bad example often continues to operate after the individual who set it has seen, and turned him from the error of his ways: the prevention of crime ought, therefore, to be a more primary object with legislators than the reformation of offenders.

As entirely do we concur with our author in condemning the practice, so prevalent with our magistrates, of whipping trifling offenders, and then discharging them. Seldom, we

believe, does it occur that these people do not soon pay another visit to the gaol whence they have been liberated; for if their crime was the effect of want, the whip will not supply their necessities; whilst the stigma which the having undergone its lash leaves upon their characters, will remove them further than ever from the chance of obtaining an honest livelihood. If, on the other hand, their dispositions are bad, this punishment is more likely to harden them in iniquity, than to soften them to repentance. Yet our condemnation of this measure must be qualified by its justification, as a preferable course to that of committing youthful offenders, on their first conviction, to prisons so little qualified for their reception, for any useful purposes, as the majority of ours at this time are. When they shall be put upon a better footing; when due provision shall be made for the separation and classification of offenders; when confinement in them shall be uniformly connected with views of reformation; when all this shall be done, the practice we are complaining of, yet, under existing circumstances, cannot unequivocally condemn, will, we doubt not, be discontinued. Then too, imprisonment may be looked to as a salutary punishment, useful to the offender himself in the correction of his habits, and offering something like a rational hope of security to the public against a repetition of his offences. But until this mode of incarceration is made something more than safe custody, by forming or encouraging habits of industry, rather than confirming in idleness, we must join Mr. Roscoe in characterizing simple imprisonment as a proceeding

“*In which there is not a pretext of any advantage to the prosecutor by compensation, or to the prisoner by his amendment; the only motive that can be discovered, is the gratification of a barbarous and disgraceful spirit of revenge; which, as society continues to improve, and better principles are established, cannot fail to meet with the odium it deserves.*” [p. 63.]

In discussing the improvements in criminal law which have at various times been proposed, besides insisting on the great point to which we have just alluded, and to which we shall hereafter have occasion to recur, our author very successfully combats the two leading positions of Beccaria, Bentham, and other theoretical reformers of criminal jurisprudence—the proportionment of punishment to offences, and the invariable infliction of those punishments when incurred. The ideal perfection at which Bentham and others have so vainly laboured to arrive, in the establishment of an

unerring and invariable apportionment of an equitable and specific punishment for every species of offence, is too chimerical, on the very face of it, to need any trouble on our part to expose its absurdity. Is the punishment to be pecuniary? What a rich man would not feel, would be a poor man's ruin, even if it were regulated by a correctly estimated *per centage* on their income. Is it to be corporeal? A tender frame would sink under the stroke, which would be all but unheeded by a hardier constitution. Are shame and disgrace to be its essence? That from which the man of rank, of education, and of feeling, could never again rear his head, would be borne with the most perfect complacency and indifference by men of blunted sensibility, or moving in stations of life where the point of honour is but little regarded. As ridiculous and unjust would it be never to vary the punishment, where the nature of the crime and the extent of the injury were precisely the same; for this would be establishing a systematic punishment for the offence, without any reference whatever to the circumstances under which it was committed, which generally operate either in alleviation, or aggravation of the guilt of the offender. The irreclaimable thief by profession, and the youthful offender, for the first time led astray by some powerful temptation, would thus be placed upon a level; and the consideration now uniformly, and most properly given to former good character, and the plea of a first offence, would then be done away with.

"When we speak of punishing crimes," observes our author with great justice, "we are in danger of being misled by a figure of speech. In fact, we do not punish *the crime*, but the *individual who commits the crime*; and whatever end the punishment is intended to answer, it must bear a relation to the nature, disposition, and circumstances of such individual.—The same punishment applied to different persons may produce not only a different, but an opposite effect, and *that* which may be necessary to *reform* one, may only serve to *harden* another. To apply the same punishment to all, is, therefore, a kind of *empiricism* in legislation, which pretends by a *certain specific* to cure a *certain crime*, without any reference to the state of the party on whom the nostrum is to be tried." [p. 75, 6.]

"One only rule of punishment," he elsewhere observes, "can be relied on, *viz. that which is necessary to effect the reformation of the offender*. Till this is accomplished, the punishment ought not to be relaxed; as soon as this is effected, punishment is no longer necessary." [p. 71.]

But even this rule is, we think, liable to much abuse, if it be not properly guarded. The error into which Mr. Bentham

and many other writers have fallen, is that of maintaining that example is the more important end of punishment than reformation; whilst Mr. Roscoe, and several other benevolent and enlightened philanthropists of the present day, have run into the opposite extreme, of considering example as scarcely worthy a moment's consideration in comparison with reformation. Now, in our view of the subject, they are of equal importance, and ought never to be separated: care ought, therefore, to be taken in all cases, that the sentence originally pronounced should be an adequate punishment for the offence, under its attendant circumstances, and no relaxation whatever should take place in its infliction, until such a portion of it has been undergone as should teach not only the offender, but the public at large, that such crimes are not either to be committed with impunity, or to be atoned for by an instantaneous repentance, wrought by the fear, rather than the endurance of pain. We doubt not but *such* repentance is often wrought; and if Mr. Roscoe's view of its effects upon the destiny of the subject of it be correct, no punishment whatever should then be inflicted, because, as far as human judgment can pronounce, the reformation of the offender is complete, and punishment is no longer necessary. Discard example from the system, and we admit that this reasoning is correct; but we should be disposed to put but little faith in the genuineness of that repentance which did not suggest to the penitent the justice and propriety of his undergoing some pain, as an expiation to the offended laws of his country, and to deter others, by his example, from the commission of a similar outrage. We will add but one remark to this part of the subject; namely, that though, for the reasons just stated, we are on the whole decidedly opposed to the establishment of an invariable standard of punishment applicable to all offences of the same class, we can yet easily conceive, in the event of that of death ever being abolished, or even of the superior efficacy of another in its place being tried, that there are certain enormous offences with regard to which the certainty of a definite punishment should be invariably and strictly adhered to. Thus, if a cool deliberate murder were ever punished with aught short of death, we conceive it could be but by a perpetual imprisonment; it being impossible to give society any other security against a man, whose passions could lead him to the commission of so diabolical an act; whilst he himself could have no reason to complain of so necessary a restraint upon his power to do evil, since it would only be in the exercise

of a greater mercy than he showed to his fellow-creature that his life was spared. To put a stop also, if possible, to other crimes peculiarly injurious to, and alarmingly prevalent in society, it might be advisable to resort to this inflexibility of punishment, though its duration need not probably be carried to the same extent.

From the analysis of Mr. Roscoe's interesting volume, which we have thus far given, our readers are no doubt prepared to find him a zealous advocate for the penitentiary system; nor will the sentiments which we have thrown out in our review induce them, we are persuaded, to suspect us of any hostility to so humane a plan; on the contrary, it has our warmest support, and heartiest wishes for its success. The first chapter of his treatise, which our author devotes to this part of his subject, is entitled, "Origin and Present State of the Penitentiaries in America," on which he has given us some authentic and interesting, but, as far as the efficacy of the measure is concerned, we are sorry to add, not very satisfactory information. It was in the year 1790 that the first of these promising institutions was established at Philadelphia; and the success which attended its operations was so flattering, that this good example was soon followed in New York, and in many other provinces of the United States. For a while every thing bore the most gratifying appearance; and the report of the inspectors of the parent institution, a year after its establishment, represented the prison as already converted from a scene of debauchery, idleness, profanity,—an epitome of human wretchedness, a seminary of crimes destructive to society, into a school of reformation, and a place of public labour. For two years, at least, the same happy results seem to have been obtained; and within that period, of one hundred criminals, who had been recommended to and pardoned by the governor, four only had returned to the prison charged with other crimes. The other institutions formed upon the same plan seem also for some time to have answered the purposes of their destination; and strong hopes were therefore naturally entertained, that the milder system of laws which, except in cases of treason and murder, had abolished capital punishment, substituting in its stead imprisonment for life, would realize the most sanguine expectations of its humane supporters. It was a part of the same system to punish all crimes above the degree of petty larceny with imprisonment for the first offence, for a term not exceeding fourteen years; and for the second, for life; while petty larcenies were



visited with an imprisonment for a term not exceeding a year, or, on a repetition of the offence, not exceeding three; and all persons convicted of any offence might also be subjected to hard labour, or solitude, or both, at the discretion of the court: of course, too, (for this is necessary to the very existence of a penitentiary), provision was made for shortening the duration of the confinement of such prisoners as conducted themselves well, and evinced symptoms of reformation. It was this most important and difficult part of their duty that required more than ordinary care in the inspectors; and it is mainly to a negligent discharge of it that we attribute the melancholy alteration in the state of those prisons, which it is now our painful duty very briefly to detail. The state prison for Massachusetts had been established for about twelve years, when, in 1817, it became necessary to institute a legislative inquiry into its condition, which the commissioners were directed to contrast with others of a similar nature, in different parts of the United States.

"Thus authorized," says Mr. Roscoe, "*the commissioners inspected, by one or more of the board, the several penitentiaries or state prisons of Connecticut, New York, New Jersey, Pennsylvania, and Maryland;*" and have since made their Report respecting the same; which, as it contains matter highly interesting to other countries, as well as to the United States, is given at length in the Appendix to the present volume. From this Report, it will be seen with regret, by those who have supposed that the American establishments have been attended with *uniform success*, that this has not been the case; and that considerable difficulties have occurred, and are yet to be surmounted, before the object they have in view can be accomplished." [p. 95.]

The penitentiary at Philadelphia now afforded a striking and very gloomy contrast to its former usefulness and prudent regulation. The number of convicts was greatly increased, but neither had the prison itself, nor the yard in which its convicts were employed, been enlarged; in consequence of which, the very crowded state of the penitentiary became an evil of considerable magnitude; so much so, indeed, that from twenty to forty people were lodged in a room of 18 feet square.

"So many are thus crowded together in a small space," reported the commissioners, "that the institution already begins to assume the character of an European prison, and a seminary for every vice—in which the unfortunate being who commits a first offence, and knows none of the arts of methodized villany, can scarcely avoid

the contamination which leads to extreme depravity." "Such," it is added, "is the actual state of the Pennsylvania Penitentiary." [pp. 96, 7.]

And that state, we reluctantly add, proves but too completely that it is utterly disqualified for the production of any one of the good effects which were sanguinely, yet not unreasonably, expected from its establishment. Nor can we expect, that whilst the parent institution had thus retrograded in usefulness, those formed in imitation of it should have advanced in improvement. On the contrary, that at New York had not only confessedly failed in its chief object, but had subjected the treasury to an expense too oppressive to be continued. The sources of these alarming evils are alleged to be the neglect of providing in season the necessary accommodation for the due separation of convicts; the crowded state of the prison; and a relaxation in the steady and strict discipline introduced and maintained for a short period after its establishment. The same remarks which apply to the penitentiaries of New York and Pennsylvania, apply also, in different, though not in less discouraging degrees, to similar institutions in other parts of the United States; but ere any conclusion is drawn from this consideration against the general principles on which they were established, and were for a while most effective in answering the ends of their establishment, we would recommend our readers attentively to consider the particular circumstances of mismanagement which Mr. Roscoe points out, as the cause of those evils, which cannot be charged upon the system, when properly put into operation.

These are, a relaxation in the kind and gratuitous care which, in the origin of these well-meant institutions, was afforded by the benevolent individuals who interested themselves in their formation; in consequence of which, very many convicts returned to prison for new crimes, who had been hastily and incautiously pardoned, and discharged as reformed characters: thus the state prison at New York contained one individual committed there for the fifth time—a lamentable abuse of all the legitimate ends of a penitentiary system. In our views of that system we agree with Mr. Roscoe, that nothing can possibly have a worse effect than the admission within its walls, or at least to the slightest association with its other convicts, of a criminal convicted of a second offence, who has once been discharged as reclaimed. This rule of exclusion has been rigidly acted upon in the Magdalen hospital, and Female Penitentiary of

London, with the happiest effect; and we are firmly persuaded, that to the wide and inconsistent departure from so obvious a principle of reform in America, is mainly to be attributed an evil, of whose pressure its legislators now so reasonably complain. Commitment to a penitentiary should always be treated as a boon to a criminal for his good; as affording him the means, if he has the inclination, of retrieving his character; and of lessening, by his industry and good conduct, the period of confinement which his crime has merited. But having once enjoyed these advantages, and abused them, they never should be permitted him again; since, by such a course, as our author very justly remarks,—

“The establishment confesses its own inutility, and is no longer a school of reform, but a receptacle and shelter for acknowledged *guilt*.” [p. 99.]

To remedy a mischief whose inconvenience they could not but sensibly feel, the Massachusetts commissioners recommend a remedy of but partial, if, indeed, it would not prove of mischievous operation; namely, that—

“When a convict should be sentenced a second time to a state prison, there should be added to the term of his sentence five years’ detention and employment at hard labour; on a third sentence, ten years; and when convicted a fourth time, to be imprisoned for life.” [p. 100.]

In a country like America, without foreign possessions, this course would be well, and perhaps the only one that could be successfully adopted, provided these second and other commitments were either to a separate prison, or to a part of the penitentiary in which the subjects of them would be effectually debarred from all intercourse with convicts, upon whom its discipline was being tried for the first time, and who could not but be injured by the example of a second “*locus penitentiae*” being constantly before their eyes. In Great Britain, where either the first or second offence is of sufficient magnitude, transportation for life would, in such cases, be the fittest and only proper punishment; whilst lesser terms of years might easily be applied to lesser offences, provided the second were of sufficient magnitude to justify, or the frequent repetition of petty offences should call for, a sentence of deportation. Where this is not the case, a longer imprisonment than was at first ineffectually tried under the penitentiary discipline should be endured in our common gaols, with less indulgence, and more hardship than was

experienced before, though under a better regulation than now prevails in the majority of them. Nor should these sentences ever be mitigated; whilst a like course of procedure should be strictly adopted towards those who had committed, a second time, any petty offence for which they had previously undergone the penitentiary discipline, without its having produced such an effect upon them, as to warrant a diminution in the period of their confinement. The dangerous effects of an opposite course has, in America, induced many to contend for the abolition of the right of pardoning, and for a strict execution of the sentence pronounced, in every case. But this would be tearing up by the roots the tree they have planted with so much trouble, but watered with too little care; for "a penitentiary," as Mr. Roscoe justly observes, "where *penitence* is of no avail, is a solecism," and would be worse, we would add, in many respects, than the system it is intended to supersede: and supersedable we believe that system to be, provided the hints here thrown out, and of which those that originate with our author will be found sufficiently exemplified and explained in his interesting work, are properly attended to.

On the penitentiary system on the continent of Europe and in England, the subject of the two next chapters of our author's work, we shall say but little here, because we hope to take it up at some future period, in a different form. Since the time that Howard closed his singularly honourable career of benevolence, little information has been obtained relative to the condition of the continental prisons; but the aspect of that little—we record it with mingled emotions of pleasure and of shame—is such as to evince the continued superiority of their discipline to ours. In the years 1814 and 1815, the Honourable Grey Bennet, the great promoter of the inquiries which have recently been instituted into this important branch of our national police, visited the prisons of Paris, and found that in France, the greatest pains seemed every where to be taken, to keep the prisoners in a state of active and useful labour, and that those efforts were eminently successful, though the establishments in which they were carried on wanted that attention to the separation of criminals, and to cleanliness, which is of the utmost importance to the health and improvement of prisoners, and to the success of the penitentiary system. Towards the more complete establishment of that system, we are happy to find that an ordinance has been issued by the French king, for the erection of a place of confinement for offenders under the age of twenty, to be kept

to hard labour, under the direction of gratuitous inspectors, who are to have the power of shortening the period of their imprisonment, on the appearance of repentance and amendment in their conduct.

The last chapter of the work before us contains some very valuable hints on a most important subject, "the discipline of a penitentiary." For the most part, they are but an extension of the directions given many years since by Mr. Howard, though in one point they differ materially from the regulated prudence which marked all his calculations of the benefit to be derived from the plans he proposed. A more extensive practical knowledge of the subject on which he wrote, than ever was possessed, perhaps, by any other individual, or than ever will be possessed again, led him to discourage the idea of these establishments ever being able to maintain themselves. Every country of Europe, in which they have long been tried with the greatest attention to economy; every state of America has verified the truth of this prediction: why, then, should the delusive hope be held out, that in England, and in England alone, they will prove to be unfounded? If this should be the case, we shall rejoice at the circumstance as much as Mr. Roscoe or any one else can do; but, in the meanwhile, we must deprecate the holding out any such problematical inducement for the adoption of a measure which, if it effects an eighth part of what is promised, is well worth the trial. With this, or nearly with this solitary exception, we cheerfully express our cordial approbation of this writer's plan of penitentiary discipline, though we have not room to particularize any of its judicious recommendations; and earnestly commend it, together with the whole of the able treatise of which it forms a part, to the attentive perusal of our readers.

*Aonian Hours; a Poem, in two Cantos, and other Poems.* By J. H. Wiffen. Second Edition, 8vo. pp. 167. London, 1820. Longman.

*Julia Apinula; with the Captive of Stamboul and other Poems.* By J. H. Wiffen. 12mo. pp. 249. London, 1820. Warren.

It would not be an uninteresting task in a writer of the present day to take a comprehensive view of English poetry, with a view to elucidate the influence which the manners, the incidents, and the political character of the times have had

upon the compositions of our poets, from the rise of the art amongst us, to the elaborate perfection which it has now attained, from long cultivation and the polish of modern society. An essay of this nature would be alike instructive to the philosopher and the man of literature; to all, in short, who love to trace the connexion subsisting between physical and intellectual liberty; between barbarism and dulness; between civilization and the productions of wisdom and of wit. That the poetical faculty has been strongly coloured by the passing events of changing ages, must be evident to all who are read in the pages of history, and in the records of this delightful art. Frequently, indeed, the temper and disposition of the poet had a part in giving to his compositions this coincidence of spirit; but through this casual vein, the deeper tinge of national influence predominantly shines: Revolutions of government and religion; foreign conquests; civil wars; popular ebullitions; the reigning fashions and opinions of a community, have ever shewn themselves in the tone of its poetry, and accelerated or retarded its improvement. In the delicate tenderness of Tibullus; the polished satire of Horace; and the artful perfection and quiet-majesty of Virgil, we see a reflection of the courtly period, when the extraordinary convulsions of the kingdoms of the earth subsided into tranquillity, security, and a mildness of manners bordering upon that servility, which shortly after distinguishes the court of the Cæsars. In the stormy, and often distorted grandeur of Dante, we see vividly the prevalence of those turbulent factions which agitated, as with a simultaneous movement, the Italian cities: his pages are tinged with melancholy; and the pathetic voice of lament is poured forth—often abruptly, always pathetically—against the gloomy genius of civil discord. On the full revival of literature in Italy from the barbarism of the dark ages, ere the principle of chivalry was yet extinct in the manners and the sentiments of that fanciful nation, the elegant and romantic Tasso touches the strings of his lyre; and we are presented with Christian knights, barons, damsels, enchantresses, magicians, and all the imagery of the age of adventure and heroic enthusiasm. In the Runic leaves of our own Chaucer, how clearly do we trace the dawning of national freedom, the overthrow of feudal institutions, and that exposition and contempt of the corruptions of the clergy which afterwards ripened into so extraordinary a revolution; in those of Surrey and of Sackville; the gloom and uncertainty of a tyrannical reign; in the chivalrous genius of Spenser, and the Euphuistic gallantry of other writers of the Elizabethan age, the burst of a generous

national enthusiasm, just escaped from the fetters of mental tyranny, combined with the fantastic pedantry which distinguished that, and the reign of James. From this latter epoch to the civil wars, a period when the agitation of men's minds, and the quickening of political speculation excited the thirst of intense emotion, Shakespeare embodied the talent, the satire, the convulsed passions, the wit, and the energy of the age in his fictions; and the drama became the picture of the feeling and tendencies of the nation. In the poets of the restoration, the polemical controversies and religious institutions of the times, subtle, acute, abstruse, are all imaged in the argumentative and sarcastic compositions of Dryden and Butler; nor did there want, unfortunately, that licentious intermixture which indicated the general corruption of manners from years of anarchy, rapine, and unrestrained abandonment. The poetry of Rome did not decline with a greater rapidity, when the genius of Augustus forged those golden fetters, which under the last Cæsars were exchanged for bonds of iron and of brass, than, in an inverse manner, the poetry of our own land ripened into refinement, when the revolution had fixed, on, we would hope, immutable foundations, the blessings of civil and religious liberty. Then it was that institutions became consolidated; that science was cultivated; that manners were polished; the national generosity and love of independence called into lively play; and that society subsisted in undisturbed tranquillity. Correspondent with these features was the genius, the spirit, and the tone of our poetry. In harmony, it ascended almost to its climax; in grace, order, symmetry of parts, and purity of style, advancing forward to its perfection, it became more moral, more truly philosophical, more benign in its character; if less fitfully sublime, more uniformly dignified; if less captivating to the fancy, more instructive to the heart; more careful to enjoy the treasures already conquered, than solicitous of other enterprises; less wildly spirited, than elegantly softened and subdued.

Since the days of Pope a new school of poetry has risen up amongst us: the charms of his melodious verse drew after him a crowd of imitators; and though there were not wanting a few bold and original spirits, like Gray and Collins, to pursue the bent of their own fine fancy, the generality of our minor intermediate poets looked up to him with a blind devotion, and by the unvaried cadence of their periods, and monotonous harmony of their verse, ended in fatiguing the mind, and palling the public ear. The many convulsions which for the last twenty years have agitated the whole political fabric of Europe; the intense curiosity and emotion

which these changes have universally excited in the minds and hearts of men, together with the daring speculations which they have led numbers to indulge in, have given birth to bold innovations (many of which have failed from their very excess); have inspired a higher order of feeling and creations, the tragic grandeur of whose style and imagery, and the stirring incidents of whose plot, have ministered to the passion for the vivid, the striking, and the strong, demanded by such a state of society; and our poetry has assumed a character more wild, more visionary, more brilliant, more sublime; less classically correct, but more fervid and fanciful; a poetry vital with feeling, and instinct with mind.

In Mr. Wiffen's poetry we think we can trace the masters whom he most admires; if we mistake not, Campbell and Byron are his models: perhaps as his powers are more developed, and his judgment is more confirmed, a due appreciation of our elder poets may induce him less to nerve his verse after these originals, than to acquire a versification of his own. He has, we are convinced, sufficient stamina of thought and invention; "genius is essentially creative,"\* and the volumes before us bear unquestionable proofs of genius. The principal poem in "Aonian Hours" is entitled "Aspley Wood;" it is of a similar nature to Pope's "Windsor Forest," and Sir John Denham's "Cooper's Hill," but, unlike them, is written in the rich Spenserian stanza. It is a poem containing some fine descriptions of natural scenery, interspersed with much moral reflection and incidental allusion. Its pictures have a freshness and a bloom about them, which wrap the fancy in a pleasing dream of meditation: the mind flies back from the tumult of busy life to the spots familiar and dear to our boyhood, and reposes amid the still shades which the poet brings before it, with a gentle, a pure, and a pensive pleasure. The vein of sadness, spread like a thin cloud over the views which the author takes of life, yet farther confirms this feeling, and, without greatly depressing, leaves upon the heart a temper attuned to the sympathies of humanity. It is the work of a tender and benevolent spirit, warm in feeling, and generous, though somewhat too romantic in sentiment. We think there is something very rich and beautiful in the following apostrophe to the sun:—

"In wonder risest thou, material orb!  
And youthfulness—a symbol and a sign;  
Change, revolution, age, decay, absorb  
All other essences, but harm not thine:

\* Mad. de Stael.



In thy most awful face reflected shine  
 Thy maker's attributes, Celestial Child !  
 When shapelessness ruled chaos, the Divine  
 Looked on the void tumultuous mass, and smiled—  
 Then startedst thou to birth, and trod'st the pathless wild :

“ Girt like a giant for the speed, the flight,  
 The toil of unsummed ages ; in thy zone,  
 Charmed into motion by thy sacred light,  
 The glad earth danced around thee with the tone  
 Of music — for then Eden was her own,  
 And all things breathed of beauty, — chiefly Man  
 Drank of an angel's joy ; where are ye flown,  
 Too fleeting suns ? a mortal's thought may span  
 Your course — for ye returned to whence your race began.”  
 [pp. 14, 15.]

The great and good Howard was an occasional visitor in the vicinity of the spot which is the subject of the poem, in which he is elegantly introduced, and characterised in some spirited stanzas, which we deeply regret that our limits will not permit us to transcribe.

The second canto opens with some poetical characteristics of the great types of Shakespeare's genius ; a reference to the “ Timon of Athens ” furnishes an opportunity for the author to express his admiration of the genius and benevolence of Lord Byron, an eulogium whose only apology is, that it was written before the publication of his execrable “ Don Juan.” We hope that Mr. Wiffen will now agree with us, that it is far too encomiastic, and that the moral character of this noble poet calls much more loudly for censure than for praise. A tale of unfortunate love, which has much pathos, and an allegory delicately complimentary to the author of the “ Pleasures of Memory,” whose “ Human Life ” was in part written amid the scenes here described, closes the chief poem. In conclusion, we cannot resist transcribing, for their moral as well as their poetical effect, these stanzas :—

“ I stand where I was standing in the morn,  
 And all has changed around me—time has come,  
 And passing, scattered fruitage from his horn,  
 The bashful maid has found a bridal home,  
 The anchored vessel launched in ocean foam,  
 Oceans themselves have flowed since morn began,  
 And bright orbs ebb'd in the ærial dome,  
 Moving the pendulum of heaven ; to Man  
 Figuring what glorious hours to joy or ruin ran.

" So dies the Good as nature now assumes  
 The mask of night, to dwell a little while  
 Amid the shadow of funereal tombs,  
 Until the bright To-morrow! such the smile  
 Which radiates round his soul to reconcile  
 The shrinking body to its dark sojourn,  
 A beam which Mercy deigns us, to beguile  
 The eyes which weep o'er lost Affection's urn,  
 Sphered in some happier star, for ever so to burn."

[pp. 116, 117.]

The minor poems have an air of classical beauty, and a tenderness of thought, that claim a high praise. The principal faults in the volume are diffuseness and occasional obscurity of idea, with an abruptness, sometimes bordering upon confusion of periods; but the structure of the verse is often uncommonly musical, and on the whole it exhibits powers of versification of a very superior character.

In his recent volume, our author discovers a somewhat more chastened taste, and a less cumbrous adornment of imagery; we are not here left as in a wilderness of sweets; the flowers of diction are choice, and specifically presented to us; we view them with more concentration of interest, and consequently with a greater intensity of feeling. Both of the poems have a decided object, which being kept in view, combined with historical facts of high and commanding interest, embellished by an imagination vivid and glowing with strong poetical conception, will go far to obtain for Mr. Wiffen a permanent station among his country's poets.

To give a mere outline of the story of "*Julia Alpinula*," would be to wrong one of the most affecting histories upon record: we will, however, for a moment, in our duty to the public, refer to the facts upon which the poem is founded. After the murder of the Emperor Galba, Vitellius usurped the purple in Gaul, and sent his consul Cecina to traverse Helvetia. The Helvetians were ignorant of the death of Galba, and refused to acknowledge Vitellius. Julius Alpinus, a faithful friend of Galba, chief magistrate of Aventicum, where his daughter, the heroine of the piece, officiated as priestess of Diana, urged them to take up arms. A battle was fought on the heights of Mount Vocetius, which was fatal to the liberties of Helvetia. The hatred of the victor, who had once been disgraced by Galba, was not to be appeased but by the death of his partisan; and, notwithstanding the affecting appeal of his daughter, Alpinus was

led out to military execution, and Julia died of a broken heart.

From these few materials, Mr. Wiffen has constructed a very beautiful and pathetic poem. The chief springs of its interest are the daughter's filial affection, and her sad catastrophe. Her inauguration as priestess of Diana, and the omens which usher in the disturbance of her domestic happiness and the calamities of the empire, are in a strain of very powerful poetry; the same may be said of the speech of Alpinus to his fellow-citizens, and the preparations for battle. A very beautiful evening scene shuts up that day of busy preparation, and in the silence of the twilight Alpinus returns to his villa. How true to feeling the following description is, will be perceptible to every one:—

“ Oh why should hearts no fears can shake,  
 With softer feelings bend or break!  
 He wanders wide,—he lingers late,  
 Pausing, he treads the longest way,  
 Then, all impatient of delay,  
 With swift stride intercepts his fate;  
 He stands within the Ionic gate—  
 The gate—the marble hall—alas,  
 That e'er that hall he must repass!  
 — She sate, her pale cheek on her hand;  
 Each drooping eyelash wet with grieving;  
 She heard his step—she saw him stand—  
 Nor could resolve her mind's misgiving;  
 As wilder grew her bosom's heaving,  
 She raised her blue eye from the floor,—  
 In him there was no sign of strife,  
 And steadfastly her glance he bore:  
 That stoical resolve could tell  
 To her the dreaded truth too well;  
 She did not rise—she did not speak—  
 She uttered voice, nor groan, nor shriek,  
 But low in virgin meekness bowed,  
 And Nature's daughter wept aloud!” [pp. 35, 36.]

Previously to his departure for battle, Alpinus attends a sacrifice to the Aventian goddess, at which his priestess daughter officiates. As the victim is led to the altar, a terrible omen occurs, the bird of Jove flies into the temple, and deprives the sacred hind of life: this is a fine conception of the poet, and reminds us of that delicate passage in the “*Ion*” of Euripides, where the goblet of poison is spilt on the floor, and a flight of doves, coming into the temple, and drinking

of the liquor, discover in their death the crime attempted to be perpetrated. Startled at this prophetic sign, Julia attempts to dissuade her father from the war, in an appeal replete with tenderness and pathos; but the soul of the patriot shines forth even in the agony of separation, and though he is the sire of Julia, he cannot forget that he is the child of Helvetia. "The blow was soon struck,"—and the poet rises in all his powers upon the ruin of battle, and describes its desolation with a master's hand. There is, moreover, a striking denunciation of war, both forcibly and beautifully expressed, in that breathing spirit of peace, which, to their everlasting honour, has always characterised the Society of Friends, of which this poet is a member:—and did we not remember that judgment belongeth to a higher tribunal, willingly would we transfer his malediction, to whoever shall again stir up the flame of discord amongst the nations of the world.

"War is a game that, were their subjects wise,  
Kings would not play at!"

The appeal of Julia in behalf of her father, at the feet of Cecina; his reply; her inexpressive joy at his fraudulent mercy, and the sad catastrophe, are related in language exquisitely beautiful; such as we can confidently recommend to our readers, as containing the tenderness, spirit, and pathos of genuine poetry. We prefer, however, quoting the following nervous passage:—

"The mariner, by ocean's shock  
Tossed bleeding on its beaten rock,  
To gaze for ever as it raves  
On its green solitude of waves,  
Though not one plank in sight there be,  
To bear him o'er that shoreless sea,  
Has hope; the guilty criminal  
Led sentenced from the judgment-hall,  
Though, in the stupor of his heart,  
Pale as a statue he depart,  
Has hope; the fainting wretch who stands  
Deserted upon desert sands,  
Where not a single human sound  
Electrifies the silence round,  
Has hope; the captive in his tower,  
Blind to the light, and stripped of power,  
Has hope; when hope begins to fail,  
Some late reprieve or passing sail  
Bears them again with favouring breeze  
To fortune and to freedom—these

Have hope ; — the mourner left alone  
 Last of her kindred race has none.  
 No aim to live, no gentle tone  
 To hear, to gain, to give — no, none !  
 No shared caress, no sigh to prove  
 Content in suffering or in love ;  
 No friend, to whom her tongue can own  
 'T hat life was once a joy — no, none !  
 All now is over : passions perish,  
 For what has passion left to cherish ?  
 The world flows on ; suns rise and set  
 Without perception or regret.  
 A little sense of former dread ;  
 A little thought of what is dead ;  
 A little numbering up the sum  
 Of days that darken ere they come ;  
 A sudden flash through memory's night  
 That all her reasonings are not right ;  
 A little tracing round and round  
 The spot where anguish struck the wound ;  
 A trance — a vigil — and a fit —  
 O'er the cold tomb she cannot quit ;  
 And all beside is wasting flame,  
 The bloodless lip, the sleepless frame,  
 So meek, so wan, so passive, death  
 Has nought of stillness to bequeath." [pp. 65—67.]

The death of Julia is touching in the extreme—it is given with a feeling well befitting the subject and the scene ; but our extracts have, already extended very far beyond our usual limits : we therefore refer our readers to the poem itself, in which we are confident they will find much interest and delight.

The "Captive of Stamboul" is a somewhat longer poem, suggested by an anecdote of Gibbon. It contains many passages of sterling merit, though we cannot make room for any of them ; nor, after what we have given from the other poems, can there be any occasion to extend our specimens in vindication of our praise.

Amongst the minor poems, we remember to have seen and admired, though under a better, and less affected title, "The Russell," before its appearance in this volume ; and we may now say, our opinion of its beauties has not diminished upon a second perusal.

In taking leave of Mr. Wiffen, we sincerely congratulate him on the rapid advances he has already made ; it is evident that he possesses an increasing power of description, and a

superior facility of versification, with conceptions in the true spirit of poetry, combined with considerable historical and classical information, and a mind capable of properly appreciating and giving effect to the fond, the beautiful, and the sublime of feeling.

---

*The History of the Crusades, for the Recovery and Possession of the Holy Land.* By Charles Mills. London, 1820. 2 vols. 8vo. pp. 493, 416.

THE CRUSADES, by far the most interesting and important event that illuminates the darkness of the middle ages, form a subject which, whether we consider the fanaticism which gave birth to them; the enthusiasm with which they were continued, age after age; the vast numbers enlisted under the banner of the cross, to secure the object they had in view; the singular nature of that object itself; or the effects which they had on the arts and manners of the times, and the whole political frame of Europe,—is calculated to waken a thousand stirring reflections in the mind of the philosopher, the poet, the historian, and the Christian moralist. To the philosopher, the simple scene of a solitary individual, by his own intellectual energy; by the influence of a wild but fervid eloquence, calling into arms the swarming population of whole kingdoms, and propelling them with a frantic devotion upon a people cradled in battle and throned in dominion; the east upon the west; the banded powers of Christendom against the principalities and powers of the heathen, till in the fierceness and continuity of the tide they were swept away, as a rolling thing before the whirlwind—offers a wide scope indeed for conjecture, for meditation, for deduction. To the poet's vision, it presents a show most curious, most romantic, most affecting: he beholds princes, peasants, lords, villains, barons, and bishops, mingling together—a varied and glittering assemblage—in all the pomp, and pageantry, and circumstance of war; renouncing all the ties of relationship and country, twined from birth around their heart, for new and uncertain objects; concentrating upon a splendid hope the sympathies, the affections, and the passions of the soul—in a land trod by the heroes, the kings, the prophets of past ages; celebrated by the lyre of David, and consecrated by the oracles of God. The deeds achieved by the flower and chivalry of the noblest kingdoms of the earth; the conquests reaped; the glory that was imagined, won;—thoughts of all

that was dared and suffered by that vast multitude of beings, once warring around the walls of Salem, now at rest, and voiceless as the grave, rush upon his fancy : and if for awhile he is delighted with the magnificence of the picture, he is startled with its momentousness ; he feels that whether this mighty movement was based in truth or error, the destinies of man are awful—that not for the purpose of reaping a little transient reputation ; not for the purpose of grasping a sceptre or a crown, was he endued with those lofty energies which lifted him above himself, and gave him the victory over valour. With all their conquests, they have passed from the earth : the Turk and the Arab again make abode where the Frank and the Latin pealed their triumphal hymn ; generation succeeds generation as waves on an infinite sea ; all on earth is unstable and fluctuating—the schemes of ambition, the dreams of the visionary—and nothing is worthy to engross the desires of perishing man, but the beauty of imperishable truth. Whilst the historian chronicles, for the information of future ages, the revolutions which such an event created in the fortunes of rival feudatories,—whilst he weighs with his scrupulous hand the rise and fall of kingdoms, and traces in his sagacious brain the causes and effects of their establishment and overthrow—the moralist, free from the questionings of policy and the tyrannies of custom, will strip false glory of its tinsel, error of its web, ambition of its plume ; and looking on that wonderful ebullition, and its equally wonderful consequences, with the dispassionate eye of reason and religion, will draw from the phantasy of a past age, lessons of wisdom for the present. In superstition the project of freeing the holy sepulchre from thrall had its origin ; by fanaticism, and often by the basest motives of avarice and ambition, it was carried forward ; and by the most barbarous acts of crime and cruelty, it was at last consummated. The followers of a meek and crucified Saviour, who had characterised his religion as a religion of peace, and in the last crisis of his freedom had addressed to his zealous, but headstrong disciple the emphatic words, “ Put up thy sword ! ” not only scrupled not to bathe their swords in the blood of thousands, but to glory in their barbaric work, as the champions and favourites of Heaven, in whose service they struck. The Caliphs of the prophet, who extended their faith by the sword—and the red-cross knights, the templars, and the barons, who by the sword vindicated the honour of *their* religion—the infidel, and the Christian, are in the eye of the moralist equally criminal. Frequently, indeed, the true believer surpassed in deeds of

savage ferocity the bloody sacrifices of the Musselim. The pages before us exhibit the crusaders in faithful but terrific colours; not as they have been apostrophized in poetry, as "*Spirits of Pity*," decorated with the rainbow graces of chivalry, courtesy, and boundless generosity; but as the victims of infatuated frenzy, fierce, haughty, and relentless; revelling in blood with a daring prodigality, every wild passion burning in their bosom, the licensed demigods of rapine and revenge. In so black a picture there is, undoubtedly, some relief of light; but there are few who, if they are men of reflection, will rise from the perusal of their achievements, so livingly portrayed by this elegant writer, without an overwhelming pressure of painful emotions on their heart, and the awful voice of warning mortality in their ear.

To our author we now recur: he has certainly produced a masterly work, a work which does him infinite honour as a man, and a literary candidate. Written in a style clear, correct, and energetic; his narrative, full of adventure and romantic anecdote, is neither loose nor cumbrous, but leads the mind along with an easy dignity: collecting his materials from various research, he has arranged them with singular perspicuity and compactness, and has infused into the whole composition a spirit of fine candour and well regulated judgment; the crowning charm of a masculine simplicity clothing the thoughts of a classical and cultivated mind.

After the destruction of the second temple, paganism became the religion of Jerusalem: but in the fourth century the banner of the cross triumphed over polytheism. Then the star of Islamism rose in the ascendant; and for three ages the holy city was subject to the Arabian and Egyptian caliphs: from these it was wrested by the Seljuk Turks; but, after various vicissitudes, Palestine again reverted to the Egyptians, A. D. 1094. Jerusalem, whether in a state of glory or abasement, was esteemed sacred by the Christians. A religious curiosity prompted people to visit those places which the Scriptures have sanctified, till it was imagined that there was some peculiar holiness in the very ground of Salem; and consequently the habit of visiting Palestine became strengthened. Restless guilt hoped that pardon might be procured by the pains of pilgrimage, and the sacrifice of prayer, in a land which seemed pre-eminently favoured by the Deity. During the fourth century, Christendom was duped into the belief, that the very cross upon which the Saviour suffered had been discovered; that a living virtue



pervaded its substance, of power to heal all diseases, bodily as well as mental, and that it had the marvellous property of never diminishing, whatever portion was spared as relics to the faithful pilgrim. The purchase of these sacred relics was another inducement to the pious believer to make pilgrimages to the holy city. The ecclesiastics took every possible advantage of this credulity: from Italy, Germany, Normandy, and the imperial court of Charlemagne, throngs of pilgrims, laden with rich presents, were seen bending their course to the Holy Land, through difficulty and danger; nor could the insults they received from the Moslem and the Turk, when those powers obtained possession of that spot of their devotion, awe them to an abandonment of what they might consider an imperious duty. Long time with a patient endurance they bore, as they were compelled to bear, under the Fatimite caliphs, contumely, capricious tyranny, blows, spoliation, and death. At the close of the tenth century, this oppression had mounted to such a height; that pope Silvester entreated the church universal to succour the church of Jerusalem. Pisa was the only city that obeyed the call, and her efforts were mere predatory incursions on the Syrian coast. In the next century, about 1073, Manuel VII. supplicated the aid of pope Gregory VII. against the powers of Islamism. Letters were accordingly sent from Rome to the states and princes of the West, acquainting them with the melancholy fact, that the Pagans were overcoming the Christians, and exhorting them to rise in defence of the unhappy flock. Fifty thousand men prepared themselves, in consequence, to march into the East; but it was preparation only: for it was not till Peter the Hermit, recent from a pilgrimage, in which he had been an eye witness of the miseries of the Christians, began to preach the Crusade, and interested by his rude eloquence both temporal and spiritual principalities, that the enthusiasm of mankind was fully kindled in their behalf. In the council of Clermont, the voice of the supreme pontiff went forth amid a mighty multitude, who listened to the animated harangue of their pastor as to an oracle from heaven. Then burst from the lips of thousands the shout of "*Deus vult!*" which became the celebrated war cry of the crusaders. Then, as with the breath of an earthquake, the moral fabric of Europe was convulsed; the relationships of life were broken; and the bonds of society dissolved. Persons of every rank, age, and condition, assumed the cross. Monks, throwing aside the cowl, issued from the cloister; the warrior from his feudal

castle, with his armed vassals; the scholar from his college; and not unfrequently the mother with her infant, disdaining the edict which forbade women from the journey, cast away all scrupulous delicacy, and fearlessly marched in the van of the military armament. Murderers, robbers, and pirates, quitted their iniquitous pursuits, and vowed to wash away their sins in the blood of the infidel: whole nations indeed, rather than armies, thought that they had received the Divine commission to unsheath the sword of the Almighty, and to redeem the sepulchre of Christ, under the guidance of the destroying angel of Sennacherib, who, it was confidently believed, went before them, "and breathed in the face of the foe as they passed."

It was in the year 1096, that the first body of European rabble, styling themselves Champions of the Cross, swept along from France to Hungary. They amounted to 20,000 foot, and only eight horse; and were led by Walter of Burgundy, surnamed the Pennyless. Ardent and impetuous, they calculated not the difficulties of the way. Except a few refugees, they perished miserably in conflicts in Bulgaria. Walter, with the scanty relics of his force, escaped through the woods, found his way to Constantinople, and was promised protection by the emperor Alexius till the arrival of Peter. The second undisciplined division, accompanied by the Hermit himself, pursued the same route. Their atrocities roused the indignation of the people through whose territories they marched; and, after the most dreadful deeds and sanguinary excesses, they were ultimately exterminated by the Sultan of Nice, in Bithynia, with the exception of three or four thousand. A lofty hill was made of their bones, which remained for many years a warning monument to invading crusaders. The third division, consisting of 15,000 fiery enthusiasts, from Lorraine, the east of France, and Bavaria, were collected by Godeschal, a German; and pursued the usual route through Hungary. Horrible were the outrages they committed: but the king, dreading the fury of desperation to which hostility might further impel them, by stratagem accomplished their ruin. With alternate threats and friendly professions, he induced them to surrender their arms: where they expected pardon, they found retaliation; the Hungarians rushed upon the naked and unarmed multitude, and a few only of Godeschal's people escaped, to spread over the north the tale of woe. The fourth and last of these hordes of desperate savages issued from England, France, Flanders, and Lorraine. History is silent on the subordinate modes

and bands of their connexion with the Croises; mentioning only that their avowed principle of union was the redemption of the Sepulchre, and that they were the victims of the dreadful superstition of adoring and following a goat and a goose, which they believed to be filled with the Divine Spirit! If such were their religion, we cannot wonder at their brutal fury in massacring 700 Jews in the city of Mayence, in the presence of the venerable metropolitan. The bishop of Spire bravely and successfully defended the Jews in his city; but at Treves and Worms their only alternative from the rage of these ruffians was a forcible apostacy from their religion. Many avoided the ignominy of both conditions by self-slaughter. Mothers plunged the dagger into the breasts of their own children; fathers and sons destroyed each other; and women threw themselves into the Moselle. When the measure of robbery and murder was full, the infernal multitude proceeded on their journey. They hurried on to the south, in their usual career of carnage and rapine; but at Mersbourg they were denied a passage. Their desperation and resentment threatened the ruin of the whole Hungarian state; but some strange panic, in the moment when success seemed ready to favour their arms, scattered them in precipitate flight: they were pursued by the king and his nobles; and but few of that immense rabble survived to join the forces of the feudal princes of Europe.

To the horrible barbarities of these fanatics succeeded the more regular crusades, which, though more orderly, were not less sanguinary. The principal commanders were the celebrated Godfrey, lord of Bouillon; his brother Baldwin; the counts of Vermandois, Blois, and Flanders; Robert, duke of Normandy; Bohemond, prince of Tarentun; Tancred; and Raymond, count of Toulouse. Godfrey united the gentlest manners with the firmest spirit, the amiableness of virtue with commanding gravity; alike distinguished for political courage and for personal bravery, his mind was capable of the grandest enterprises: his deportment was moral, and his piety fervent: Baldwin was valorous, but selfish, and inordinately ambitious: Stephen of Blois was an accomplished and brave cavalier; proud, but sagacious: Robert possessed eloquence and skill, but was destitute of prudence, ungenerous, and voluptuous; a more crafty and turbulent spirit distinguished the prince of Tarentum: avarice, the vice of age, was the master passion of the prudent and aged Raymond: but our fancy dwells with romantic delight on the character of Tancred. His ambition was rendered virtue by

a generous spirit, by a love of martial achievements, and detestation of stratagem; he was bold and enterprising, averse to treachery and dissimulation. Modesty softened his high-mindedness; and he would have been courteous and humane to all mankind, if the superstition of his age had not taught him that the Saracens were the enemies of God, and that the Christians were the ministers of heavenly wrath\*. Alexius, the crafty Alexius, though by bribing their avarice, by flattery, or the most consummate art, he succeeded in inducing the other barons to swear fealty to him, never could corrupt the high-souled self-respect of Tancred to do the deed of homage; he singly stood aloof, and either silently declined, or disdainfully refused, to avow himself the vassal of this perfidious ally. Courage in various forms; wisdom, prudence, and skill in endless combinations, appear in the characters and conduct of these renowned leaders of the crusade. The siege and capture of Nice, made nugatory by the treachery of the Greek emperor, who, as the head of the league, claimed and obtained the city, was their first great exploit. The battle and victory of Dorylæum followed; and as this bears a striking resemblance to numbers of successive actions, we give it at length, in the animated words of our historian:—

“ The loss of his capital had not dispirited Kilidge Arslan; but he flew to every part of his dominions; and by the time that the crusaders left the emperor, his shrilling trumpet had summoned an army, which has been variously estimated from two hundred thousand to three hundred and sixty thousand men. He watched the march of the Latins; and when their force was broken, he prepared to attack the division of Bohemond, for that was the least numerous one. The Christians were reposing on the banks of a river in the valley of Gorgon, when the alarming rumour

\* Even the princess Anna Commena, generally sparing of commendation on the Latins, praised the martial and intellectual qualities of Tancred.—*Alexiad*, 277. Tasso, who so well knew how to decorate truth with fiction, beautifully describes the young Italian:—

“ Then Tancred followed to the war, than whom,  
Save young Rinaldo, was no nobler knight;  
Oh, beautiful in action, fair in bloom,  
Excelling spirit, absolute in fight!  
If any shade of error makes less bright  
His fine accomplishments and manly charms,  
It is the foil of love—in transient sight  
Acquired, and nursed amid the shock of arms;  
On its own pains it feeds, and grows with its alarms.”

Book I. v. 45. from a MS. version.

reached them of the rapid approach of the foe. Bohemond gave his camp to the charge of the infantry, and, with his cavalry, prepared himself for the impetuous shock of the Moslem savages. The sultan left about one half of his army in the mountains; with the other he descended into the plain; and his soldiers made the air ring with such shouts and yells, that the enemy, unused to the clamour, were filled with astonishment and alarm. The heroes of Asia discharged their feathered artillery before the Christians could fight with their swords and lances. Few of the Turkish arrows fell without effect; for though the coat of mail defended the men, the horses were completely exposed. A brother of Tancred, and Robert of Paris, severally attempted to charge the Turks, and to press them to close combat. But they constantly evaded the onset, and their pointed weapons checked their furious foe. Both the gallant Italian and the haughty Frenchman were slain; and the remains of their forces were compelled to retreat. Tancred himself fought as a soldier rather than as a general; but the prudent Bohemond drew him from increasing dangers. The Turks pursued their success, and pressed forwards to the camp of the crusaders, where, laying aside their bows, they used their swords with equal execution. Mothers and their children were killed; and neither priests nor old men were spared. The cries of the dying reached the ears of Bohemond, who, leaving the command to Robert of Normandy, rushed towards the tents, and scattered the enemy. The Christians, weary, thirsty, and oppressed with labour and heat, would have sunk into despair, if the women of the camp had not revived their courage, and brought them water from the stream. The combat was renewed with tenfold vigour. The Norman chieftain fought with all the valour which ennobled his family. He rallied the alarmed troops by his vociferations of those words of courage, *Deus id vult*; and, with his standard in his hand, he darted into the midst of the Moslems. When he was joined by Bohemond, all the Christians returned to their duty; despair gave birth to fierceness, and death was preferred to flight. But their fate was averted by the consequences of the early prudence of Bohemond. Immediately on the appearance of the Turks, he had sent messengers to Godfrey and the other leaders, who, at the head of forty thousand soldiers, hastened to assist their brethren. The duke of Lorraine and the count of Vermandois were the first that reached the field of battle; and Adhemar and Raymond soon increased the force. The Turks were panic struck at this unexpected event. In the breasts of the holy warriors revenge and emulation inflamed the ardour of conquest; and the holy flame burnt with double violence when, by the exhortations of the clergy, their minds were recalled to the nature of the cause for which they were in arms. Amidst the animating shouts of prayers and benedictions, the standard of the cross was unfurled, and every soldier swore to tell his devotion with re-

vengeful deeds on the helmets of his foes. The heavy charge of the Latins was irresistible. The quivers of the Turks were exhausted; and in close combat the long and pointed swords of the Franks were more deadly than the Turkish sabres. The Moslems fled on every side, and abandoned their camp in the mountains to the enemy. The Christians pursued them for three miles, and then, as devout as joyful, returned to their old positions singing hymns to God. Four thousand of the lower orders of the Franks, and three thousand commanders of the Turks, fell in this first great action between holy and infidel warriors." [vol. i. pp. 142—5.]

Shortly after the battle of Dorylæum, the main army recommenced its march, and entered the mountains and deserts of Phrygia. Innumerable were the hardships they endured. The soil was dry and sterile, and Europeans could ill endure the heat of a Phrygian summer. In one day 500 people died. Women, no longer able to afford sustenance to their infants, exposed their breasts to the swords of the soldiers. Their beasts of burden died of thirst, and neither the dogs of the chase, nor the falcons could hunt the prey which the woods afforded. When they had passed the limits of Phrygia, they came into a country where the very means of life were fatal to many. They threw themselves without caution into the first river that presented itself, and nature could not support the transition from want to satiety. Their march to Antiochetta was effected without addition to their loss. When they had refreshed themselves there, Godfrey sent Baldwin and Tancred to explore the surrounding country. Among the rugged mountains of Cilicia, Tancred was separated from his companion; and coming before Tarsus, took possession of that city, of which, however, he was soon unjustly deprived, by the intrigues of the jealous brother of Godfrey. All Cilicia was overrun with fire and sword; whilst Baldwin stretched forward beyond the Euphrates, all the towns opening their gates to him as he passed along; and founded a Christian government at Edessa, in Mesopotamia, the remains of which exist at the present day. Passing through Lycaonia, the general force of the crusaders meanwhile advanced to the capital of Syria. The city of Antioch was four miles in circumference, surrounded by a wall of sixty feet in height: where there was no natural defence, a deep ditch nearly encompassed the city; the Orontes washed part of the western walls; and opposite to the spots on the north and east, where the crusaders encamped, was a marsh, which had been formed by the waters from the adjacent hills. On the prospect of an attack, the emir made every preparation for defence. The fortifications were repaired, and fur-

nished with hostile engines, and the magazines of provisions were replenished. The auxiliary and native troops amounted to 6 or 7000 horse, and from 15 to 20,000 foot. The events of the siege of Antioch are given by Mr. Mills in his most interesting manner, and we regret that it is not in our power to follow him through all his lucid details. The city was invested, the plan of attack agreed upon; but the operations of the Croises were so unskilful, that at the end of three months Antioch stood firm and uninjured. They had rioted, at the commencement, in unrestrained enjoyment of the corn and grapes in the delicious valleys that surround the capital: to their other distresses famine was now added, and made swifter havock than the sword of the enemy. The camp exhibited the most dreadful appearance; and to such extremities were they driven, that it is recorded of the haughty Bohemond, that "*flaying*\* some Turkish prisoners, he roasted them alive. He then exclaimed to the astonished bystanders, that his appetite would submit to necessity, and that during the famine he would greedily devour what at other times would be loathsome and disgusting." Under this terrible visitation, it is not to be wondered at that desertion multiplied. The Greek Taticius, Stephen of Blois, was of the number; wary and politic as his lord Alexius, under pretence of inducing his imperial master to open his granaries for their relief, he departed with all his soldiers, never to return: the like did William of Melun; but he was intercepted by Tancred, and, after a humiliating confession, pardoned, together with the holy Peter, whose zeal was in this instance tamed by the basest worldly-mindedness. Meanwhile the caliph Mosthadi of Egypt sent an embassy to the Christians, which, disguising their wretched condition, they received with boundless magnificence; but they resolutely refused to forego their project of rescuing the sacred Sepulchre. To their peaceful proposals more hostile measures succeeded. All the Mussulman princes and emirs of Syria, and those of Casarea, Aleppo, and Ems, endeavoured with 20,000 men to enter Antioch, assisted by a sortie from the city; but they were defeated: 2000 of the Turks fell in battle; their heads were cut off by their ferocious foes; some were sent with savage exultation to the Egyptian legates, and others were fixed on stakes around the camp, or shot into the town, in return for the perpetual insults and mockery of the people of Antioch. The storehouses of the Christians were now replenished by succours from Italy. Pisa and Genoa, besides

\* So we presume this passage should read; though our author writes "*slew*," thus committing as gross a blunder as ever issued from Irish lip.—E<sup>17</sup>.

provisions, generously sent a large body of men to their assistance. The vessels arrived at the mouth of the Orontes, Raymond and Bohemond, with some regular bands of troops, went to escort them to the camp; but, on their return, they were intercepted by an ambuscade of the ever vigilant foe. Desperate was the struggle that succeeded, and eminent the deeds achieved; but the Latins were rendered savage by hope and hunger: a son of Baghasian, the emir of Antioch, 12 dependent emirs, and 2000 men of common rank, attested by their fall the furious prowess of their opponents. Their brutality on this occasion surpassed all former exhibitions; they dragged the corpses from the sepulchres in which they had been piously inhumed by their brethren, and 1500 of them were exposed on pikes to the weeping Turks. Humanity shudders at these horrid outrages; and we gladly escape from them to relate the final event: but wherever we turn our eyes over the pages before us, similar scenes of cruelty stare us in the face. Antioch was taken by a stratagem that is narrated with singular felicity. We leave our historian to speak for himself of the consequences:—

“The banner of Bohemond was hoisted on a principal eminence; the trumpets brayed the triumph of the Christians; and with the affirmation, ‘*Deus id vult*,’ they commenced their butchery of the sleeping inhabitants. For some time the Greeks and Armenians were equally exposed with the Muselmans: but when a pause was given to murder, and the Christians became distinguished from the infidels, a mark was put on the dwellings of the former; and their edifices were regarded as sacred. The dignity of age, the helplessness of youth, and the beauty of the weaker sex, were disregarded by the Latin savages. Houses were no sanctuaries; and the sight of a mosque added new virulence to cruelty. If the fortune of any Moslem guided him safely through the streets, the country without the walls afforded no retreat, for the plains were scoured by the Franks. The citadel alone was neglected by the conquerors; and in that place many of their foes secured themselves before the idea was entertained of the importance of subjugating it. The number of Turks massacred on this night was at least ten thousand. The fate of Baghasian was melancholy and unmerited. He escaped with a few friends through the Crusaders’ camp, and reached the mountains. Fatigue, disappointment, and the loss of blood from the opening of an old wound, caused a giddiness in his head, and he fell from his horse. His attendants raised him, but he was helpless; and again became stretched on the ground. They fancied, or heard the approach of the enemy; and, as in moments of extremity the primary law of nature is paramount, they left their master to his fate. His groans caught



the ear of a Syrian Christian in the forest, and he advanced to the poor old man. The appeal to humanity was made in vain; and the wretch struck off the head of his prostrate foe, and carried it in triumph to the Franks. The attendants and followers of the camp pillaged the houses of Antioch as soon as the gates had been thrown open; but the soldiers did not for a while suffer their rapacity to check their thirst for blood. When, however, every species of habitation, from the marble palace to the meanest hovel, had been converted into a scene of slaughter; when the narrow streets and the spacious squares were all alike disfigured with human gore, and crowded with mangled carcasses, then the assassins turned robbers, and became as mercenary as they had been merciless. The city was rich in most of the various luxuries of the east; but her money had been expended in supplying the inhabitants with provisions during the siege. Some stores of corn, wine, and oil had not been exhausted; and the Crusaders, changing their fierceness for the more civilized vices of debauchery and hypocrisy, ate and drank, rendering thanks to God. The discipline of the camp was relaxed; unbounded license was given to the passions; and, in the midst of the general profligacy, the miracles which Heaven had wrought for its people were forgotten, and its judgments were despised." [vol. i. pp. 196—198.]

The victors were in their turn besieged. The emperor of Persia, alarmed at their successes, summoned all his hosts to scourge the enemies of the prophet: they pitched their tents around the fallen capital; and a famine, more terrible even than the former, again drove them to the extreme of wretchedness. Their courage was kept alive by the certainty that Alexius himself was on his march to relieve them, at the head of fresh parties of European crusaders; but of this last hope they were soon deprived. Fugitives from the city acquainted him with their sad condition; and it was then that this selfish and mercenary prince, utterly forgetful of all the ties of moral obligation to his allies, lost to every principle of honour and gratitude, consummated his infamy. He abandoned the devoted city to its fate; compelled even those of his train who supplicated with tears for permission to proceed, to follow his standard, and coolly turned his victorious march into a shameful retreat. Despondency now unnerved some of the bravest minds; and if Godfrey, Raymond, and the bishop of Puy, had not displayed heroic firmness, the soldiers would have been abandoned, and several of the chiefs would have escaped by sea to Europe. Their magnanimity checked the first burst of popular despair; superstition came to their assistance, causing their courage to overleap all obstacles, and the mighty armaments of the Persian, which

threatened them with the heaviest calamity, to redound to their security and reputation. Among the various frauds practised to restore the confidence of the dispirited people, the discovery of the holy lance was the most singular and successful.

“ When superstition was at its height, a Provençal or Lombard clerk, named Peter Barthelemy, assured the chiefs, that St. Andrew had appeared to him in a vision, had carried him through the air to the church of St. Peter, and had shewn him the very lance which had pierced the side of Christ. The saint commanded him to tell the army, that that weapon would ward off all attacks of the enemy, and that the count of Tholouse should support it. He had not at first obeyed the commands of the saint, for he dreaded the charges of fraud and imposture: but at last the threats of heavenly vengeance had overcome his modesty, and he resolved to communicate the important secret. Expressions of joy and thankfulness from the chiefs rewarded the holy man, and superstition or policy bowed conviction to the tale. Raymond, his chaplain, and ten other men, were appointed to fetch the precious relic from its repository. After two days' devotion to holy exercises, all the Croises marched in religious order to the church of St. Peter, and the chosen twelve entered the walls. During a whole day, the people waited with awful anxiety for the production of their sacred defence. The workmen dug in vain, their places were relieved by fresh and ardent labourers, and, like their predecessors, they gave up the cause. When, however, the night came on, and the obscurity of nature was favourable to mysteriousness, Peter Barthelemy descended into the pit, and after searching a decent time, he cried aloud that the lance was found. The chaplain of Raymond seized and embraced the relic: the people rushed into the church; incredulity was banished, and the astonished multitude blamed each other for the previous weakness of their faith. In a moment twenty-six days of misery were forgotten. Hope succeeded to despair, courage to cowardice. Fanaticism renewed its dominion, and it was resolved that the sacred lance should pierce the hearts of their enemies, if the Turks would not depart in peace.” [vol. i. pp. 210—212.]

So great was the confidence inspired by this relic, that the Hermit, in an embassy to the Persian sultan, with the utmost arrogance commanded him instantly to retire with all his forces; and adding insult to insolence, his character as ambassador hardly protected him from the irritation excited by his contemptuous conduct. Preparations for battle were made. The Christians sang hymns, prayed, made religious processions, and received the sacrament of the holy supper. The clergy were seen in every church, promising forgiveness

of sins to those who fought bravely; the leaders of the army, the bishops, and particularly the pious Adhemar, poured blessings on the soldiery; and the people, who seemed just before pale, wan, and spirit-broken, appeared with a bold and martial front, anticipating nothing but victory.

On the 28th of June, 1098, the celebrated battle of Antioch was fought, which dissipated the myriads of the Persians, and left the Croises free to conclude the war, by investing the holy city itself. As we could not give any other than a very limited picture of this action, we will not wrong Mr. Mills, by disturbing the unity of his account, which is given with almost poetical spirit: we shall satisfy ourselves with saying, in illustration of the credulity and fanaticism which governed the Christians, that the sacred lance, borne by the bishop of Puy himself, in complete armour, had a conspicuous share in the merit of success; and that in a moment of the greatest peril, some figures clad in white armour, and riding on white horses, on the summit of the neighbouring hills, were converted into the martyrs St. George, Maurice, and Theodore, by the enthusiastic multitude. They hailed the vision with the simultaneous shout of their terrible "*Deus id vult*;" and the Saracens fled before the cry. Did not the annals of war afford similar instances of the wonderful effects of religious zeal, contemplating the dispersion of these armed hosts by a handful of famine-smitten men, we should be inclined, in its fullest extent, to adopt the words of Tasso, put in the mouth of the pious Godfrey\*.

But, with these instances before us, we must refuse our assent to this assertion, contenting ourselves with adopting the emphatic expression that follows, "*I vittorie fur maravigliose!*"

Whilst the clergy were reviving Christianity in Antioch, the princes of the Crusade, indignant at the cowardice and perfidy of Alexius, sent Hugh, count of Vermandois, and Baldwin, as ambassadors, to reproach him for his impiety to God and treachery to man. It will readily be believed, that the crafty Greek laughed at the idle thunders directed against him: whether the Turks or the Christians suffered, was alike matter of joy to him, as they were both alike the object of his fear: but after he had discharged the duty of his embassy, the count himself pursued the pernicious example he

\* "*Turchi, Persi, Antiochia (illustre suono,  
E di nome magnifico e di cose)  
Opere nostre non già, ma del ciel dono  
Furo.*"

GER. LIB. CAN. I. V. 26.

had just censured; and abandoning the holy cause, followed the route of Stephen to his paternal domains. The external successes of the Croises at Antioch, meanwhile, were counter-balanced by internal calamities. Discord prevailed among the princes; and the heat of the summer concurring with the disorders of the army, and the unburied carcases around the city, bred the terrible pestilence, which destroyed in a few months more than 100,000 persons. Of all the victims, none was so deeply bewailed as Adhemar; he was buried with every honour in the very spot where the sacred lance had been discovered, and his death was announced to the pope by special messengers. Interest and ambition still divided the counsels of the chiefs; and whilst the army was clamorous to proceed to Jerusalem, their only care was the sacking of fresh cities, and the grasping of other spoils; and whenever a city was taken, the usual scenes of slaughter and cruelty were sure to be repeated. At length, after giving audience to other ambassadors from Egypt, and scorning with indignation his magnificent presents and his jealous proposals, desirous of exhibiting to the Greek emperor their power of concluding the war without his imperial aid, they resumed their course for Jerusalem, proceeding along the sea coast. The emir of Tripoli in vain attempted to oppose them; they crossed the plain of Beritus; arrived at Jaffa; at Ramula; at Emmaus. Then, in the faithful and energetic language of Tasso—

“ Winged is each heart, and winged every heel,  
They fly, yet notice not how fast they fly;  
But when at noon the arid fields reveal,  
That the sun gains his zenith in the sky,—  
Lo, towered Jerusalem salutes the eye!  
A thousand fingers indicate the tale:  
‘ Jerusalem!’ a thousand voices cry,  
‘ All hail, Jerusalem!’ mountain and dale  
Catch the glad sounds, and shout ‘ Jerusalem, all hail!’

“ To the keen transports, which that first far view  
In their ecstatic spirits sweetly shed,  
Succeeds a deep contrition, feelings new,  
Hope raised on joy, affection mixed with dread;  
Scarcely they durst upraise the abject head,  
Or turn on Zion their desiring eyes—  
The elected city! where Messiah bled,  
Defrauded Death of his long tyrannies,  
New clothed his limbs with life, and reassumed the skies.

" Low accents, plaintive whispers, groans profound,  
 Tears of a nation that in gladness grieves,  
 And melancholy murmurs float around,  
 Till the sad air a thrilling sound receives,  
 Like that which rustles in the dying leaves,  
 When with an autumn wind the forest waves;  
 Or dash of a repining sea that heaves  
 On lonely rocks, or locked in winding caves,  
 Hoarse through their hollow vaults in keen collision raves.

" All, at their chief's example, laid aside  
 Their scarfs and feathered casques, superbly gay;  
 And every glittering ornament of pride  
 That flowers embroider, or that gems inlay:  
 With naked feet they trod the sacred way;  
 Their hearts were humbled, their meek eyes diffused  
 'Showers of warm tears—sweet tears! that can allay  
 All haughtiness, yet each himself accused,  
 As though indeed to weep his spirit had refused."

GER. LIB. book ii\*.

Of the millions of fanatics who had vowed to rescue the sepulchre from the hands of the infidels, forty thousand only encamped before Jerusalem; of these reliques 21,500 were soldiers, 20,000 foot and 1500 cavalry. The destruction of more than 850,000 Europeans had purchased the possession of Nice, Antioch, and Edessa.

Jerusalem, at the time of the crusade, comprised the hills of Golgotha, Bezetha, Moriah and Acra. The garrison consisted of 4000 regular Egyptian troops, commanded by Istakar, a favourite general of the caliph. At the first alarm, the peasants crowded to the city with their arms and provisions, and the aggregate number inclosed within the walls could not then be less than 20,000. The valleys and rocks on the south and the east gave the city an impregnable appearance, and the Christians resolved to attack the more accessible sides of the north and west. The northern line was occupied by the two Roberts, Tancred, Godfrey, and his brother Eustace; and the line on the west was concluded by the Provençals; but their chief, the politic Raymond, wishing to redeem his character and gain the reputation of great sanctity, advanced in the course of the siege to Mount Sion, and encamped opposite that part of the mount where it was supposed the Saviour of the world had eaten his last supper with his disciples. Such was the impetuous valour of their first attack, that they traversed the barbican, reached the

\* From a MS. translation.

city walls ; and had they been in possession of military engines, would certainly have taken the city. They were at length driven back. Some Genoese vessels landing at Jaffa, furnished them with mechanics, and the wood of Sichon with materials ; and they soon presented to the besieged those terrible towers and rams, which were destined to scale, or to shake the sacred city to its deep foundations. After a penitential procession round the walls with hymns, psalms, and cries of "*Deus id vult*," they resolved upon one more vigorous and simultaneous attack. This is Mr. Mills's animated account of the final success of the crusaders, in the storming of Jerusalem : —

" About noon the cause of the western world seemed to totter on the brink of destruction ; and the most courageous thought that Heaven had deserted its people. At the moment when all appeared lost, a knight was seen on Mount Olivet, waving his glittering shield as a sign to the soldiers that they should rally and return to the charge. Godfrey and Eustace cried to the army that St. George was come to their succour. The languishing spirit of enthusiasm was revived, and the crusaders returned to the battle with pristine animation. Fatigue and disability vanished ; the weary and the wounded were no longer distinguishable from the vigorous and active ; the princes, the columns of the army, led the way, and their example awoke the most timid to gallant and noble daring. Nor were the women to be restrained from mingling in the fight : they were every where to be seen, in these moments of peril and anxiety supporting and relieving their fainting friends. In the space of an hour the barbican was broken down, and Godfrey's tower rested against the inner wall. Changing the duties of a general for those of the soldier, the duke of Lorraine fought with his bow. ' The Lord guided his hand, and all his arrows pierced the enemy through and through.' Near him were Eustace and Baldwin, ' like two lions beside another lion.' At the hour, when the Saviour of the world had been crucified, a soldier, named Letoldus of Tournay, leaped upon the fortifications ; his brother Engelbert followed, and Godfrey was the third Christian who stood as a conqueror on the ramparts of Jerusalem. The glorious ensign of the cross streamed from the walls. Tancred and the two Roberts burst open the gate of St. Stephen, and the north and north-west parts of the city presented many openings. The news of the success soon reached the ears of Raymond, but instead of entering any of the breaches, he animated his troops to emulate the valour of the French. Raymond's tower had only been partially repaired, the Provençals mounted the walls by ladders, and in a short time all Jerusalem was in possession of the champions of the cross. The Mussulmans fought for a while, then fled to their temples, and submitted their necks to slaughter. Such was the carnage in the

mosque of Omar, that the mutilated carcasses were hurried by the torrents of blood into the court; dismembered arms and hands floated into the current that carried them into contact with bodies to which they had not belonged. Ten thousand people were murdered in this sanctuary. It was not only the lacerated and headless trunks which shocked the sight, but the figures of the victors themselves, reeking with the blood of their slaughtered enemies. No place of refuge remained to the vanquished, so indiscriminately did the insatiable fanaticism of the conquerors disregard alike supplication and resistance. Some were slain, others were thrown from the tops of the churches and of the citadel. On entering the city, the duke of Lorraine drew his sword and murdered the helpless Saracens, in revenge for the Christian blood which had been spilt by the Moslems, and as a punishment for the railleries and outrages to which they had subjected the pilgrims. But after having avenged the cause of Heaven, Godfrey did not neglect other religious duties. He threw aside his armour, clothed himself in a linen mantle, and, with bare head and naked feet, went to the church of the sepulchre. His piety (unchristian as it may appear to enlightened days) was the piety of all the soldiers: they laid down their arms, washed their hands, and put on habiliments of repentance. In the spirit of humility, with contrite hearts, with tears and groans, they walked over all those places which the Saviour had consecrated by his presence. The whole city was influenced by one spirit; and 'the clamour of thanksgiving was loud enough to have reached the stars.'" [vol. i. pp. 253—258.]

The massacre of the Saracens on the capture of the city proceeded less from the passions of the soldiery, than from fanaticism. Benevolence to Turks, Jews, infidels, and heretics, was no part of the piety of the day; a second massacre, more frightful than the first, was resolved upon, on the cool consideration, that in conjunction with the Saracens of Egypt, the Moslems might recover the city. Women with children at the breast, and even girls and boys, were slaughtered. The squares, the streets, and the desolate places of Jerusalem, were again floated with blood; the synagogues were set on fire, and the Jews perished in the flames. Such was the consummation of the first crusade.

For several years the Latins were engaged in consolidating their conquests; a Christian kingdom was raised, and the laws, language, and manners of Europe, were planted in Palestine. An excellent view of the constitution they adopted, of the laws of feudal tenure they promulgated, and of the religious and military institutions which they established in their new kingdom, occupies the two chapters immediately succeeding. The superior political and military

virtues of Godfrey pointed him out as the person best fitted for the guardianship of the young state : the princes conducted him in religious procession to the church of the Sepulchré; but it may be recorded to his honour, that he refused to wear a *diadem*, in a city where his Saviour had worn a *crown of thorns*. Of all the champions of the cross, he was most distinguished for the real virtues of the heart—for modesty, generosity, and piety—tinctured, indeed, with the errors of the age, but based in sincerity, disinterestedness, and consistency—so that the praise which Tasso accords him seems scarcely too fervid. He died after a short reign of five years; and his tomb was not only watered by the tears of his friends, but honoured by the lamentations of many of the Moslems, whose affections his excellent qualities had conciliated.

Baldwin, his brother, count of Edessa; Baldwin du Bourg; Fulk, count of Anjou; and Baldwin III., were his successors. In the reign of the latter, A. D. 1145, Edessa, the eastern frontier of the kingdom, was lost, which gave the impetus in Europe for a second crusade; nor was there wanting a second Peter, in the person of the celebrated St. Bernard, to preach to its princes the paramount duty of again embuing their swords in the blood of the infidels. Louis of France, and Conrad, emperor of Germany, were convinced by the eloquence of the successor of the Hermit. The towns again became depopulated, from the thousands who crowded around the saint for the purpose of receiving the croslet from his hands, the ceremonial induction into the office of warrior of Christ. After encountering the usual distresses on their march, from famine, the sword of the Mussulman, or the cruel frauds of the Greeks, the armies of both princes reached Palestine; but instead of proceeding immediately to the recovery of the Edessene territory, the ostensible object of the war, they resolved, in a council composed of the princes, barons, and prelates of Syria and Palestine, to lay siege to Damascus: but when it was apparently in their power, the Latins debated only to whom the prize should be given, and the favourable crisis was irrecoverably lost. They were compelled disgracefully to raise the siege. Conrad soon after returned to Europe with the shattered relics of his army; and his steps were a year afterwards traced by the French king. We cannot follow our author through his details of the various struggles which the Latins continued to make with Nouredin the Persian king and the sultan of Iconium, for the possession of Edessa; his narrative of the fortunes which



Antioch underwent; or the achievements of the Christians in Egypt under Almeric, brother of Baldwin III., the then king of Jerusalem; but they do not yield in interest to the events we have cited, and are written with the same spirit. More immediately connected with our subject are the acts of Saladin. By birth a Kurd, he rose in the service of Nouredin to be lord of Egypt, after that prince had terminated the dynasty of the Fatimite Caliphs; and he now resolved to consolidate the Mussulman strength, and overwhelm the Franks with their weight. Guy Lusignan was at this period governor of Jerusalem; but its military energy was weakened by the civil dissensions of the barons, and by disputes between the knights of the Temple and of St. John. The battle of Tiberias, which decided the quarrel between the two powers, is thus given by our historian:—

“Saladin was encamped near the lake of Tiberias, and the Christians hastened to encounter him. But they soon experienced those evils from heat and thirst, which the count of Tripoli had prophesied would be the fate of their foes, if the Christians remained at rest. In the plain near Tiberias the two armies met in conflict. For a whole day the engagement was in suspense, and at night the Latins retired to some rocks, whose desolation and want of water had compelled them to try the fortune of a battle. The heat of a Syrian summer's night was rendered doubly horrid, because the Saracens set fire to some woods which surrounded the Christian camp. In the morning the two armies were for a while stationary, in seeming consciousness that the fate of the Moslem and the Christian worlds was in their hands. But when the sun arose, the Latins uttered their shout of war, the Turks answered by the clangor of their trumpets and atabals, and the sanguinary tumult began. The bishops and clergy were, according to custom, the nourishers of martial virtue. They ran through the ranks, cheering the soldiers of the church militant. The piece of the true cross was placed on an hillock, and the broken squadrons continually rallied round it. Piety was equally efficacious on the minds of the Musselmans, and the Saracenian hatred of infidels was enkindled by the religious enthusiasm of the Christians. The crescent had more numerous supporters than the cross, and for that reason triumphed. The battle ended in the massacre of the Latins. They who fell in the field were few in number when compared with those who were slain in the flight, or were hurled from the precipices. The fragment of holy wood was taken from the hands of the bishop of Acre. The king, the master of the Templars, and the marquess of Montferrat, were captured. The chief of the Hospitalans fled as far as Ascalon, and then died of his wounds.” [vol. i. pp. 433—435.]

The consequences of this battle it is easy to foresee; Acre,

Jaffa, Cesàrea, and Beritus instantly yielded to the conqueror : Ascalon followed ; the metropolis of Palestine could not long hold out against the formidable arms of the Curdic prince ; and after a short and ineffectual resistance, Jerusalem finally surrendered to him, Oct. 1187 : the Latins left the city, and passed through the enemy's camp. It is the generous remark of a foe, that Saladin was a barbarian in nothing but the name. His heart melted at the supplications of the queen and her retinue of ladies : with courteous clemency he released all the prisoners whom they requested, and even loaded them with presents ; but the great cross was taken down from the church of the Sepulchre ; the bells of the churches were melted ; prayers and thanksgivings were offered for the victory in the mosque of Omar, and the conquest was attributed to the desire of Allah for the universal influence of Islamism. After the fall of Jerusalem, Saladin carried his conquering army into the principality of Antioch. Five-and-twenty towns submitted, and Antioch itself became tributary, to the Moslems.

The event of the battle of Tiberias was felt as a calamity from one end of Europe to the other : nothing could exceed the terror of the court of Rome. In the moment of weakness and humility, the cardinals acknowledged the dignity and the force of virtue : they resolved to take no bribes in the administration of justice ; to abstain from all luxury and splendour of dress ; to go to Jerusalem with the scrip and staff of simple pilgrims ; and never to ride on horseback while the ground of their Saviour was trodden under the feet of the pagans. The emperor Frederick of Germany summoned a council at Mayence to consider of the propriety of a new crusade : Philip of France, Augustus count of Flanders, and Henry II. of England, were fired with the same enthusiasm. Before they departed on the expedition, Henry died ; but his place in the armament was more than supplied by the military genius of his successor, Richard Cœur-de-Lion, whose subjugation of Cyprus and heroism at Acre are events universally known. Leaving Acre under the ensign of the cross, he advanced towards Azotus, and defeated Saladin in a terrible battle, which left him free to march upon Jerusalem ; prudential considerations, however, prevented him from attacking it, and he fell back on Ascalon. Saladin's spies had communicated to their master the vacillations of the crusaders' councils ; and by quick marches he hastened to lay siege to Jaffa : it was on the point of surrendering ; one of the gates was already broken down ; when Plantagenet suddenly appeared,

and the Turks retired with terror from before his invincible arm. This was the last of his exploits in Palestine; domestic occurrences obliged him to return to England. He concluded an honourable peace with Saladin, and rich in laurels left the Holy Land. Saladin soon after died; and a fourth crusade was promoted by pope Celestine III., which was embraced by Germany. Her forces marched in three bodies to the relief of the Syrian Christians; and their measures were upon the point of being crowned with complete success. All the sea-coast of Palestine was in possession of the Christians; but in their march from Tyre to the holy city they made a fatal halt at the fortress of Thoron. After a month's labour they succeeded in piercing the almost impregnable rock upon which it was placed, when rumours that the sultans of Egypt and Syria were concentrating their levies to attack them, struck a panic into the German princes: they deserted their post by night; and the death of Henry VI., the great support of this crusade, was a convenient reason for their entire abandonment of the cause, and for their return to Europe.

The fifth crusade was promoted by the preaching of Fulk, of the town of Neuilly, in France, a worthy successor of St. Bernard, and by the patronage of Innocent III., who at the early age of 36 was seated in the papal chair. His nuntios travelled through Europe, preaching the holy theme; and the pardons and indulgences which they offered induced many to become champions of the cross. At a public tournament in Champagne, Thibaud, the young count of that province, and count Louis of Blois and Chartres, Reginald of Montmirail, and Simon de Montfort, two of the noblest barons of France, and Baldwin count of Flanders, received the cross; but being destitute of all maritime advantages, they sent an embassy to Venice, and entered into a treaty with the doge—with "blind old Dandolo, the octogenarian chief"—to furnish vessels for transporting their forces. The French croises joined the Italian crusaders under the marquess of Montferrat, and finally arrived at Venice. But instead of proceeding on their first-conceived enterprise, they were induced to assist the Venetians in the subjugation of Zara, off the Dalmatian coast, and afterwards, in company with the Genoese, in that celebrated attack of Constantinople, which led to its subjection to the Latin empire. Mr. Mills's account of this important conquest may be read with pleasure, even after the splendid description of Gibbon. A sixth crusade was set on foot by the same pope, Innocent, which was embraced with ardour by Hungary and the Lower Germany; and under the conduct

of Frederick II. the city of Jerusalem was again taken, and the Holy Sepulchre recovered a second time from the Moslems. But nine years after the emperor had left Palestine, the sultan of Egypt made head against the Christian force there, drove the Latins out of Jerusalem, and overthrew the tower of David, which until that time had always been regarded as sacred by all classes of religionists. This was the signal for a new crusade. Whilst the Asiatic Christians were busied in intrigues of negotiation, the English barons met at Northampton; and in the spring of the year 1240, Richard earl of Cornwall, William surnamed Longsword, Theodore, the prior of the Hospitallers, and many others of the nobility, embarked at Dover. The earl of Cornwall, on his arrival in the Holy Land, marched to Jaffa; but as the sultan of Egypt, then at war with Damascus, sent to offer him terms of peace, he prudently seized the benefits of negotiation, accepted a renunciation of Jerusalem, Beritus, Nazareth, Bethlehem, and most of the Holy Land; and after taking active measures which led to the ratification of the treaty, having accomplished the great object of this crusade, he returned to Europe, and was hailed in every town as the deliverer of the Sepulchre. For two years Christianity was the only religion established in Jerusalem, when a new enemy rose, more dreadful than the Moslems. The great Tartarian king, Jenghis Khan, and his successors, had obliterated the vast empire of Khorasm; and the storm now rolled onward to Egypt and Palestine. The walls of Jerusalem were in too ruinous a state to protect the inhabitants: many of them, with the cavaliers, abandoned the city; and when the Khorasmians entered it, they spared neither sex nor age. The successes of these barbarians gave birth to the eighth crusade. Pope Innocent IV. convoked a council at Lyons, 1245; and Louis IX. of France, influenced by its determinations, set sail three years after for Egypt, and captured Damietta. They were there joined by 200 English knights, under William Longsword, and took the road to Cairo. On their way they endeavoured to storm Massaura: in the fury of the engagement, the count of Artois and the English leader were both slain. Famine and disease thinned the number of the survivors; the king himself was made prisoner, and for his freedom he surrendered the city of Damietta; frequent disappointments exhausted the spring of hope, and in 1254. he returned to France. In 1268 Antioch was taken by the Mamelukes; and Louis again spread his sails for the Holy Land, 60,000 soldiers accompanying him. On his voyage he

made a diversion on the African coast, and took Carthage; but in August he was smit, and cut off by a pestilential disease. Before the news of this calamitous event reached England, Edward Plantagenet, with only a thousand men, had embarked for Palestine. All the Latin barons crowded round his banner, and at the head of 7000 troops he assaulted and took Nazareth. From Jaffa he marched to Acre. After he had been fourteen months in Acre, the sultan of Egypt offered peace. Edward seized this occasion of leaving the Holy Land; for his force was too small for the achievement of any great action, and his father had implored his return. Gregory IX. made a last attempt for a new crusade, but with his death terminated every preparation. In 1291 the Mameluke Tartars of Egypt took Acre, the last strong hold of the Christians. Such as survived the carnage fled to Cyprus—and Palestine was for ever lost to the Europeans.

We have thus given a brief account of the most important events of the nine crusades. Our limits do not allow us to follow our author through the history of the suppression of the military orders in Europe, nor through his observations on the effects produced in that quarter of the globe by the crusading mania, which is written in a spirit truly philosophical. We feel, however, that we cannot conclude our article better, than by presenting our readers with his final deductions, and in his own emphatic language. We take our leave of him with gratitude, in the firm belief that those who may be inclined to peruse his volumes, which bring back so livingly upon the fancy the ages of the crusades, will bestow a yet stronger praise upon the industry, the talent, and the sagacity of the author, than any we have here accorded.

“A view of the heroic ages of Christianity, in regard to their grand and general results, is an useful and important, though a melancholy employment. The Crusades retarded the march of civilization, thickened the clouds of ignorance and superstition; and encouraged intolerance, cruelty, and fierceness. Religion lost its mildness and charity; and war its mitigating qualities of honour and courtesy. Such were the bitter fruits of the holy wars! Painful is a retrospect of the consequences; but interesting are the historical details of the heroic and fanatical achievements of our ancestors. The perfect singularity of the object, the different characters of the preachers and leaders of the Crusades, the martial array of the ancient power and majesty of Europe, the political and civil history of the Latin states in Syria, the military annals of the orders of St. John and the Temple, fix the regard of those who view the history of human passions with the eyes of a philosopher

or a statesman. We can follow with sympathy both the deluded fanatic, and the noble adventurer in arms, in their wanderings and marches through foreign regions, braving the most frightful dangers, patient in toil, invincible in military spirit. So visionary was the object, so apparently remote from selfish relations, that their fanaticism wears a character of generous virtue. The picture, however, becomes darkened, and nature recoils with horror from their cruelties, and with shame from their habitual folly and senselessness. Comparing the object with the cost, the gain proposed with the certain peril, we call the attempt the extremest idea of madness, and wonder that the western world should for two hundred years pour forth its blood and treasure in chase of a phantom. But the Crusades were not a greater reproach to virtue and wisdom, than most of those contests which in every age of the world pride and ambition have given rise to. If what is perpetual be natural, the dreadful supposition might be entertained that war is the moral state of man. The miseries of hostilities almost induce us to think, with the ancient sage, that man is the most wretched of animals. Millions of our race have been sacrificed at the altar of glory and popular praise, as well as at the shrine of superstition. Fanciful claims to foreign thrones; and the vanity of foreign dominion, have, like the Crusades, contracted the circle of science and civilization, and turned the benevolent affections into furious passions. But

‘ They err, who count it glorious to subdue  
By conquest far and wide, to overrun  
Large countries, and in field great battles win,  
Great cities by assault: What do these worthies,  
But rob and spoil, burn, slaughter, and enslave  
Peaceable nations, neighbouring, or remote,  
Made captive, yet deserving freedom more  
Than those their conquerors, who leave behind  
Nothing but ruin wheresoe’er they rove,  
And all the flourishing works of peace destroy.’

We feel no sorrow at the final doom of the Crusades, because in its origin the war was iniquitous and unjust. ‘THE BLOOD OF MAN SHOULD NEVER BE SHED BUT TO REDEEM THE BLOOD OF MAN. IT IS WELL SHED FOR OUR FAMILY, FOR OUR FRIENDS, FOR OUR GOD, FOR OUR KIND. THE REST IS VANITY, THE REST IS CRIME.’ [vol. ii. pp. 373—376.]

---

*The Scripture Testimony to the Messiah: an Inquiry, with a view to a satisfactory Determination of the Doctrine taught in the Holy Scriptures concerning the Person of Christ, including a careful Examination of the Rev. Thomas Belsham's Calm Inquiry, and of other Unitarian Works on the same Subject.* By John Pye Smith, D.D. Vol. I. 8vo. Lond. 1819. Holdsworth. pp. 500.

THE learned author of the work now before us is well known as theological professor in one of the most respectable of our

colleges among Protestant dissenters; and the production is worthy of his high office, his talents, and piety. It shews great critical acumen; extensive research; an enlightened and liberal understanding; with an accurate and discriminating judgment. We confess ourselves, however, still more gratified with the moral, than even with the high intellectual qualities which it exhibits. Indeed we have welcomed, with increasing satisfaction, the striking change in the tone and manner of our polemical disputations during the present age. While so much candour and Christian meekness appear united with undoubted learning, piety, and zeal, in men who fill our theological chairs, and whose example may be supposed to have considerable influence on the Christian public, we cannot but augur the happy approach of the *aurea atas* in religious controversy. Time was, when arguments were supposed to be wanting in force, if not urged with asperity; and a writer's creed became suspected, if his temper was not allowed to outrage all civility, as well as religion. This almost unpardonable crime was especially charged on those who were known under the name of orthodox divines; as if incorrect dispositions were most congenial to correct sentiments, and a man's views approached nearer the standard of Christian purity, in proportion as his passions receded the farther from it. We are no less strenuous advocates for orthodoxy of temper than of doctrine; and think that the better the cause, the better weapons it merits in its support. We could not therefore but hail the first appearance of this unyielding, but candid and conciliating champion of orthodoxy; and we congratulate the religious world, not more on his constancy and increasing vigour in the contest, than on his determined adherence to a strictly legitimate mode of conducting the argument. No dogmatism; no insulting railery; no opprobrious epithets, or damnatory sentences, escape from his pen. He gives truth all the force that evidence can give it; and seems persuaded that it wants not more, nor ought to be dishonoured by an alliance with expressions or sentiments, which are so far from being Christian, that they have long been unanimously banished from all polished society. We may venture to affirm, that our readers will agree with us when they have perused the learned doctor's work, in recognising another amiable feature worthy of the best ages of the church: we refer to the evident sincerity and holy earnestness with which he contends for what he considers "the Scripture Testimony of the Messiah." We see his honest conviction that this testimony is connected with the very essentials of the Christian system, and that it

cannot be relinquished, without relinquishing the very foundation. This appears through the whole of the argument; and nowhere more strikingly, than when he is remarking upon Mr. Belsham's introduction to his "*Calm Inquiry*," where we find him approaching more nearly than in any other part, that polemical severity which his habitual meekness and liberality have happily guarded him against. Though we should fear to impute to Mr. Belsham any "consequential flippancy of assertion," we cannot but lament that he should suffer himself to use any mode of expression which even seems to imply self-complacency and triumph, when he is aware that he advocates opinions in direct opposition to those of men the most eminent for piety, integrity, and learning, in every age of the church, and in every community of Christians, except his own, which certainly ranks low in point of numbers, after all that has been done of late years, to give this philosophic sect, as it is denominated, publicity and support. The controversy, doubtless, involves the most momentous truths, and should rather invite united, and calm, and humble inquiry, than boastful challenge on any side. It is a question on the mode of the Divine existence, and on the nature and constitution of the august personage who has undertaken the stupendous work of man's recovery to God. Let us, then, take off our shoes while we approach this holy ground; and instead of uttering speeches of defiance, mutually exhort each other to reverence, lest we should let slip any thing which would offend him, on whose character and dignity we presume to give a decisive judgment. When truth of such moment is before us, we should rather seek for what will give satisfaction and support to the anxious and humble mind, than for what will baffle and overcome a theological opponent. The theme is too sacred and sublime for a mere trial of strength on the controversial arena; and we should fear both parties would retire from the contest with disgrace and loss to themselves, were they actuated by no higher motives than that of shewing their superiority in the argumentative or critical conflict. We must be permitted to deprecate any approach to this kind of spirit on topics which hold us in so much awe; and to conjure all who enter into the discussion, to bring to the subject a mind softened and hallowed by the solemnity and magnitude of the subject. So far an approbation is claimed by Dr. Smith, that he has brought to the controversy a mind not only well prepared by reading, investigation, and literary attainment, but, what is of infinitely more importance,



deeply imbued, as far as it exhibits itself in the work, with lowly and Christian feelings, and anxious to defend his views of the truth in the very temper which that truth inspires.

Tali auxilio, nunc defensoribus istis  
Tempus eget.

While the great truths of Christianity are thus defended, their friends need indulge no fear; her champions are invincible in this armour.

Before the doctor enters upon the subject to be discussed, he presents his readers with several preliminary considerations on the evidence proper to the inquiry;—the interpretation of Scripture;—the errors and faults chargeable especially on the orthodox;—on those attributable to Unitarian writers;—and on the moral state of the mind and affections in relation to the inquiry;—on Mr. Belsham's preface and introduction to his *Calm Inquiry*; in which he shews great address in preparing the mind for taking a candid and comprehensive view of the whole question. Of these we shall endeavour to give a brief but faithful analysis, which will not only furnish a fair view of our author's manner, but assist in understanding the force of his argumentation. After remarking strongly on the importance of the investigation, as "touching all the springs of our faith and our practice," and the interest which Christians generally feel in it as a subject of *vital concern*, he mentions some of his motives for "attempting this service to the cause of scriptural truth;" and states, that the manner proposed is that which seems most agreeable to the natural proceeding of the mind in the search after knowledge—a careful induction, rising from the most acknowledged principles, and rendered as much as possible unobjectionable at every step. To the "spirit of dictation, to the attempts to uphold the ark of God with unhallowed hands," he professes strenuously to oppose himself; desiring to be armed only with the shield of faith, and the sword of the Spirit. On the subject of evidence proper to the inquiry, he argues, that as the nature and perfections of the Infinite Being are confessedly incomprehensible by the human mind, we cannot be justified in pronouncing on the possibility or impossibility of his existing in any given manner; and that though "we cannot reasonably doubt of the unity of God, in every sense in which unity is a perfection, to the exact determination of that sense we are not competent;" nor ought we to assert "that unity in all respects, without modification, is to be

attributed to the Deity." Of the real essences of created objects around us, we can observe nothing in fact, we can conceive nothing in imagination; we are equally ignorant of what may be called the *prima mobilia* of the physical universe; by what mode of operation a very small number of substances are assimilated and evolved in the admirable variety and perpetual change of organized bodies. "Can it, then, be thought surprising," demands our author, "that the natural powers of men can discover nothing as to the essence and mode of existence of the Infinite and Necessary Being?" The infinity of this Being is to us an inconceivable idea; his mode of knowledge must differ from all our notions of perception, association, and intelligence; and such sublimity and difference arise from his very perfections. These remarks he makes, to shew that there is no antecedent incredibility in the supposition, that the infinite and unknown essence of the Deity *may* comprise a plurality, not of separate beings, but of hypostases, subsistences, persons; or, since many wise and good men think it safest to use no specific term—of distinction; always remembering that such distinctions alter not the unity of the Divine nature. For aught "we have a right to assume, this may be one of the *unique* properties of the Divine Essence,—and distinguishing the mode of HIS existence from that of the existence of all other dependent beings." This train of reasoning is adapted to check the presumption of concluding, as if *à priori*, the impossibility of a Trinity. And we confess that we have always considered the bold affirmatives on this subject in the "*History of Early Opinions*," and in some other works, unbecoming the candid reasoner, and the modest Christian disputant. Here mere assertion, or even unaided reason, is insufficient; we must take our views of the Divine Being, with humility, from his own account of himself. To the sacred volume we should appeal. We must not omit to notice with decided approbation our author's impartial and well-timed remarks on the faults of the orthodox in this controversy; and hope they may lead future writers to guard against what can but dishonour even the best meant, and the best executed attempts to defend truth. No cause can suffer by openly relinquishing and condemning what has been erroneous in conducting its defence. Let us have nothing but hallowed weapons in the sacred cause of divine truth. The faults noticed with censure are—arguing from any mere translation, however generally correct and good, as if it were the original; or from the common Hebrew and Greek

editions, as if in every case they were indubitably the divine original. Another error referred to, with just disapprobation, is the use of ill-chosen and inappropriate terms, which are liable to misconception; especially in applying language to the divine nature of the Redeemer, which should apply only to his humanity. This is degrading the truth, and violating the authority of Scripture. In the hymns of the pious and learned Dr. Watts, we have some instances of this fault, which we lament have not been corrected. It is, as Dr. Smith properly remarks, a still greater fault, and to be held in severe abhorrence in whomsoever found, to fail in just respect to the persons of opponents, and in giving a fair and honest representation of their sentiments and arguments: this delinquency is of no light guilt before God and man, and is at least the offspring of ignorance and prejudice. The last impropriety he reprehends ought to be carefully guarded against in all our controversies on Scripture doctrines: it is "a confusion and misapplication of both ideas and language, on the use of reason in matters of faith." As this word has been used of late years, it has become an ambiguous term, and should be carefully defined, before we advance any opinion on its province in religious inquiries. Our author's arguments and illustrations on this subject well deserve attention. Having impartially censured the delinquencies of the orthodox, it is very fair and allowable to pass sentence on those of the Socinian and Unitarian advocates. He animadverts, yet without asperity, on the propensity shewn by many to unfounded suspicion of the received readings of the sacred Scriptures, and to a rash alteration of the translations or the text; and on the fallacy of those arguments which, from scriptural testimonies to the unity of the Deity, and the proper humanity of the Messiah, at once infer that the Divine nature cannot imply a plurality of subsistences, and that the Messiah cannot possess any other nature in addition to that of a mortal man. In proceeding with his reprehensions, he notices what he calls a distinguishing failing in the Unitarian theology, a propensity to "generalize too soon, and to conclude too hastily, both in criticism and in argumentation;" both presumptions from nature, and the testimony of revelation lie against this conduct. Next is introduced a just censure of some rules, or modes of interpretation in use with the party opposed. Could any one devise, asks the Doctor, "forms of expression, in accordance with the characteristic phraseology of the scriptures, for conveying the doctrines of the Deity and atonement of Christ, which might

not be evaded or neutralized by the apparatus of criticism and interpretation which is in established use in *this* party? The force of the plainest terms," he continues, "might be enervated and even annihilated, by giving the reader his option of a number of constructions elaborated by profound thought and versatile contrivance." Even when no evidence can be produced for an alteration, it is said the alteration proposed is "a most happy and plausible conjecture," which, as the author of the *Calm Inquiry* contends, though it cannot be admitted into the text, yet "one *may almost believe*, that the present reading was owing to an inadvertence in one of the earliest transcribers, if not in the apostle's own amanuensis." It is still worse, when the sacred writers are charged, as Mr. Belsham boldly and uncereemoniously charges them, with indulging in a very great latitude, and even laxity, of interpretation, and with availing themselves of ambiguity of language; or that Jesus himself might "imagine" what never existed, and "might not be able to distinguish whether what he saw and heard was visionary or real." There is still a heavier charge against the Unitarian school; which is their denial of the complete inspiration of the apostolic writings; the alleged discovery in them of forced and fanciful analogies; obscure and entangled texts; language calculated to confound and perplex the understanding; inaccurate and inconclusive reasoning, and improper applications of passages from the Old Testament. Inquiries with a view to determine the genuine doctrines of Christianity must, if we allow such objections, as our author justly contends, be projects of very dubious issue. "What conclusion," he very properly asks, "can we rest upon with satisfaction, if, at last, the competency of our witnesses be liable to be questioned?" It must be admitted that these charges are grave; and, so far as established, as our author professes to establish them, principally by references to Mr. Belsham's late work, and to Priestley, they tend to prepossess the mind against the cause which is so supported. On the moral state of the mind in relation to this inquiry, which is the next preliminary topic, the remarks of Dr. S. are well deserving of attention, especially from those who may for the first time be venturing into the speculations of the Unitarian scheme. The truth, in religious inquiries, will rarely be found by those who retain any secret hostility of heart against it. Here, as it is well observed, the mere exercise of the intellectual faculties will not, as in human science, enable a man to escape mistake, and discover truth. Not only the common prejudices of education, interest, &c.

but those to which men of reading and speculation are peculiarly liable, have a baneful influence, when religious subjects call for our attention. The temper of mind which a cordial reception of the Gospel requires, is opposite to what men of mere human science are in the habit of admiring, genius, high talent, and extraordinary attainments. It is no wonder, therefore, if such men are backward to admit its humbling doctrines. A reference is made to the present state of the church of Geneva, and to the affecting change, which has taken place during the last eighty years, from the pure doctrines of the reformation to Arianism and Socinianism. The congratulations of D'Alembert and Voltaire on this change shew how congenial such an approach to apostacy was to the feelings and wishes of these philosophical unbelievers. The whole of this chapter, and the notes annexed, will be read with much interest by every friend of divine truth. Dr. Smith concludes his preliminary observations with a chapter on Mr. Belsham's introduction to his work, in which he repels his assumption, and reprehends his deficiency in "argumentative justice," and his "omission to inculcate a devotional spirit, as essential to the successful investigation of religious truth." We must make one quotation from this. Mr. B. had affirmed that the whole burthen of proof lies upon those who assert the pre-existence, the original dignity, and the divinity of Jesus Christ. On this our readers will be gratified in reading Dr. Smith's remarks:—

"If," says our author, "no more is intended by this assertion, than to bring our controversy within the general rule, that he who advances a position in argument is bound by the laws of common sense to adduce proof of his affirmative, in case of its being questioned; we readily accede to it, and the challenge here implied is accepted: but if the observation should be understood as implying that the Unitarians are already in possession of the vantage ground; that they confessedly hold all that is clear and important in the question; that all beyond is matter of uncertain and needless speculation; and that they may, if so disposed, safely and properly decline to trouble themselves with any condescension to the reasonings of those on whom this 'burthen of proof' is imposed;—then we must reject this preliminary as insidious and unjust. Now it is, to my apprehension, more than probable that the majority of those who think with Mr. Belsham do understand every remark of this kind with these, or similar, tacit implications. This apprehension is not lessened by another position, which is introduced as the corollary of the former. 'In this controversy, therefore, the proper province of the Arian and Trinitarian is to propose the

evidence of their respective hypotheses; — *the sole concern of the Unitarian is to shew that those arguments are inconclusive.* This might be proper, if the controvertists had no love to truth, nor sense of its value; if they were theological prize-fighters, who cared for nothing but victory or the semblance of victory. But ill do such expressions comport with the mind and motives of a sincere, and serious, and 'calm inquirer,' after an object so momentous as SACRED AND ETERNAL TRUTH. To obtain that object ought to be the *sole concern* of Unitarians and of all other men: and it solemnly behoves those who are pleased with this consequential flippancy of assertion, to examine well the state of their own hearts before Him who will not be mocked." [pp. 120—122.]

In his second book, Dr. Smith introduces from the Old Testament, prophetic descriptions of the person of the Messiah, and gives a full, and in general an able critique on each. When, however, so many passages are quoted, it may be easily supposed that some will appear to have a more remote and doubtful reference to the exalted object of patriarchal and Jewish expectation than others; and we confess our own wishes would have been more gratified, had a few been entirely left out of the list, though sanctioned by learned and venerable names as applicable to the Messiah. Such are Gen. v. 28, 29.; 2 Sam. vii. 18, 19.; 2 Sam. xxiii. 1—7. Dr. S. has taken much pains, and displayed much ingenuity and critical skill, to prove that the application of plural nouns to the Divine Being, so remarkable in Heb. i. 1., intimated a plurality in his essence. We confess, however, that we hesitate in admitting his conclusion; the contrary is maintained, as he candidly acknowledges, by some of our most learned Trinitarians. Nor does our author satisfactorily refute the objection, that according to the Hebrew idiom the plural is often put for the singular to express dignity. To the five examples which he adduces many more might be added, where this peculiarity of the sacred language is observable, and in which it cannot be accounted for but by supposing it idiomatic. The translation of the LXX., it seems, so considered it; for they render Elohim in the passages quoted by *ὁ θεός*. As truth needs not these precarious arguments, so it gains no advantage from them. We cannot assign more importance to the inference drawn from the threefold form presented for blessing the children of Israel, Num. vi. 22—27.; or the triplicity observable in the heavenly adoration of God as holy. It is but justice to add, that our author does not himself lay much stress on these proofs, and has amply supplied the deficiency in them, by numerous and well-founded

arguments of another kind. In the recapitulation of what he has discussed, we have a correct statement of what he has clearly and largely proved, by induction and illustration of numerous Old Testament texts, as to the prophetic testimony to the person and character of the Messiah. The recapitulation is as follows:—

“From those sources we have learned, that the Messiah was to be a real and proper human being\*; the descendant of Adam, Abraham, and David†; in some peculiar sense, the offspring of the woman‡; the perfectly faithful and devoted servant of God§; the messenger, supreme in rank above all others, of divine authority and grace||; a heavenly teacher, inspired with the fulness of divine gifts and qualifications¶; the great and universal lawgiver, who should be the author and promulgator of a new, holy, and happy government over the moral principles, characters, and actions of men\*\*; a high priest, after a new and most exalted model††; the adviser of the wisest counsels‡‡; the pacificator and reconciler of rebellious man to God, and of men among themselves§§; the kind and powerful Saviour from all moral and natural evil|||.

“The divine oracles have also informed us that, in the execution of these benevolent purposes, he should undergo the severest sufferings from the malice of the original tempter, from the ingratitude and disobedience of men, and from the especial circumstance of his devoting himself a voluntary sacrifice to procure the highest benefits to those of mankind who should concur in his plan of mercy and holiness¶¶.

“They have assured us that, from his deep distresses, he should emerge to glory, victory, and triumph; that he should possess power, authority, and dominion, terrible to his determined adversaries, but full of blessing and happiness to his obedient followers; that he should gradually extend those benefits to all nations; and that his beneficent reign should be holy and spiritual in its nature, and in its duration everlasting\*\*\*.

“The testimony of Heaven likewise describes him as entitled to the appellation of *Wonderful* †††; since he should be, in a sense peculiar to himself, the Son of God ‡‡‡; as existing and acting during the patriarchal and the Jewish ages, and even from eternity §§§.

\* Gen. iii. 15, &c. &c. † Gen. xxii. 18. 2 Sam. vii. 19, &c.

‡ Gen. iii. 15. I have not insisted on Jer. xxxi. 22, not being completely satisfied that it refers to this fact, though I think such interpretation very far from being absurd or improbable.

§ Is. xlii. 1. lii. 13. || Sect. xxxi. on the title *Angel of Jehovah*.

¶ Is. xi. 2. \*\* Deut. xviii. 18, 19. Is. ix. 7. †† Ps. cx. 4. ‡‡ Is. ix. 6.

§§ Ib. ||| 2 Sam. xxiii. 1—7. Job xix. 23—27. Is. xl. 10. xlv. 21.

¶¶ Gen. iii. 15. Ps. xxii. lxix. Is. liii. &c. &c.

\*\* Ps. ii. xlv. lxxii. cx. Is. xi. 5. Dan. vii. 13, 14.

††† Is. ix. 6. ‡‡‡ Ps. ii. 7. Is. ix. 6.

§§§ Ps. xl. 7—9. Mic. v. 2. and the Section on the title *Angel of Jehovah*.

as the guardian and protector of his people \*; as the proper object of the various affections of piety, of devotional confidence for obtaining the most important blessings, and of religious homage from angels and men†.

"That testimony, finally, declares him to be the Eternal and Immutable Being‡, the Creator§, God||, the Mighty God¶, Adonai\*, Elohim††, Jehovah‡‡." [pp. 384, 5.]

Dr. Smith concludes this first volume by a learned and interesting discussion of the question — In what manner did the Jews understand the prophecies concerning the Messiah, in the interval between the closing of the Old Testament and the general diffusion of Christianity? The writings referred to and commented upon are the ancient Syriac version; that of the Seventy; the Chaldee Targum; the Apocrypha; Philo and Josephus, and a few fragments in the Rabbinical writings. Though, as it indeed is acknowledged, there is much inconsistency and contradiction in the testimonies adduced from these sources, they are sufficient to prove that Mr. Belsham is unsupported in his assertion, that it is notorious that the Jews, in all ages, did not believe in the pre-existence of their expected Messiah. But for the more decisive and direct proofs of the divinity of our Lord, we must refer our readers to the second volume of Dr. Smith's valuable work; for though it has not been published long enough to permit us to give, at present, such a review of it as its great merit demands, we have read it with sufficient attention to warrant us in most cordially recommending it to the notice of our readers, as one of the very ablest works on this disputed and important point of divinity that ever issued from the press. The volume we have here reviewed, and commended to their attentive perusal, has strong claims to the approbation of every friend to sound learning, and every genuine follower of the truth as it is in Jesus; but its companion is, we hesitate not to say, still more valuable to both. In our next Number we hope to make our readers better acquainted with its contents; though we sincerely hope, that ere that Number shall be published; they will have rendered ours in a great measure a work of supererogation, by perusing the volume, to form a judgment of its merits for themselves.

\* Is. xl. 9—11.

† Ps. ii. 12. xcvi. 7.

‡ Ps. cii. 25—29.

§ Ps. cii. 26.

|| and ¶ Ps. xlv. 7. Is. xl. 11.

\*\* Is. ix. 8.

†† Is. vi. 1. Mal. iii. 1.

‡‡ 2 Sam. xxiii. 4. Is. vi. 5. viii. 13. xl. 3, 10. xlv. 21—25. Zech. xii. 10.



*The Doctrine and Discipline of Divorce: in Two Books: also, the Judgment of Martin Bucer; Tetrachordon; and an Abridgment of Colasterion.* By John Milton. *With a Preface, referring to Events of deep and powerful interest at the present Crisis; inscribed to the Earl of Liverpool.* By a Civilian. London. Sherwood and Co. 8vo. pp. 445.

DIVORCE is always an evil. The sufferings of the innocent, the regrets of the wise and virtuous, and the abhorrence of God\*, attend upon it; while it opens a breach in the foundations of human society to which no other domestic evil is comparable. That it may be the refuge of a good man from the vices of an incorrigible companion, and the prospect of indefinite future injuries, who can deny? But never can it be *his remedy* for the past: never will it offer any thing to his mind in the shape of compensation. It is of that species of punishment on the guilty, of which the innocent is compelled to share the shame and the suffering, in a peculiar manner; and to bear, perhaps, in this life the chief miseries. The feelings of the mind that preserve that innocence, the very affections that prompt and support him in the path of duty, prepare for him present sufferings, against which the criminal party must be hardened; and to the same remote generations, that hear the tale of delinquency on the one side, the humiliation, and, generally, the groundless blame of the other, will be faithfully conveyed.

As far as the immediate parties to a divorce are concerned, all the objects and uses of marriage are ruinously overthrown and defeated by it. The husband (following the supposition of his being the innocent party) can no longer—never more, perhaps, can he—regard the character of woman in its true light. No longer has she power to infuse a peculiar sensibility into his heart, to give candour and patience to his mind, or sweetness to his disposition. All his recollections of her influence are calculated to inspire just the opposite feelings. “More bitter than death” have been the consequences of his submission to it. And when the husband is the guilty, and the wife the innocent party, (for the only just cause of divorce will compel the Christian moralist to hold the balance even between the sexes,) what must the widowed heart of an all-confiding female endure? It is hardly possible that she should ever more *look up* to man; that she should

\* Mal. ii. 16.

again believe that his judgment can strengthen her's, or his character become a safe pillar of her hope.

The mischiefs of divorce are but too often capable of a still greater aggravation, i. e. when children are connected with its consequences. For a father's authority (in our boyish days particularly) it is as impossible to find a substitute, as for a mother's care in earlier life. Let not parents forget, that no hireling, however faithful or respectable, can do *their* duty to their children—a duty ever, as a whole, intransferable, “because he is a hireling.” But divorces generally break into a family when all that is most important in the character of each parent should be in full exercise; when, if there are children, they are of tender years, and every thing in relation to *their* character and hopes is in the bud, or in blossom. Now, either “father,” or “mother,” (names, especially in conjunction, of greater moral power than any other that belong to creatures,) becomes a term worse than unmeaning, worse than *dead*. As soon as the mind can be influenced by the fatal example, it is weakened on the side of virtue, and influenced to evil by one or other of these endearing and important names; which it connects for life with the ideas of tyranny, and cruelty, and profligacy—or, with those of treachery, and folly, and *female* shamelessness. Nor is this, all: though one of the less direct, it is not one of the least blessings of marriage to society, that it frequently draws together numerous collateral parties into kindred, and, like a single branch of an inland navigation, unites the resources, and blends the interests of distant neighbourhoods. Imagine this one branch to be obstructed or annihilated, and the effect is felt wherever its waters flow. Something like this, or worse than this, occurs in every case of divorce, however just. Amongst all the parties connected by affinity with the original tie, the annihilation of it distils evil. Where only ordinary good wishes were increased by it, and approving aunts and smiling cousins felt it but decent to remember the relationship, when it did not infringe on their selfishness, or on prior claims, the warmest discussion of the facts and circumstances, the merits and demerits of the case, will spread; and wounded pride will be far more productive of hatred and of falsehoods, than any such ties ordinarily are of affection. Every divorce is thus a party affair with a number of families and individuals, an evil unseen, but increasing with the increasing intelligence of the community—and proportionably destroying the safeguards of virtue amongst them, by familiarizing them with the details of the worst of crimes.

If such are the consequences of this calamity wherever it obtains, and even in private life—portentous, indeed, will every sound moralist feel the threatened influence of a late public discussion of the topic. In the inner sanctuary of British justice, all the wrongs that originate and that arise from divorce have been imputed to parties possessing the most extensive influence in the state. They have been drawn out into the most extraordinary lengthiness, the most disgusting particulars; they have been imputed and opposed (to say the least of it) with considerable political feeling; and have been received with so much of similar feeling by the people, as will have a strong tendency to perpetuate the evil of such disclosures, and for awhile, perhaps, to increase it. As moralists, we mourn over the *fact* of these discussions and disclosures having transpired, without here pronouncing on the necessity that might urge them forward, or their amount in point of proof; while, as Christians, we cannot forget the awful predisposition of a corrupt world to drink in “all uncleanness with greediness.” There is a fine passage in Mr. Gilpin’s “Observations on the Mountains and Lakes of Cumberland and Westmoreland,” which will describe our sensations on beholding the morning paper enter some families, of late, better than any language we can use. We earnestly pray that it may not become a *moral picture* of the influence of its contents, in many a British household:—

“On the 16th of November, 1771, in a dark tempestuous night, the inhabitants of the plain [on the borders of Solway Moss] were alarmed with a dreadful crash, which they could in no way account for. Many of them were then abroad in the fields, watching their cattle, lest the Esk, which was rising violently in the storm, should carry them off. None of these miserable people could conceive the noise they heard to proceed from any cause, but the overflowing of the river in some shape, though to them unaccountable. Such, indeed, as lived nearer the source of the irruption, were sensible that the noise came in a different direction; but were equally at a loss for the cause. In the mean time, the enormous mass of fluid substance which had burst from the moss, *moved slowly on*, spreading itself more and more, as it got possession of the plain. Some of the inhabitants, through the terror of the night, could plainly discover it advancing, like a moving hill. This was, in fact, the case; for the *gush of mud* carried before it, through the first two or three hundred yards of its course, a part of the breast-work, which, though low, was yet several feet in perpendicular height. But it soon deposited this solid mass; and became a heavy fluid. *One house after another*, it spread round—

filled — and crushed into ruin; just giving time to the terrified inhabitants to escape. Scarce any thing was saved, except their lives; nothing of their furniture; few of their cattle. Some people were even surprised in their beds. The morning light explained the cause of this amazing scene of horror, discovering the calamity in its full extent: and yet, among all the conjectures of that dreadful night, the mischief which really happened had never been supposed. Who could have imagined that a breast-work, which had stood for ages, should give way? or that those subterraneous floods, which had been bedded in darkness since the memory of man, should burst from their black abodes \* ?

It would be affectation to deny, that it was the late painful discussion of their majesties' case which excited our closer attention to the doctrine of divorce, at this period. But we mean not to concern ourselves with the facts of that case. Important questions of a moral nature, warnings that ought never to be despised, and consolations for humble virtue, which should not escape us, arise out of it, whatever are the political changes or perplexities it may involve.

—— “*Exempta juvat spinis è pluribus una,*”

say we; let legislators and statesmen do their office: our object is to gather new arguments for a few plain and universal duties, out of the ruins of happiness and duty that lie around us; to ascertain the degree of light which Christianity throws upon those duties; the reciprocity of the relative obligations of husband and wife; the limitations of divorce; and in the hypothetic case of a wife's guilt, whether, and to what degree, the conduct of the husband should affect the remedy prayed for by a divorce *à vinculo matrimonii*.

The mighty mind of Milton, in the work before us, strove, like an able advocate in opposing an excise conviction, to define, so as to suit a charge, a law which all the world beside himself would think to have been broken, in his case. He had made what he would call “a disastrous and mis-yoked marriage,” “a remediless mistake;” in which it were “as vain to go about to compel” the unhappy pair “into one flesh, as to weave a garment of sand, to compel the vegetable and nutritive powers of nature to assimilations and mixtures which are not alterable each by the other; or force the concoctive stomach to turn that into flesh, which is so totally unlike that substance as not to be wrought upon.” In other words, the prince of poets had proved himself but

\* GILPIN'S *Lake*, vol. ii. pp. 136, 7.

man in his choice of a wife; and because she was not more than woman in bearing with his learned peculiarities at home, and not a well advised or discreet woman, in refusing to return home after a short absence at her father's house, Milton branded her as "no wife," "an adversary," "a desertrice;" and actually paid his addresses to another lady, with a view to supplying her place. The sequel of the poet's history speaks of a romantic reconciliation taking place between them. She rushed to his feet in tears at the house of a relative; and after a short reluctance, he sacrificed his resentment to her entreaties, and the solicitation of surrounding friends. To this event, according to Fenton, we owe much of the painting in "that pathetic scene in *Paradise Lost*, in which Eve addresses herself to Adam for pardon and peace\*." Now then, the "mistake" was remedied; the uncongenial "assimilations" mixed; and the champion of divorce and his "adversary" became "one flesh:" but he had published, in the interim, the work at the head of this article, and others, in defence of it; and he through life justified the theory he had, under these untoward circumstances, espoused†.

A definition of marriage, which the poet furnishes in due form and order, certainly lies at the basis of the "Doctrine of Divorce."

\* Preface to FENTON'S *Paradise Lost*, 1725.

† Milton composed two sonnets on the treatment he received from the public, and particularly from the clergy, on account of these works. In one he gives us some useful hints toward rhyming:—

"A book was writ of late, called *Tetrachordon*,  
And woven close, both matter, form, and style;  
The subject new: it walked the town awhile,  
Numbering good intellects; now seldom pored on.  
Cries the stall-reader, 'Bless us! what a word on:  
A title-page is this!' And some in file  
Stand spelling false, while one might walk to Mile-  
End-Green." —

In the other he is more serious:—

"I did but prompt the age to quit their clogs  
By the known rules of ancient liberty,  
When straight a barbarous noise environs me  
Of owls and cuckoos, asses, apes and dogs:  
As when those hinds that were transformed to frogs,  
Railed at Latona's twin-born progeny,  
Which after held the sun and moon in fee.  
But this is got by casting pearl to hogs;  
That bawl for freedom in their senseless mood,  
And still revolt when Truth would set them free."

"The material cause of matrimony," says Milton, "is man and woman; the author and efficient, God and their consent; the internal form and soul of this relation is conjugal love, arising from a mutual fitness to the final causes of wedlock, help and society in religious, civil, and domestic conversation, which includes, as an inferior end, the fulfilling of natural desire and specifical increase; these are the final causes, both moving the efficient and perfecting the form." [p. 272.]

Or again, and with all the eloquence of a disappointed lover:—

"Marriage is a divine institution, joining man and woman in a love fitly disposed to the helps and comforts of domestic life.' 'A divine institution.' This contains the prime efficient cause of marriage: as for consent of parents and guardians, it seems rather a concurrence than a cause; for as many that marry are in their own power as not; and where they are not their own, yet are they not subjected beyond reason. Now, though efficient causes are not requisite in a definition, yet divine institution hath such influence upon the form, and is so a conserving cause of it, that without it the form is not sufficient to distinguish matrimony from other conjunctions of male and female, which are not to be counted marriage. 'Joining man and woman in a love,' &c. This brings in the parties' consent, until which be, the marriage hath no true being. When I say 'consent,' I mean not error, for error is not properly consent; and why should not consent be here understood with equity and good to either part, as in all other friendly covenants, and not be strained and cruelly urged to the mischief and destruction of both! Neither do I mean that singular act of consent which made the contract, for that may remain, and yet the marriage not true nor lawful; and that may cease, and yet the marriage both true and lawful, to their sin that break it. So that either as no efficient at all, or but a transitory, it comes not into the definition. That consent I mean which is a love fitly disposed to mutual help and comfort of life; this is that happy form of marriage, naturally arising from the very heart of *divine institution* in the text, in all the former definitions either obscurely, and under mistaken terms expressed, or not at all. This gives marriage all her due, all her benefits, all her being, all her distinct and proper being. This makes a marriage not a bondage, a blessing not a curse, a gift of God not a snare. Unless there be a love, and that love born of fitness, how can it last? Unless it last, how can the best and sweetest purposes of marriage be attained? And they not attained, which are the chief ends, and with a lawful love constitute the formal cause itself of marriage, how can the essence thereof subsist? How can it be indeed what it goes for? Conclude therefore, by all the power of reason, that where this essence of marriage is not, there can be no true mar-

riage; and the parties, either one of them or both, are free, and, without fault, rather by a nullity than by a divorce, may betake them to a second choice, if their present condition be not tolerable to them. If any shall ask, why 'domestic' in the definition? I answer, that because both in the Scriptures, and in the gravest poets and philosophers, I find the properties and excellencies of a wife set out only from domestic virtues; if they extend further, it diffuses them into the motion of some more common duty than matrimonial." [pp. 276, 7.]

We have but one objection to both these definitions. They envelop in a cloud of words the chief design of marriage; or rather they wholly mis-state its chief design to be the *personal* comfort of the immediate parties. "Help and society in religious, civil, and domestic conversation;" "a love fitly disposed to the help and comfort [of each other] in domestic life." The *relative* bearing of the institution, or its aspect toward society at large, is almost wholly overlooked. Now we are not about to tempt an unequal warfare with the able quills, or still more formidable frowns, of our fair countrywomen, by denying for one moment the reality of the "only want" of our primitive sire; or disputing the superior personal comforts he enjoyed, after the formation of his bride. But even a Milton must not be allowed to stigmatize, in prose, the dearest hope of the marriage state, the possession of children, as "an inferior end" of marriage. We contrast such a sentiment with the nobler views of the author of *Paradise Lost*, and smile at the versatility of our nature:—

"Hail, wedded love, mysterious law, true source  
Of human offspring, sole propriety  
In Paradise, of all things common else!  
By thee adulterous lust was driven from men  
Among the bestial herds to range; by thee,  
Founded in reason, loyal, just, and pure,  
Relations dear, and all the charities  
Of father, son, and brother, first were known."

The Roman moralist\* understood the matter better than either of these definitions state it: or rather, unbiassed by his private grievances in respect to marriage, (for he too had them, it will be remembered) he expressed its great objects far more correctly, when he called it, *The beginning of a city, the seminary of the commonwealth*. In fact, if either the Mosaic narrative of the original institution, or the positive

\* Cicero.

declaration of the almighty Author, is to be held decisive on the subject, the *relative* objects of marriage, as a "source of human offspring," and a natural guarantee of their *education*, far from being subordinate to any other, constituted His principal design in it. Every other part of creation is represented by the sacred historian as containing, at its birth, some provision for its perpetuity. Light is divided into successive days; the gramineous tribes are secured against destruction in the seed which they yield, and the fruits in that which they contain; all the inferior creatures of the deep, the earth, and the air, are created "after their kind:" and God saw this arrangement, in particular, to be טוב "good," perfect, complete\*. The male of the human species only was, at first, produced "alone;" perhaps to teach man more distinctly some of the lessons we are about to consider. This was "not good," not a perfect arrangement with regard to man; it did not provide for the complete development of the Divine plans concerning him. Marriage was accordingly instituted; and the nuptial benediction pronounced in these terms: "Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Jehovah formed for man "a companion, a covenanted wife." "Did he not make [two] one flesh? And is there not one spirit thereto? And what doth he seek? A GODLY SEED†." The endearing names of husband and wife are subordinated by revelation to the important duties of parents. It is truly surprising to see so accurate a textuary, so good a moralist, and so profound a divine, as Milton unquestionably was, bringing together a ponderous volume on marriage and divorce, in which *this* consideration does not occupy the extent of one page.

The parties then, as we contend, who are in the first instance capable of forming a good and binding marriage, are incapable afterwards of dissolving the contract. The will that binds becomes bound by its own act, and the tie can neither be less strong nor less reasonable on that account. Too common is the notion of measuring the obligation of this, the most important of our voluntary engagements, by the same sort of capricious feeling in which it often originates. With regard, indeed, to the particular person we marry, we are and may justifiably be directed by our own

\* See the manner in which this remark occurs, Gen. i. 12, 21 & 25.

† Abp. Newcome's *Version of Mat.* ii. 15.



inclinations and preference; but if hence it is assumed, that inclination rather than duty may be a safe future rule, a decent recollection of the ends of marriage will shew the fallacy of the conclusion; while to the Christian, who sincerely feels that "the way of man is not in himself," it will appear perfectly monstrous. Various are the contracts that bring us into such new relations to *others*, that after having once voluntarily engaged in them, no power of withdrawalment is reserved to us. The formal promises and promissory undertakings of the merchant, most of the actual engagements of the learned professions, the acceptance of political office and military rank, but all marriages pre-eminently, are contracts of this description. They bring us into a new moral state; we disengage ourselves from one class of duties, and undertake another; and our good or evil conduct supports the good or evil, promotes the prosperity or adversity, of all men of our class. If we would retreat, we cannot replace numerous other interested parties, nor can we be ourselves replaced in our respective situations before contracting. Amongst these other interested parties to marriage, the appointment of God and nature places prominently—children. Their being is to be considered as a matter of course, and the promotion of their moral well-being as a matter of duty, attendant upon every marriage;—a seed, and "a godly seed." The cases in which this relation may be lawfully entered into, without any view to the obtaining a family, are to be regarded as exceptions to the general purposes of the institution; they are clearly out of analogy with what we have seen to be its chief design.

We would press particularly on the consideration of the serious reader, married or unmarried, the divinely established connexion between marriage and education. Men and women are united, when God is duly acknowledged to join them together, for objects worthy their own future destiny. A new tribe of creatures, wearing the image of our almighty Maker, is designed to spring from the union—creatures whose duties, and whose happiness, whose temporal, and whose everlasting destiny, will be more materially affected by the conduct of their parents, as such, than by that of any other human beings. *These* are the parties, for the sake of whom Christianity has banished polygamy, and restrained divorce; for the sake of whom, even the course of nature seems to dictate the expediency of *pairing*, and the *permanency* of the marriage tie, all animals, whose care is necessary for the rearing of their young, having a similar

instinct; and none discarding them while their parental care is important:—but what animal has eternal destinies connected with that care, except man? In an age greatly distinguished for the promotion of education by *substitute*, we have never seen these considerations sufficiently insisted upon in print. Let us educate by substitute, we say; and let any adequate moral superintendence be introduced, when there are no means (from whatever cause) of bringing the parent to watch over and control the machinery of education. But where this can be done, let it be done. It ought to be done. It is the *Divine* appointment that it should be done; and in those classes of society that have so laudably stood forward for the benefit of others, it is ever practicable—it should ever be borne in view.

Our poet's "Doctrine of Divorce," proportionably defective with his definition of marriage, would place the most important of our voluntary contracts on the weakest of all possible grounds. With him, the peculiar temperament of mind and character which first determines us to marry a particular person may, if afterwards reversed, reverse and annul the bond. "Indisposition, unfitness, or contrariety of mind!" It seems almost irreverence to the memory of this great man; to multiply quotations from his mode of reasoning on the subject; but a fair abridgment of his views is due to the reader. On the plain duty of "counting the cost" before we marry, but afterwards abiding the consequences, he says:—

"But some are ready to object, that the disposition ought seriously to be considered before. But let them know again, that for all the wariness can be used, it may yet befall a discreet man to be mistaken in his choice, and we have plenty of examples. The soberest and best governed men are least practised in these affairs; and who knows not, that the bashful muteness of a virgin may oftentimes hide all the unliveliness and natural sloth which is really unfit for conversation; nor is there that freedom of access granted or presumed, as may suffice to a perfect discerning, till too late; and where any indisposition is suspected, what more usual than the persuasion of friends, that acquaintance, as it increases, will amend all? And lastly, is it not strange, though many who have spent their youth chastely, are in some things not so quick sighted, while they haste too eagerly to light the nuptial torch; nor is it, therefore, that for a modest error a man should forfeit so great a happiness, and no charitable means to release him; since they who have lived most loosely, by reason of their bold accustoming, prove most successful in their matches, because their wild affections, unsettling at will, have been as so many divorces, to teach them experience. When, as the sober man

honouring the appearance of modesty, and hoping well of every social virtue under that veil, may easily chance to meet, if not with a body impenetrable, yet often with a mind to all other due conversation inaccessible, and to all the more estimable and superior purposes of matrimony, useless and almost lifeless; and what a solace, what a fit help such a consort would be through the whole life of a man, is less pain to conjecture than to have experience." [pp. 30, 31.]

Milton defends his doctrine, by contending that the law of Moses on this subject is not, in point of fact, repealed by Jesus Christ; and that as other reasons of divorce than actual adultery were allowed by the Jewish legislator, the Christian magistrate should yet admit of them. He minutely examines the celebrated text, Deut. xxiv. 1; and compares it with the original institution of marriage; insisting that no covenant whatever obliges against the main end of itself and the parties covenanting, which main end he calls, in marriage, the "remedy of loneliness" in man. He then objects to the ignorance and iniquity, as he terms it, of the "canon law, providing for the right of the body in marriage, but nothing for the wrongs and grievances of the mind." He contends, that the ordinary construction of Matt. v. 32., as *repealing* the Mosaic law, in reality charges that law with conniving at open and common adultery among the chosen people of God. Nine reasons are given (chap. ii. to xiii.) for the Mosaic precept, thus assumed to be still in force. 1. A meet and proper conversation is the chiefest end of marriage. 2. Without this law, marriage, as it happens oft, is not a remedy of that [kind] which it promises [to be.] 3. Without it, he who finds nothing but remediless offences and discontents, is in greater temptations than ever before. 4. God regards love and peace in the family more than a compulsive performance. 5. Nothing more hinders and disturbs the whole life of a Christian, than a matrimony found to be incurably unfit. 6. To prohibit divorce sought for natural causes is against nature. 7. Sometimes the continuance in marriage may be evidently the shortening or endangering of life. 8. It is probable, or rather certain, that every one who happens to marry hath not the calling. 9. Marriage is not a mere carnal coition, but a human society. Such are the contents of book I. of the *Doctrine and Discipline of Divorce*.

Book II. examines the *Christian* doctrine on the subject. Christ, it is insisted, neither "did nor could" abrogate the law of divorce, but only reprov'd the abuse thereof. Chap. ii. to vii., inclusive, combats the common exposition of

divorce being permitted to the Jews, "because of the hardness of their hearts." Here the writer insists, that the law cannot permit, much less enact, a permission of sin; that to allow sin by law is against the nature of law; that if divorce be no command, neither is marriage; and that divorce could be no *dispensation*, if it were sinful.

He further objects, that if a dispensation of the real law of marriage be supposed, Christians *need it* as much as the Jews did, and that the Gospel is apter to dispense than the law. In defining (chap. viii.) the true sense in which Moses suffered divorce for hardness of heart, he says:—

"Moses, Deut. xxiv. 1. established a grave and prudent law, full of moral equity, full of due consideration towards nature, that cannot be resisted, a law consenting with the laws of wisest men and civilest nations; that when a man hath married a wife, if it come to pass that he cannot love her, by reason of some displeasing natural quality or unfitness in her, let him write her a bill of divorce. The intent of which law undoubtedly was this, that if any good and peaceable man should discover some helpless disagreement or dislike, either of mind or body, whereby he could not cheerfully perform the duty of a husband, without the perpetual dissembling of offence and disturbance to his spirit; rather than to live uncomfortably and unhappily, both to himself and to his wife, rather than to continue undertaking a duty, which he could not possibly discharge, he might dismiss her whom he could not tolerably, and so not conscionably, retain. And this law, the spirit of God by the mouth of Solomon, Prov. xxx. 21, 23. testifies to be a good and a necessary law, by granting it that 'a hated woman' (for so the Hebrew word signifies rather than 'odious,' though it come all to one) that 'a hated woman when she is married, is a thing that the earth cannot bear.' What follows then, but that the charitable law must remedy what nature cannot undergo?" [pp. 99, 100.]

The opening of chap. ix. of this book is, perhaps, the most remarkable part of the whole volume. It shews indeed the difficulty of making the worse appear the better cause, in this instance. We recollect no equal display of dignified quibbling:—

"And to entertain a little their overweening arrogance," [he is speaking of our Lord's reply to the Pharisees on this subject, Mark, x.] "as best befitted, and to amaze them yet further, because they thought it no hard matter to fulfil the law, he draws them up to that unseparable institution, which God ordained in the beginning before the fall, *when man and woman were both perfect*, and could have no cause to separate: just as, in the same chapter, he stands not to contend with the arrogant young man, who boasted his observance of the whole law, whether he had indeed kept it or

not, but screws him up higher to a task of that perfection, which no man is bound to imitate. And in like manner, that pattern of the first institution he set before the opinionative Pharisees, to dazzle them, *and not to bind us*. For this is a solid rule, that every command, given with a reason, binds our obedience no otherwise than that reason holds. Of this sort was that command in Eden, 'Therefore shall a man cleave to his wife, and they shall be one flesh;' which we see is no absolute command, but with an inference, 'therefore:' the reason then must first be considered, that our obedience be not disobedience. The first is, for it is not single, because the wife is to the husband 'flesh of his flesh,' as in the verse going before. But this reason cannot be sufficient of itself; for why then should he for his wife leave his father and mother, with whom he is far more 'flesh of flesh, and bone of bone,' as being made of their substance? And besides it can be but a sorry and ignoble society of life, whose inseparable injunction depends merely upon flesh and bones. Therefore we must look higher, since Christ himself recalls us to the beginning; and we shall find that the primitive reason of never divorcing, was that sacred and not vain promise of God to remedy man's loneliness, by 'making him a meet help for him,' though not now in perfection, as at first, yet still in proportion as things now are.—'To make a meet help is the only cause,' he goes on to assert, "that gives authority to this command of not divorcing, to be a command. And it might be further added, that if the true definition of a wife were asked at good earnest, this clause of being 'a meet help' would shew itself so necessary and so essential, in that demonstrative argument, that it might be logically concluded; *therefore* she who naturally and perpetually is no 'meet help' can be no wife; which clearly takes away the difficulty of dismissing such a one." [p. 102—104.]

According to the same lax mode of interpretation, "whom God hath joined together," only describes a married pair; "when their minds are fitly disposed and enabled to maintain a cheerful conversation to the solace and love of each other;" [p. 127] and the term "fornication," in the exceptive clause of Matt. v. 32. &c. will include "such things as give open suspicion of adulterizing, as the wilful haunting of feasts, and invitations with men not of her near kindred, the lying forth of her house, without probable cause, the *frequenting of theatres* against her husband's mind." [p. 136.]

"The judgment of Martin Bucer" is inscribed, by an original preface of Milton's, to the commonwealth parliament, and "Englished," we suppose, by him. It occupies seventy pages of this volume, but offers nothing very new or strong upon the subject. "Tetrachordon" is an exposition, by Milton, of Gen. i. 27., (compared and explained by Gen. ii. 18, 33, 34.); Deut. xxiv. 1, 2.; Matt. v. 31, 32. with chap.

xix. 3—11.; 1 Cor. vii. 10—16.; in which he supports and endeavours to strengthen his former singular notions on marriage and divorce.

We are not acquainted with the writings of any modern advocate of these notions who is also a believer in Christianity. The great name of Milton will ever confer a degree of interest on his sentiments generally; but we with pleasure reflect, that it weighs not any thing in point of authority on the subject of divorce:—a proof of the predominance of sound moral feeling on that topic in this country.

Household virtues are, at once, the best proof of family religion, and “the first and the last” of the virtues of a state. How many of the most celebrated names in history have had their original impulse to immortality given by *mothers*! and well does the writer of this paper recollect a mother pointing out, how frequently the Scriptures associate the idolatry of the wicked kings of Judah and Israel with their “mothers’ name\*.” Let us retain our English household virtues, and the springs of virtuous life and life eternal will be still untouched. But modern *infidelity*, with its characteristic indifference to all our real good, has spun similar theories† to those of Milton on the subject of marriage, even in this land of Bibles; and we cannot forget that the political reign of that abortion of the human mind in France was distinguished for its numerous and most profligate divorces. Infidelity has recently reared its head amongst us; it will reason and act upon the late discussions. The idea of marriage, and all its engagements, being mere matters of private right and private feeling, rather than of express and irrepalable *law between God and man*, is perhaps natural to us; but it is not a Christian sentiment: and because all classes of society are warmly interested in reprobating it, we shall venture a little deeper into the topics of marriage and divorce than our author’s theory would allow him to go.

We are advocates for adverting at once to revelation, upon every subject on which it professedly treats; and few are the moral duties that are more copiously, or more definitely exhibited in Scripture, than those of the marriage state. Few are the needful remedies for worse evil, than, in our judgment, are more clearly prescribed in Scripture, than the unhappy one of divorce. The divine Saviour, in referring to the original institution of marriage, calls his heavenly Father, as Chrysostom long ago remarked, “the Maker of

\* 1 Kings, xiv. 21; xv. 2, &c.

† See Godwin’s *Political Justice*, &c.

all holy matches." He professes to republish the primitive law of the institution; he defines it as embracing only two persons, "They *twain* shall be one flesh;" he restores the woman to her station of equality, as to the nature and duration of the tie; while he shews that it binds equally both parties from all others, and through the whole of life. The apostolical epistles dwell upon its purposes, honours, and duties. The earliest and most distinguished of the Christian teachers had "*commandments*" from "the Lord" on the topic, (1 Cor. vii. 10, 11.) which they distinguish from their own warmest recommendations. They endeavour to illustrate the most profound Christian doctrines by a figurative use of the institution and its duties; which they press, in detail, as amongst the most important parts of Christian practice.

As a system of morals, Christianity must be held to be decidedly friendly to marriage. It attributes expressly all the most abominable vices of the heathen world to "forsaking" its wholesome provisions \*, while, externally, it exhibits some of its most beneficial influences on society, in the changes it has produced in the condition of women, wherever it has spread. Unhallowed affections fly before it. They are not merely represented as impolitic, inconvenient, and ruinous, in their temporal consequences, which they are; but plainly declared to exclude men *from the kingdom of God*, 1 Cor. vi. 9. Gal. v. 19. Heb. xiii. 4. Other systems of religion transfer the impurities of human passion and lust to another world—Christianity brings down heavenly purity into all our earthly affections and passions. It interposes a positive command in all ordinary situations of society: "Let every man have his own wife, let every woman have her own husband." "I will that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully †."

The few texts in St. Paul's writings, which, when isolated from their connexion, have been supposed to express a general preference for celibacy, far from inculcating any such sentiment, will be seen, when duly compared with their context, to establish the very opposite doctrine. They state, in effect, that when marriage may be to the highest degree *imprudent*, from circumstantial considerations, it is not in all cases sinful; in some cases it may be advisable, and in others even a duty, 1 Cor. vii. 9. In circumstances of *πενυχη*, "distress," tribulation (compare Luke, xxi. 23.) such,

\* Rom. i. 26, 27.

† 1 Cor. vii. 9. 1 Tim. v. 14.

in some instances, as had not been equalled in the history of the world, and never shall be exceeded; when all the powers of the state were arrayed in open hostility against the Christian cause; when a false philosophy instigated, and its most able and most amiable disciples, as the younger Pliny and others, watched inquisitorially over the execution of a deliberate attempt to extirpate Christianity from the earth; and when its advocates and professors (for all the professors of primitive Christianity were its open advocates in some intelligible way) not only were compelled to meet in cells and "caves of the earth" in that character, but had no certain dwelling-place as individuals:—then, indeed, wrote the apostle, "I suppose—it is good, for the present distress, for a [single] man so to be." But even then he adds, "Art thou bound to a wife? seek not to be loosed." Fear not, despair not. "If thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned\*." Let this doctrine be contrasted with the too common speculation of parents for the splendid misery of their children, in either persuading or compelling them into matches for the mere love of money; let it be compared with the undue severity with which what are called imprudent marriages, of which we are not the advocates, are ordinarily visited by parents, amongst whom adultery is a fashionable gaiety, especially if committed with 'the lower orders,' and fornication a mere peccadillo; let it even be taken as a test of the antichristian *application* and *effect* of that part of our marriage law which respects the royal family; and the recent unhappy agitation of these topics may yield some ultimate good†.

The clear and definite limitations of divorce in the Christian Scriptures occur but infrequently, for the best of all reasons—sincere and discreet Christians can very rarely be interested in them. It is a moral question, upon which no man need seek to be experimentally informed; and the Gospel would teach us to be "simple concerning that which is evil." But our great Master more than once delivers a formal judgment on the topic; and the apostle Paul enlarges and confirms the spirit of the Saviour's rule.

The great duties of marriage (common to both parties) are fidelity, the cultivation of love and peace, the joint pursuit of God's glory in the order of the family, and the

\* 1 Cor. vii. 26, 27.

† We have reason to believe that this latter subject, and its evident connexion with the late discussions, have not escaped the notice of some advocates of Christian morals in Parliament.



education of children. All the individual duties of a husband are comprehended, by inspired wisdom, under one great admonition, "Husbands, LOVE your wives;" on the *proofs* of which, however, the New Testament is not silent: while those of a wife are contained in another, "Let the wife see that she REVERENCE her husband." These duties supply the best view of the nature of the tie. In point of fact, they can never be fully exercised by one party, without the concurrence of the other. So far, then, there is an *essential reciprocity* in them: they impart *rights* to each; from both they command corresponding *duties*. Christianity knows nothing of human rights that are not thus connected with duty. Without meaning to afford to either a justification for individual negligence on this ground—or to give at once, even to the innocent party, all the power and right of punishing the guilty—clear it is, that revelation regards marriage as a mutual interchange of rights and privileges. Does it grant a husband peculiar, and almost absolute authority? It demands of him a peculiar and equivalent protection of the gentler sex. Does it give him the ruling arm? It also describes him as the moral *head* of his family, particularly of his wife (Eph. v. 23.); and requires from him spiritual and moral wisdom, spiritual and moral conduct, accordingly. On the other hand, has Christianity conferred on woman privileges unknown to her in the ancient world, and even amongst God's chosen people? She is exhorted also to an intelligent submission and obedience, and to exhibit an unreserved devotion to the wants and comforts of man, never before required, and fully equal to the protection she claims. They are formed to develop each other's excellencies—to bear with, and to win away, each other's faults: "The man is not, without the woman," not himself—not the man that God made, ere he would rest from his works—says this unimpeachable authority; "nor the woman without the man, in the Lord." Only such views of the institution can give us a correct idea of its rupture.

The same divine system clearly regards marriage as a *constant* interchange of duties. It knows nothing of the modern fashion of SEPARATION; it allows no sanction, as we think, to the modern laws of PARTIAL DIVORCE. The consideration of these subjects will necessarily lead to the only legitimate cause of divorce the Scriptures acknowledge. Separation by mutual consent, as it is called, is nothing less (and how, in point of bad faith, could it be more?) than two accountable human beings undertaking privately to contradict

and renounce what they had sworn publicly, in the name of God, to do and perform. Apart from its being wholly opposed to the general obligation of lawful vows, it holds up a man and woman to the world, it sends them into the world, as neither married nor unmarried—both, and neither. ‘Joined together’ of God, or in obedience to a *law* UNDER which He has placed them, and separated by the inconveniences of keeping it! The express determination of Scripture anticipates the awful moral evils to which such a monstrous system leads. “I wish not myself any other advocate, nor you any other adversary,” says the devout bishop Hall, to a friend who inclined to a separation, “than St. Paul, who never gave; I speak boldly, a direct precept, if not in this.” Should the remaining part of our quotation grate a little ungraciously on a delicate ear, let the substantial interests of religion and virtue, and the possible prevention of such mischiefs, in other ranks, as have lately stared upon us from a throne, be our apology. “His express charge whereupon I insisted is, ‘Defraud not one another; except with consent, for a time, that you may give yourselves to fasting and prayer: and then come again together, that Satan tempt you not for your incontinency.’ Every word, if you weigh it well, opposes your part, and pleads for mine. By consent of all divines, ancient and modern, ‘defrauding’ is refraining from matrimonial conversation. See what a word the Spirit of God hath chosen for this abstinence—never taken but in ill part! ‘But there is no fraud in consent,’ as Chrysostom, Athanasius, Theophylact, expound it:’ true. Therefore St. Paul adds, ‘unless with consent;’ that I may omit to say; that in saying, ‘unless with consent,’ he implies, both that there may be a defrauding without it, and with a consent a defrauding, but not unlawful. But see what he adds—‘for a time.’ Consent cannot make this defrauding lawful, except it be temporary: no defrauding without consent; *no consent for a perpetuity*. ‘How long then, and wherefore?’ Not for every cause; not for any length of time: but only for a while, and for *devotion, ut vacetis, &c.*” “Mark how the apostle adds; ‘that you may give yourselves to fasting and prayer.’ It is solemn exercise which the apostle here intends, such as is joined with fasting and external humiliation; wherein all earthly comforts must be forborne. ‘But what, if a man list to task himself continually?’ No: ‘*Let them meet together again,*’ saith the apostle; not as a toleration, but a charge. ‘But what if they can both live safely thus severed?’ This is more than they can undertake: there is

danger, saith our apostle, in this abstinence, 'lest Satan tempt you for your incontinence.' What can be more plain\*?"

This apostolic rule will include, therefore, a prohibition of the divorce *à thoro et mensâ*, except in cases of adultery. It sanctions no partial divorces. There is but one scriptural cause for any divorce, and then it is to be a complete one. By our ecclesiastical law, (Can. 107.) it is enjoined, "That in all sentences pronounced only for divorce and separation *à thoro et mensâ*, there shall be a caution and restraint inserted in the act of the said sentences, that the parties so separated *shall live chastely* and continently; neither shall they, during each other's life, contract matrimony with another person. And for the better observation of this last clause, the said sentences of divorce shall not be pronounced, until the party or parties requiring the same, have given good and sufficient *caution and security* into the court, that they will not any way break or transgress the said restraint or prohibition." We are not acquainted with the kind of caution or security which is found to satisfy the learned judges of this court in such cases, but St. Paul would not have taken any. He estimated human nature, it would seem, according to a different rule; and would not believe that even devout Christians could offer such security. He would prevent the crime of adultery, by removing the temptations to it. His language is not, Meet again when *ye are*—but *Lest ye be tempted*.

Permanent separation of every kind is *advowtry*, our old English word for adultery. It is contrary to vow. "God will contempne advouterers and whorekeepers," says an old version of Heb. xiii. 4., now before us†. So again, Wicliffe's translation of Matt. xv. 19. is, "Of the herte gon out yvel thoughtis, mansleyngis, *avoutries*," &c. And of Mark, x. 11., "Whoevere leevith his wyfe, and weddith another, he doth *avoutrie*." We vow, in marriage, "Forsaking all other *to keep to*" the object of our choice, "so long as we both do live." To take another is a final and irrevocable breach of this vow; but *not to keep to* the espoused object is also a breach of it: it proves and encourages alienated affection; it is the har-binger of all that is evil in the violation of this tie. Look at its consequences again in this way: the Jewish law of divorce, upon which the Christian system was introduced as an *improvement*, when it sent the wife away, provided for her

\* Bishop Hall's Epistles, decad. v. ep. 9.; Works, vol. vii. p. 249.

† In Bale's, "Yet a Course at the Romish Kexe," fol. 70.

freedom. "When she is departed out of the house" of her husband, "she may go," said Moses, "and become another man's wife." It particularly provided, that the repudiating husband was never afterwards to reclaim her; Deut. xxiv. 4. This was a moral and merciful system, compared with which all articles of separation are both impure and cruel. They "send away" a wife, but they keep her bound; they expose her to second attachments, which she cannot lawfully entertain; they suspend over her a husband's power, while they deprive her of his protection and his smile.

In the spirit of these remarks, we apprehend, the Christian Legislator pronounced the repudiation of a husband or wife unlawful, except for a previous violation of the marriage vow. No basis of Christian morals can be more firm or orthodox than the sermon on the Mount; and here stands conspicuously the simple and unequivocal rule, "Whosoever shall put away his wife, saving for the cause of fornication, *πορνεία*, [except for whoredom, *Campbell*\*] causeth her to commit adultery; and whosoever shall marry her that is divorced, committeth adultery†." The same doctrine was inculcated in reply to the question of the Pharisees on this point, "Is it lawful for a man to put away his wife? He answered and said, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and put her away. And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept: but from the beginning of the creation God made them [a] male and [a] female."—"And in the house his disciples asked him again of the same matter, and he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery†." The exceptive clause is not here added; but it is clear, on a comparison with the passage in St. Matthew, that it may be safely understood.

Repudiation, or separation, being thus branded as a *crime*—and a crime of no inconsiderable magnitude, if "causing to commit adultery" be no small crime—we have ever felt the weight of that interpretation of 1 Cor. vii. 15., which considers *obstinate desertion* to be the lowest species of

\* This cannot mean any other than a sin against the marriage tie, or it would leave that sin unpunished, while it allowed divorce for a minor crime. Gibbon declaims on the equivocalness of the word; but unbelievers are never biblical critics. See 1 Cor. v. 1.

† Matt. v. 32.

† Mark, x. 2—12.

matrimonial infidelity which would justify divorce; or what bishop Porteus calls a "violation of the first and fundamental condition of the marriage contract, fidelity to the marriage bed\*." The Corinthian Christians, it would appear, had been in many doubts as to the obligations of marriage between believers and infidels, and had written to the apostle on this subject (v. 1.) Among other practical difficulties, husbands found themselves occasionally deserted by their unbelieving wives; and believing wives by their husbands. The apostle leans most decidedly to the preservation of the marriage tie, even in these cases. He insists on its general *validity*; that the conversion, the spiritual change of a husband or wife's heart, from the worship of "dumb idols to serve the living God," did not essentially affect or alter the previous marriage relation; he advises the Christian party not to begin the breach, by withdrawing from the unbeliever; he avers that if this be attempted, he or she is *not* liberated. "But and if she depart, let her remain unmarried, or be reconciled to her husband; and let not the husband put away his wife†." They *are* under the bond or obligation of the marriage vow still. On the contrary he decides, "if the unbelieving depart," if the injury, and complete breach of the vow begin with him, and be continued, "let him depart. A brother or sister is not under bondage *in such cases*." We see not what the last phrase, "not under bondage," can mean, except in regard to the marriage tie; while "*such cases*," as contrasted with the case immediately preceding, which we have quoted, and in which the prohibition is express, "let her remain *unmarried*," would seem to liberate the faithful Christian. It is well observed, however, by Whitby, that "Though all the Romanists, and most of the Reformed, allow of this interpretation, it must be dangerous to admit of it without this restriction.—A brother or sister is not enslaved, after all means of peace and reconciliation have been in vain attempted." Thus St. Paul seems very strongly to confirm, and in a measure to enlarge, our Saviour's prohibition of voluntary separations, by holding a penalty over the deserter equal to his or her whole interests under the law of marriage. Our great poet acted upon a case of partial, as though it were an obstinate and confirmed desertion; and his reasoning, as we have seen, is yet more latitudinarian.

Two preliminary inquiries seem to arise out of the preceding,

\* Tracts, 8vo. p. 346. "Beneficial Effects of Christianity."

† 1 Cor. vii. 11.

before we can fairly entertain the final question we have proposed to ourselves, i. e. How far the conduct of the husband, in the hypothetic case of a wife's guilt, is a moral bar to his ordinary remedy, by a divorce, *à vinculo matrimonii*? These questions are—Can adultery, in the scriptural sense of the term, be committed by parties living in habitual separation? and, if charged by a repudiating husband, is it not a crime, of whatever denomination, which his own conduct requires him to forgive?

We doubt altogether, whether a charge of adultery can be sustained, on scriptural grounds, against a party living, by the other's consent, in a state of habitual separation. According to the entire spirit of the Jewish and Christian Scriptures, common sense, and the meaning of the word, adultery is *a transfer of existing rights*—the betaking one's self to *another*, to the injury of *one* who urges an unequivocal claim to those rights. Johnson, with his usual barrenness in etymology, writes the Latin word (*adulterium*) between parentheses, as the origin of the English one; but Ainsworth says, “*Adultera, æ, f, et adulterum, i, n. ex ad et alter, quoddam ille ad alteram, hæc ad alterum se conferat*\*. But if these rights have been voluntarily and expressly relinquished, if there is no *one* who claims them, where is the adultery?

Let the crime, however, of a second connexion bear what name it may in this case—and we are far from thinking lightly of it—does it follow that a repudiating husband should be allowed to visit it with punishment? It is not to be forgotten, that for all matrimonial offences an extraordinary latitude of forgiveness is possessed by each party. Even the Saviour's rule, “Whosoever shall put away his wife, saving for the cause of fornication,” &c. is a permission, not an injunction. He tells us what the injured partner *may* do; but no Scripture, even in the most unequivocal and unprovoked cases of adultery, enjoins the penalty as one that *ought* to be inflicted. “How oft,” says a prelate we have already quoted, “hath God's spouse deserved a divorce, which yet still her confessions, her tears, have reversed! How oft hath that scroll been written and signed; and yet again cancelled and torn, upon intercession! His actions, not his words only, are our *precepts*. Why is man cruel, when God relents? The wrong

\* Adulterer and adulteress are so called, because the former betakes himself to another woman, (*ad alteram*,) and the latter to another man, (*ad alterum*).—FESTUS.

is ours only for his sake; without whose law it were no sin. If the creditor please to remit the debt, do bye-standers complain\*?" A husband who has deliberately repudiated his wife, however, has already himself broken the *vinculum*, or bond; its *first* object being to bind the parties to each other. He has doubly incapacitated himself, we apprehend, from becoming the accuser of his wife before the world—he has voluntarily abandoned his rights, and withdrawn from those very duties which primarily involved her protection. Where, as in separation by mutual consent, each has repudiated the other, a wife would appear to have a far better claim to prosecute a husband's transgressions. But Christianity, as it seems to us, would accord to neither a power of punishment after separation. In the husband's case, it would be to give him a premium on his own wrong, (if that wrong has simply been the "putting away" his wife unlawfully, and his character is in other respects untainted;) it would be an obvious mode in which an abandoned husband might bring about his own release: in either case, it would give the separated parties—those who had relinquished, as far as in them lay, all their interests in the marriage tie—a remedy for the invasion of those interests; or give them rights of a description unknown to all good morals, i. e. where all the corresponding *duties* have been abandoned, and which can be productive of nothing but wrongs and crimes in society. Our ecclesiastical and civil law sanction this reasoning. Where there has been, either any gross misconduct in the marriage state, or the least connivance at the crime, an application for divorce, even on the ground of adultery, cannot be sustained in Doctors' Commons; and when a separation has previously taken place, the usual mode of proceeding by an action at common law to ascertain the adultery, and the general circumstances of the case, cannot be adopted with any chance of obtaining damages beyond a farthing, if even these can be obtained. "For the foundation of the action on the part of the husband," says Burn, "is the loss of the comfort and society of his wife, which he cannot be supposed to have estimated very highly, when he has consented to dispense with them."

The conduct of the party applying for the remedy has then a very important connexion with the morals of divorce—a connexion recognised from the beginning to the end of Scripture, and without regarding which we may teach more

\* Bishop Hall's Epistles, decad. iii. ep. vii. Works, vol. vii. p. 190.

adulteries than we can punish. Great as were the facilities of obtaining that remedy which the law of Moses allowed a Jewish husband, in general cases, there were some descriptions of conduct, both before and after marriage, which wholly incapacitated him from claiming it. One of these was the seduction of a Jewish virgin, respecting whom the enactment was positive and irrevocable: "She shall be his wife; he may not put her away *all his days*." Another was that of a slanderous imputation cast by the husband upon the honour of his wife, with regard to her conduct previous to marriage\*. And Jesus Christ, we hold, must have meant something more than to avoid "an exercise of judicial authority," (as Paley says), in the memorable case of the woman taken in adultery†. He declines to "condemn her" on an *avowed* principle, arising out of the moral character of her accusers. He does not inquire into the facts; he does not concern himself with the possibility of its being one of those cases in the Jewish law to which we have adverted: he evidently supposes that she may have been guilty. But if we are not fearful of the consequences of suffering the Saviour of the world to speak for himself, he would teach that the *character of the accusers* is a fair consideration in the estimate of this crime. The *avowed* principle on which he dismisses the case is that of the character of her accusers.

In fine, we submit to the Christian moralist, whether, in all cases of separation, for any cause short of matrimonial infidelity, "reconciliation" and direct *return* to the fulfilment of the marriage vow, be not positively prescribed by the New Testament, 1 Cor. vii. 11.?—whether, in cases of transgression arising from separation, (for it is a *consequence* fairly chargeable upon that event, according to the Saviour's determination, Matt. v. 32.) mutual pardon of the offence or offences, to whatever degree they may be imputable, is not the *only* proof that either party can give, of his or her correct moral feeling of the case?—and whether, where the imputation of adultery could be on neither side fully and fairly repelled, the course of Christian duty would not be the same, and both parties be directed to an immediate resumption of that station from which they could not be released, in the language of the only pure Advocate of guilty man—"Go, and sin no more, lest a worse thing befall you?"

\* Deut. xxii. 17.

† John, viii. 3.



## AMERICAN LITERATURE AND INTELLIGENCE.

---

AGREEABLY to our promise, we commence this article with a continuation of our account of the "United Foreign Missionary Society," whose third report now lies before us. We hail with peculiar delight the circumstance of that Report commencing with the acknowledgment of services rendered to this rising institution, by the Christian societies of our own country. The Church Missionary Society has repeatedly assisted its Transatlantic sister by the gift of books, pamphlets, and money—a co-operation for which the Committee, in their present Report, gladly express their most grateful thanks.

"A communication," says that Report, "has been laid before the managers, by an agent of the society in Scotland for propagating Christian knowledge. On the inquiry, whether this society would be willing to co-operate with that body in christianizing the Indians? it was resolved, that the Board receive this overture with much satisfaction, and will be happy to act in concert with that venerable society. They also engaged to collect information on Indian affairs, to be transmitted to the society aforesaid, and directed their secretary to open a correspondence with the Scotch Board." [p. 3.]

This union of Christians of distant climates, in the promotion of the glorious object of diffusing, to the uttermost boundaries of the habitable globe, the principles of their common faith, is cheering to the heart, that is but too often wrung by anguish at the contemplation of the feuds and animosities which divide—the wars and bloodshed which depopulate, the various nations of the globe. Long may it continue; rapidly, most rapidly may it increase; until the opponents of their faith, the gainsayers with which every country is filled, shall be compelled, reluctantly, to say, "Behold how these Christians love!"

The proceedings of the society, during the year terminated on the 10th of May last, prove that the funds appropriated to its use, whether by American or British benevolence, have been discreetly and advantageously applied. The result of the preparatory mission to the Indian tribes in the Missouri territory, and westward of the Mississippi, has already been detailed in our second Number; but we cannot withhold from our readers the following extracts from the Report of the society by which that mission was despatched, tending, as they do, to evince the deep interest taken by the American

government in an object which ought to be dear to all Christian rulers:—

“From the Secretaries of State and at War,” we are there told, “they obtained letters with the public seals, recommending them to the special favour and protection of all officers of government, wherever they might sojourn. Colonel M’Kinney also addressed letters of introduction to all the agents and factors among the Indians, wherever there was a prospect that they might travel, commending our missionaries to their care, urging them to promote the great work in which they were engaged, to furnish interpreters and guides, and to exert all their influence with the Indians to facilitate the objects of the mission.” [p. 5.]

Those objects, be it recollected, were the civilization of these Indian tribes, and the proclaiming to them the unsearchable riches of grace, without the intermixture of any sectarian views, limiting the patronage of the state within the narrow pale of an establishment on the one hand, or but to one favoured body of dissenters on the other. On this point, when will the governments of the old, learn wisdom and Christian love from that of the new world? Their sin, at any rate, shall not be that of ignorance, if the example which our pages set before their eyes can ever hope to obtrude itself, for a moment, on their consideration:—

“Our missionaries,” continues the Report, “were received, at the agency of the Cherokee nation, with particular attention and respect, by colonel Meigs, the United States’ agent, and by his excellency the governor of Tennessee.

“The governor addressed a letter in their behalf to the principal men among the Cherokees, on the Arkansas. Colonel Meigs also wrote to the chiefs of the Cherokee nation, in that territory. Letters of similar import were also addressed, by that gentleman, to major Lewis, agent of the Arkansas Cherokees, and to captain Charles Reese, formerly one of the great warriors of the nation, now a humble Christian, and an industrious farmer. On their journey they were accompanied by captain John Brown, brother of the celebrated Catharine Brown; and by captain John Miller, the United States’ interpreter, entirely at the expense of the government.” [pp. 6—8.]

Delightful is the report which the new missionaries, thus honourably set forward in their work by the government of their country, have sent home of the labours of their predecessors. On their arrival at Brainard, a missionary station among the Cherokee Indians, they addressed a letter to the Board of Management at home,—

“Giving a general account of the rules for the government of that station, and communicating the plan of building for a new esta-

ishment, which has been seen and approved by the President of the United States. *They have adopted* at Brainard, and have successfully used, the Lancasterian plan of instruction. The details received of the manner in which the children are employed is exceedingly interesting. Dividing their time between study, useful labour, and innocent recreation, they are always employed. And the habitual exercise of singing hymns in praise of the Redeemer, was, to use the language of one of our missionaries — like bringing down heaven upon earth.

“Before and after divine service, on the Sabbath, they attend to catechetical instruction, and spend the remainder of the day in reading and singing. They generally commit a hymn to memory, with its tune, on each Sabbath, and in this way have a vast number of English hymns continually at command; and they have lately composed many hymns in the Cherokee language, which they eagerly learn, and frequently sing, especially when they go home on a visit—and with these their people at home are very much pleased and instructed. Religious instruction thus coming to them with the charms of music, and from the lips of their dear little ones, produces an effect upon their minds, more lasting and profitable, than if communicated in any other way which has as yet been devised. The aged people say — ‘Now, this is good talk — it resembles the talk which the old people used to make to us when we were small children—but, alas! the wicked white people, who have come among us, have rooted it out of our nation. We are glad that the great Spirit has sent these good missionaries to bring it back again to us.’” [pp. 8, 9.]

From this station they proceeded to Fort Deposit, where they held a talk with six or eight of the most respectable chiefs of the Cherokees, who intended going to the Arkansas in the fall. They furnished the missionary agents with a letter of introduction, or talk, signed by the beloved man, or king, and by twenty-three warriors. Its curiosity, and the proof it affords of the good disposition of these Indians for the reception of the Gospel, and the arts and benefits of civilized life, induces us to transcribe it entire: —

“Friends and Brothers — We have had the pleasure to have Messrs. Chapman and Vinall, missionaries from New York, with us for two days. They have come a great way. We approve of their object. We wish our children to be educated, and we are much pleased to know that they, as well as the good men that have sent them to us, are thus disposed to do good to our children. We feel the want of those things which they will teach our children; and which we are sensible will prove beneficial to them. They come well recommended. They have recommendations from the Department of War, and also from the Department of State, and from the honourable Society which have sent them. We do, therefore,

request all those chiefs who are now in the Arkansas country to receive these missionaries kindly, as our friends and brothers, and render them all the assistance in their power in establishing schools among the Cherokees, and in endeavouring to establish schools among the neighbouring tribes. And let us manifest, said they, by our conduct, that the Cherokees are not behind any other red people in acknowledging the endeavours of good white men to raise our youth to equal privileges with those of any of the nations of the earth." [p. 11.]

After passing through a long tract of land on the banks of the Mississippi, where they met with no trace of inhabitants, white or red, and very few animals, — a tract so chill, and waste, and dreary, that it would be but faintly described as a howling wilderness, approaching, as it did, nearer to the stillness of the house of death, — the deputation arrived at the Arkansas, on the 13th of July, 1819, and were received with great kindness by the beloved man, who speedily called a council of his chiefs, by whom a regular talk was signed, permitting them to form a settlement within a few miles of their eastern boundary line, for the education of the children of the natives, and the introduction amongst them of the mechanical arts.

"We wish it expressly understood," concludes this singular state paper of the Cherokee Indians, "that if after the missionaries have established themselves, their conduct be such as to meet our approbation, we will protect and love them for a long time; but provided their conduct generally, or any of them, should prove disagreeable to our nation, we reserve the right of having the whole of them, or any part of them, removed from our lands, by the authority of a general council. It is our wish that the mission should be established among us as soon as possible." [p. 13.]

In the beginning of August the deputation proceeded to the garrison, at the junction of the river Poteau with the Arkansas, to attend a council held there between the chiefs of the Cherokee and Osage Indians. The following is the gratifying account of their reception by the chiefs of the latter race: —

"The object of their mission having been explained, and the address of the Society presented, they were much pleased, and made a reply, dated Fort Smith, September 27th, 1819.

"'All of you Fathers, — I shake hands with you, and the Great Spirit is witness that it is with a good heart. In shaking hands with you, I embrace all my white brethren.' Having, after this introduction, expressed their thanks to their great father at Washington for sending his white children to instruct them, signified their desire that their young men might be initiated in the mechanic arts, their young women in domestic economy, and that all their

young people might be taught to read and write, they concluded with saying, 'I shall consider the house which our great father will build for the education of our children our home, as we do this place. I wish our great father would send us the teachers as soon as he can, with their necessary equipments. I shook hands with our great father at Washington, and I still hold it fast. We must all have one tongue.'

"This speech was signed by nine chiefs. After the above talk, the bible was shown them, and they were told that it was the talk of the Great Spirit, and that he had put his word in a book, that it might be kept, and communicated to every nation of the human family. For want of an adequate interpreter, it was deemed imprudent, at that time, to offer any further instruction." [pp. 13, 14.]

Mr. Chapman, one of the deputation, afterwards spent some time in the camp of the Osages, with a party of whom he proceeded into their country, to select a missionary station. Of their manners and disposition he gives the following pleasing particulars:—

"Every morning, on the first appearance of light, we heard them on all sides around us, for a great distance from the camp, engaged in very earnest prayer to God, their Creator. This they did, likewise, on all extraordinary occasions, as when they received any distinguished favour. They are very sincere, temperate, and considerate, and appear to regard the particular providence of God with as much attention and reverence as any Christian people.

"They are very desirous of adopting the dress and manner of living of the whites; and say, if good white people will come among them, and shew them how to live like the whites, they may occupy as much land as they want." [p. 15.]

On the return of this gentleman—for his colleague, Mr. Vinall, was summoned from his labours to his rest, on his way home by a separate route—measures were immediately taken for carrying into execution the compacts he had formed, in the name of the United Foreign Missionary Society, with these two tribes of friendly Indians. Their proceedings, however, on this occasion, afford a delightful instance of the spirit of kindness and brotherly love which pervades the operations of institutions, whose real object is the furtherance of the Gospel of Christ, which knows, and can know, nothing of the jealous rivalry of the spirits of this world:—

"The Board of Managers," says the Report, "having been informed, that the American Board of Commissioners for Foreign Missions had made a covenant with the Cherokees, previous to the arrival of our agents on the Arkansas, and had promised to form amongst them a missionary establishment; it was resolved, that to:

avoid all collision, and to maintain that good understanding which ought to exist between the two sister institutions, this Board will relinquish, to the American Board, their contemplated station among the Cherokees, on condition of their fulfilling the engagements entered into by our agents. The American Board having signified their compliance with this condition — it was resolved, to proceed forthwith to form a missionary establishment among the *Osages*.\* [p. 17.]

In the furtherance of this plan, the government of the United States, greatly to their honour, have cordially and liberally co-operated :—

“Two communications,” we are informed by the Report, “have been received from the Hon. J. C. Calhoun, secretary of war, the first under date of September 3d, 1819, and the second under date of March 10th, 1820. These documents contain the views of the President of the United States on the mode of instructing and civilizing the Indian tribes.

“The plan proposed by government embraces a missionary establishment, to be located within the limits of those Indian nations which border on our settlements. The organization of a school, in which they are to be instructed in reading, writing, arithmetic, practical agriculture, with such of the mechanic arts as are best suited to their condition. With such individuals or societies, as shall engage in this work, so as to meet the benevolent views of the government, it will *co-operate*, in proportion to their exertions and usefulness, not only in erecting the necessary buildings, but also in defraying their current expenses. The plan of operation proposed by government having met the most cordial approbation of the Board, they immediately proceeded to devise and adopt the plan of an establishment coincident therewith, and to lay down general principles for its future regulation. Copies of these documents have been duly transmitted to the secretary of war. *The Board*, in their general principles, have declared it to be their object to promote amongst the Indians not only the knowledge of Christianity, but also of the arts of civilized life. Beside the branches of learning taught in common schools, the boys will be instructed in agriculture and the mechanic arts; and the girls in spinning, weaving, sewing, knitting, and household business. They have also resolved, that in every establishment there shall be a superintendent, and an assistant, who shall be ministers of the Gospel. A schoolmaster, a farmer, a blacksmith, a carpenter, and such other mechanics as shall be found necessary, all of whom shall come under the general denomination of *missionaries*. This number may be increased as occasion shall require, and at every station there shall be a physician, by profession; or a person acquainted with the practice of physic.

They determined also, that in no case should any be taken into this service who should not have a character well established for

discretion and piety — and that the whole mission family should be governed by the same rules, and, excepting in cases of sickness, should eat at the same table." [pp. 17—19.]

Agents for this glorious work were speedily found; and the various individuals who were to compose the interesting missionary family, assembled in New York in April last, where goods were collected for their use to the amount of between 7000 and 8000, and cash to about 2500 dollars (about £. 2300)—an example of Christian liberality well worthy of commendation and imitation in the churches of our own country. On Tuesday, the 18th, they received their dismissal to their work, in one of the largest churches in the city, which was thronged to excess by a deeply attentive congregation, joining cordially in the prayers by which they were commended to the protection of Heaven, and visibly moved by the affectionate addresses, which conveyed to them the adieus and benedictions of their Christian friends. On the morning of the following Thursday, they received their final instructions from the managers of the society, together with a talk, directed to the Indians amongst whom they were to labour. The whole assembly, which had witnessed this last ceremony, then accompanied them to the steam-boat in which they were to embark; and when they had entered into its cabin, they were once more commended to the grace of God by prayer, and dismissed with the apostolic benediction. They proceeded to Philadelphia; but of their reception there we gave a very full account in our last Number, from the friendly communication of a Presbyterian minister of that city, who took a very active part in the attentions there paid to them. They were to journey thence to Pittsburgh, where they were to hire some additional mechanics, provide their stock of agricultural and mechanical implements, and procure necessary provisions for their journey. The Christian friends in the state of Ohio had generously undertaken to provide them with materials for their buildings. We have since learned that they passed Shaunsee town, in the Illinois, on the 19th of June, at which time they were all in good health.

We learn from recent advices, that David Brown, brother to the native Cherokee mentioned in the above Report, on the 1st of July last attended the monthly concert in Park Street chapel, Boston, and sang part of a hymn in the Cherokee language, composed by his sister, Catharine, who resides in that city. He is, we are happy to find, about to enter the Foreign Mission school at Cornwall, declaring that his only wish is

to be qualified to preach the Gospel to his people. His father, mother, and sister, have recently given satisfactory evidence of being under very serious impressions.

To this account of the auspicious commencement of a most important mission we can only add, as a fervent prayer for its success, "Lord, prosper thou the work of thine hands; yea, the work of thine hands, prosper thou it."

From these cheering prospects for the half-savage Indians of North America, it is with deep regret that we turn to the condition of the African members of the same common race, still in bondage and slavery, in the midst of that very country which is sending forth her missionaries to convert and to civilize, not only the Cherokee and Osage tribes, but every nation sitting in darkness and the shadow of death. It has always struck us as one of those moral phenomena which cannot otherwise be accounted for than by referring it to the selfishness, the depravity, and the inconsistency of man, that in America, a country vaunting herself, at least with sufficient frequency and pride, of the superior excellency of her constitution, and assuming the enviable distinction of being freest among the free, such a thing as slavery should be known, but to be reprobated in the strongest terms that language can supply. But how different is the fact! In the heart of this land of freedom—this asylum of liberty—this kind foster-mother of every thing that is generous and good—we find, from her accurate geographer, Dr. Morse, that no less than 1,185,223 human beings were, in the year 1810, living in a state of absolute and unqualified slavery, with no will of their own, no rights, no privileges, but what the caprice of their masters might annihilate or transfer. No wonder that the author who records this fact should blush for his country, at its existence in what he terms "a land of liberty and equal rights;" terms, however, which can neither have meaning nor application with respect to nearly one-sixth part of its inhabitants. Of this immense number of the unhappiest and most injured beings of the human race, the states of Vermont, New Hampshire, Massachusetts, and Maine, to their honour, contain not a solitary one; whilst Rhode Island and Connecticut, the other two of the New England or eastern states, have between them but 418, the remnants, no doubt, of a barbarous vassalage, which they have used their best endeavours to eradicate and destroy; and soon, no doubt, this vestige will also be removed. The eastern may therefore be considered as the principal of the non-slave-holding states; to which may be added Ohio, Illinois, Indiana, and the Mi-



chagan territory, in the western states, the first of which has not a single slave, whilst the others have but 429 amongst them; and an addition to this number is effectually prevented by laws whose operation will, ere long, extinguish slavery in those territories altogether. Very different, however, is the prospect, when we turn us from east to south, and record, with feelings of mingled horror, and pity for the degraded condition of our species, that in Virginia, of 974,622 inhabitants, 392,518, considerably more than a third part of the whole, are slaves. In North Carolina, the proportion is but little less; whilst in Georgia and South Carolina it is much nearer a half than a third. These, therefore, with Maryland, in the middle states, where the proportion of slaves to that of freemen is not much short of a third, are the principal of the slave-holding districts; though in the western states, Mississippi, Tennessee, Kentucky, and Louisiana, are to be added to the number, as holders of slaves in a proportion to their free inhabitants varying from nearly one half to one-fifth. In the middle states, New York, New Jersey, Delaware, and Columbia district, contain also many slaves; though in no case greatly exceeding a sixteenth, and decreasing to an eighteenth, a twenty-fourth, and to less than a sixtieth part of the whole population. Even Pennsylvania, the Quaker state, a colony founded by one of the mildest and most humane of legislators, contains nearly 800 slaves; but these form not a thousandth part of its free inhabitants, amongst whom we doubt not but these poor creatures are held in thralldom, but as the remnants of a system, whose very trace will, in that province, speedily be wiped away. Would that we also could wipe away from every other state of the Union a blot more disfiguring its fair fame than any national vice which prejudice or jealousy may have laid to its charge,—imputations to which, when unsupported by the most convincing and unexceptionable testimony, we shall ever be the last to give credit or currency. We rejoice, however, that many of the most liberal and enlightened men in the United States are fully alive to this “glaring inconsistency of *their* professions,” as a nation, “with their practice;” and are straining every nerve to reconcile them to the pure precepts of our common faith, to humanity, and to themselves; and gladly would we lend our feeble aid to help them forward in their noble and patriotic task. The spirit in which we have commenced our literary career, and the approbation with which our progress has been hailed on the other side of the Atlantic, forbid us to anticipate the application to our friendly

endeavours of the following national, and somewhat too national, sentiment of one of their principal reviews :—

“ The existence of slavery in this country may be regarded as affecting our character abroad, and our condition at home. Our sensibility is not particularly moved by the observations of those travellers and foreign journalists who have taken occasion to speak of this subject, in a manner and temper calculated, and perhaps designed, rather to wound our feelings, than to suggest attainable improvements in our condition.” [p. 137.]

We are actuated by very different motives, whatever may be the construction put upon them, at home or abroad. In every sense we wish well to America, and to Americans ; and it is because we do so, that we have taken this early opportunity of pointing out the most material and prominent of their national defects ; though, in doing so, we shall not use any stronger terms of reproach, than in their own country have, much to their honour, been used by their own countrymen. Speaking of the African slavery, “ It is,” says a pamphlet now lying before us, printed at New-Haven, in Connecticut, in this very year\*, “ a disgrace to the American name ; it is a blot on the human character.” That it is this, and if language can go further, that it is more, this benevolent and patriotic writer proves to a demonstration ; which, whilst it must, we should think, convince every judgment that needs conviction upon such a point, will harrow up the feelings of every one that has a heart to feel.

“ The fact,” he argues, “ that there are within the United States probably more than 2,000,000 of beings, who are cut off from every privilege of society, and that their labours, their lives, and every thing which appertains to them, is exclusively for the pleasure and emolument of others ; and that they are no parties to the constitution, has something in it which is awfully impressive. What attachment can they feel for a government, in the privileges of which they have no participation ? Deprived, by their situation, of the right of self-defence ; debarred from testifying, and declared incapable of maintaining any action for the most aggravated injury ; they are, in more ways than can be numbered, exposed to have their feelings wounded, if not rendered callous, by their state of bondage ; and to personal injury, and abuse from the merest stripping, and vagabond, if his colour is white. If this is their situation as it respects strangers, what must it be as it respects those who claim an absolute dominion over them ? What are they not exposed to suffer from negro-drivers and overseers—from lordly, avaricious, and unfeeling masters ? Though, from the ignorance in which they

\* The Crisis, No. 1., or Thoughts on Slavery, occasioned by the Missouri Question. New-Haven, 1820.

are kept, their situation may in some instances be comparatively tolerable, yet in many, in very many instances, it must be cruel, and distressing beyond what the imagination can conceive. This is not all; in Georgia, and perhaps in some other of the slave-holding states, there is a law, with penalties, which prohibits their slaves being instructed; they are not allowed to be taught that there is a God in heaven, that they are accountable beings, that they have immortal souls, nor are they permitted to learn or to practise any moral or religious duty. Though in a Christian country, and under the dominion of those who call themselves Christians, to them in vain the Saviour of the world has appeared! to them the gospel of truth must not be preached! In the other slave-holding states, although there is not a positive law, still custom has established the same almost invariable rule. I have been told, by gentlemen of respectability from other states, that they did permit their slaves to be instructed. Does any one believe that there is a God in heaven, who in righteousness governs the world, and that he will long permit such a denial of his truth, such a perversion of right; and that he will not in wrath visit the land where such oppression is practised?

"I trust," continues our author, "there are some, even among the slave-holders, who believe that a Saviour has been revealed. I would ask such, how they can, for a moment, tolerate that system of slavery which is opposed to every principle of the Christian dispensation? 'For what,' it is solemnly demanded of us, 'is a man profited, if he gain the whole world and lose his own soul?'—clearly inculcating that the salvation of one soul is of more importance than all that the world can give. Here are thousands, nay, hundreds of thousands, at this very moment in the land of revelation and Christianity, who are designedly kept in heathenish ignorance and darkness; they are not permitted to be instructed in the gospel of peace; they are sent to the eternal world like the beasts that perish, ignorant of the truth. If such is their number at this present moment, millions and millions will be added to the list of these wretched victims, if the present course is pursued. Is there not an awful responsibility, or might I not say there is an awful responsibility, attached to every one who sanctions, who connives at, and who does not actually exert his utmost to do away that system of slavery from which such horrid consequences result? How will you meet the testimony of such witnesses in that great day of account, when before the Almighty Judge they will accuse you, and all who have been accessory to their bondage, as leaving their souls to perish for lack of vision? Come forward, then, and use your influence to have the laws repealed prohibiting the instruction of slaves: use your influence to have them instructed; procure laws to be passed permitting conscientious slave-holders, under proper restrictions, to manumit their slaves, which may procure a gradual abolition; and thus exonerate yourselves from that load of

guilt which hangs like a millstone around your necks, and save your country from the effects of that black and portentous cloud which hangs over us." [pp. 7, 8.]

Black and portentous, indeed, is that cloud, and fearfully will it burst upon the heads of those who turn a deaf ear to the warning voice of humanity; if *they* mistake not the character of God, and do not misinterpret the judgments of the Most High, who say, that he abhors the habitations of cruelty, and that he will rise in his vengeance to crush the oppressors of their race. Then shall those who smarted under the lash of their taskmasters shew no mercy—for none did they receive: they, in their turn, shall hear the cry to which they will not attend; and, glutting the full vengeance of a savage nature, sharpened by the recollection of a thousand wrongs, shall exclaim, in derision, to those whose bonds they eventually must break, "We practise now the lessons that you taught!" Yet these teachers pride themselves on the Christian name, and are the professed disciples of him whose golden rule for his followers was, "Do unto others as you would that others should do unto you," who commanded them to be merciful, as they would find mercy at the last day. Such beings—we will not call them men—are truly a disgrace to the American name; upon the human character they are blots indeed! But we must resume our extracts from this short but very interesting pamphlet.

"It is remarkable that the United States," remarks its author, himself a citizen of those states, "which is now perhaps the only real republican government in the world, should be the only government which fosters this bane of political freedom. The governments of the old world, with all their despotic principles, have refused to admit African slavery within their bosoms; and have hardly permitted its existence in their remote islands and colonies. The judges of England are entitled to everlasting honour, for that firm and unbiassed decision in the case of Somerset, which gives every inhabitant of Great Britain a right to boast, that as soon as a slave sets his foot on British ground he is free. May we not hope, that by a gradual emancipation, or by some other means, that is consistent with public safety, the blush of shame may be removed, which now tinges, or ought to tinge, the countenance of every citizen of the United States; and particularly of every slave-holding state, whenever slavery is mentioned." [pp. 8, 9.]

He then goes on very judiciously, but briefly, to point out the danger arising to the slave-holding states, and to the Union itself, from the intermixture with its free population of so large a proportion of a black, or mixed, and slave

population, increasing in a ratio so far beyond the white or free inhabitants, that it ought, as he very sensibly observes,

“ From motives of public, as well as individual safety and security, to alarm all considerate men; and particularly to awaken the slave-holding states, and the slave-holders themselves, from their fatal lethargy.”

“ The reasons,” he continues, “ why the free or white population does not increase so fast in the slave-holding as in the non-slave-holding states, are said to be the luxury and indolence produced by a state of slavery, which enervates those not accustomed to labour; and the want of the means of supporting families, under which a considerable part of the white population are necessarily placed; and from which they cannot extricate themselves, as in consequence of slavery, which makes labour the task of slaves, it is disreputable to labour. There is another more degrading, more demoralizing cause. This is the promiscuous, the unrestrained, the shameless intercourse which too frequently takes place between the male whites and the female blacks. These poor unfortunate females, debarred the means of moral or religious instruction, by their situation, by statute, or by the absolute will of their masters, have little more to guard them against the unruly passions of the other sex, aided by their own natural propensities, than the beasts that perish. Marked by colour, debased by bondage, and made to consider the whites as an order of superior beings, they are a prey to the lusts of the youthful wanton and hoary debauchee. That this shameless and abominable intercourse is indulged in the West Indies, and more or less wherever slavery is established, to a great extent, especially in warm climates, we have undeniable proof, from the number of mulattoes which swarm in those places: and these do not shew, perhaps, the whole extent of these abominations, which enervate, disincline, and disqualify those who practise them, from forming more honourable connexions. So far has this practice overcome all sense of morality or decency in many parts, that those who claim a standing in society as honourable men, boast their preference of coloured females: and female blacks are frequently purchased, and kept for the very purposes of this species of prostitution.” [pp. 9, 10.]

He increases the effect of this faithful, but disgusting picture of American manners in the slave-holding states, by some well authenticated, but equally disgusting facts, of which we shall transcribe but the last:—

“ In the very republican state of Georgia, not far from Savannah, a man cohabited with a negro woman, by whom he had a family of children: at a time when slaves commanded a great price, he shipped this woman, and the whole of these his own children, to the Havannah; and sold them as slaves to the Spaniards, and received for them a large sum. He now, perhaps, may be seen

riding in his carriage, in the slave-holding style, with a retinue of half-naked negroes in his train. What must we say of the state of society, where such things are tolerated? Must we not conclude, that *there* the laws of God and nature are of no avail: and L—dge may be a patriot or a saint." [p. 11.]

We could fill up the blank, but in mercy we forbear; such a wretch has ample need for every facility to repent, ere he is summoned to that dread tribunal, where master and servant, white and black, freeman and slave, shall stand on a perfect equality before the throne of God, and be judged every man according to his works. What will be the reward of the merciless and obdurate slave-holder and advocate of slavery there, it were easier to anticipate than to bear; what may be the fate of the only Christian nation (alas! that Christianity should be so debased!) in whose bosom they have a legalized existence, and a chartered protection, the following spirited monition of one of her enlightened sons may, perhaps, but too faithfully foretell:—

"If this is our situation in this early state of our existence as a nation, what will it be if slavery is suffered to progress, till it produces that consummation of luxury, effeminacy, injustice, oppression, degeneracy, bloodshed, and depravity, to which it is approximating? For we have as yet seen but a glimmering of its fatal effects. Instead of being, according to our boasted pretensions, the *asylum* of the oppressed, the guardians of their rights, and the pole star of freedom; we shall be the sink of vice, the abettors and victims of violence, the bye-word and scorn of nations, and the abhorrence of the world!" [pp. 12, 13.]

Nor is it from this author, or even from the press alone, that this horrid traffic in human blood, this ruffian violation of the rights of man, has in America been reprobated with all the indignant eloquence of outraged humanity. Her judges have joined in the marked condemnation of so unchristian a practice; and from the seat of justice the voice of mercy has gone forth to plead the cause of the negro and the slave.

The following is an extract from the charge of Judge Story to the grand jury of the Circuit Court, in Portsmouth, New Hampshire, in May last; and we quote it so much at length, because his exposition of the law of the United States for the suppression of the slave trade will be of great importance, in the further discussion of the subject:—

"The existence of slavery, under any shape, is so repugnant to the natural rights of man, and the dictates of justice, that it seems

difficult to find for it any adequate justification. It undoubtedly had its origin in times of barbarism, and was the ordinary lot of those who were conquered in war. It was supposed that the conqueror had a right to take the life of his captive, and by consequence might well bind him to perpetual servitude. But the position itself, on which this supposed right is founded, is not true. No man has a right to kill his enemy, except in cases of absolute necessity; and this absolute necessity ceases to exist even in the estimation of the conqueror himself, when he has spared the life of his prisoner. And even if in such case it were possible to contend for the right of slavery, as to the prisoner himself, it is impossible that it can justly extend to his innocent offspring through the whole line of descent. I forbear, however, to touch on this delicate topic; not because it is not worthy of the most deliberate attention of all of us, but it does not properly fall within my province on the present occasion. It is to be lamented, indeed, that slavery exists in any part of our country; but it should be considered, that it is not an evil introduced in the present age. It has been entailed upon a part of our country by their ancestors; and to provide a safe and just remedy for its gradual abolition, is undoubtedly as much the design of many of the present owners of slaves, as of those philanthropists who have laboured with so much zeal and benevolence to effect their emancipation.—It is, indeed, one of the many blessings which we have derived from Christianity, that it prepared the way for a gradual abolition of slavery, so that at the close of the twelfth century it was greatly diminished in the west of Europe; and it is one of the stains on the human character, that the revival of letters and of commerce brought with it an unnatural lust of gain, and with it the plunder and slavery of the wretched Africans.

“To our country belongs the honour, as a nation, of having set the first example of prohibiting the further progress of this inhuman traffic. The constitution of the United States, having granted to Congress the power to regulate foreign commerce, imposed a restriction for a limited period upon its right of prohibiting the migration or importation of slaves. Notwithstanding this, Congress, with a promptitude which does honour to their humanity and wisdom, proceeded, in 1794, to pass a law to prohibit the traffic of slaves by our citizens, in all cases not within the reach of the constitutional restriction; and thus cut off the whole traffic *between foreign ports*. In the year 1800, an additional law was passed to enforce the former enactments; and, in the year 1807, (the epoch when the constitutional restriction was to cease, beginning with the ensuing year,) a general prohibition of the traffic, as well in our domestic as foreign trade, was proudly incorporated into our statute-book. About the same period, the British government, after the most severe opposition from slave-dealers, and their West Indian friends, achieved a similar measure, and enacted a

general prohibition of the trade, as well to foreign ports as to their colonies. This act was indeed the triumph of virtue, of reason, and of humanity, over the hard-heartedness of avarice; and while it was adorned by the brilliant talents of Pitt, Fox, Romilly, and Wilberforce, let us never forget that its success was principally owing to the modest but persevering labours of the Quakers; and, above all, to the resolute patience and the noble philanthropy of a man immortalized by his virtues, the intrepid Thomas Clarkson.

“By our laws it is made an offence for any person to import or bring, in any manner whatsoever, into the United States, or its territories, from any foreign country, any negro, mulatto, or person of colour, with intent to hold, sell, or dispose of him as a slave, or to be held to service or labour. It is also made an offence for any citizen, or other person, as master, owner, or factor, to build, fit, equip, load, or otherwise prepare any vessel in any of our ports, or to cause any vessel to sail from any port whatsoever, for the purpose of procuring any negro, mulatto, or person of colour, from any foreign country, to be transported to any port or place whatsoever, to be held, sold, or disposed of as a slave, *to be held to service or labour*. It is also made an offence for any citizen, or other person resident within our jurisdiction, to take on board, receive, or transport, in any vessel from the coast of Africa, or any other foreign country, or from sea, any negro, or mulatto, or person of colour, not an inhabitant of or held to service in the United States, for the purpose of holding, selling, or disposing of such person as a slave, or to be held to service or labour. It is also made an offence for any person within our jurisdiction to hold, purchase, sell, or otherwise dispose of any negro, mulatto, or person of colour, for a slave, or to be held to service or labour, who shall have been imported into the United States in violation of our laws — and, in general, the prohibitions in these cases extend to all persons who shall abet or aid in these illegal designs. These offences are visited, as well with severe pecuniary and personal penalties, as with the forfeiture of the vessels and their equipments, which have been employed in the furtherance of these illegal projects; and, in general, a moiety of the pecuniary penalties and forfeitures is given to any person who shall inform against the offenders, and prosecute them to conviction. The President of the United States is also authorized to employ our armed vessels and revenue cutters to cruise on the seas, for the purpose of arresting all vessels and persons engaged in this traffic in violation of our laws; and bounties, as well as a moiety of the captured property, are given to the captors, to stimulate them in the discharge of their duty.

“Under such circumstances, it might well be supposed that the slave trade would in practice be extinguished; that virtuous men would by their abhorrence stay its polluted march, and wicked men would be overawed by its potent punishment. But, unfortunately, the case is far otherwise. We have but too many melan-



choly proofs, from unquestionable sources, that it is still carried on with all the implacable ferocity and insatiable rapacity of former times.

"And, gentlemen, how can we justify ourselves, or apologize for an indifference to this subject? Our constitutions of government have declared that all men are born free and equal, and have certain unalienable rights; among which are the right of enjoying their lives, liberties, and property, and of seeking and obtaining their own safety and happiness. May not the miserable African ask, 'Am I not a man and a brother?' We boast of our noble strength against the encroachments of tyranny; but do we forget that it assumed the mildest form in which authority ever assailed the rights of its subjects, and yet there are men among us who think it no wrong to condemn the shivering negro to perpetual slavery!

"We believe in the Christian religion. It commands us to have good will to all men, to love our neighbours as ourselves, and to do unto all men as we would they should do unto us. It declares our accountability to the supreme God for all our actions, and holds out to us a state of future rewards and punishments as the sanction by which our conduct is to be regarded. And yet there are men calling themselves Christians, who degrade the negro by ignorance to a level with the brutes, and deprive him of all the consolations of religion. He alone, of all the rational creation, they seem to think, is to be at once accountable for his actions, and yet his actions are not to be at his own disposal; but his mind, his body, and his feelings, are to be sold to perpetual bondage. To me it appears perfectly clear, that the slave trade is equally repugnant to the dictates of reason and religion, and is an offence equally against the laws of God and man."

From opinions we shall turn to facts, tending to place in the strongest light the wretched condition of the negro population of the United States, where the yoke of bondage is still upon their necks. The first that we appeal to is the following singularly humane advertisement in the New York Evening Post of the 4th of August; a paper published in a state far, it will be recollected, from being the furthest gone in this iniquitous system:—

"Twenty dollars for a negro's head. Negro Dick ran away, in March last, from Mr. B. P. Wells. He now belongs to me; and as I have sent word to him to come in, and he will not do so, I will give ten dollars for him, if brought alive, or twenty dollars for his head alone. Any person is at liberty to shoot or maim Dick, in any way they please, while he is run away. (Signed) James Mason, Murfreesborough. July 29, 1820."

And this is American law, for compelling a fellow-creature

to live in a state of mental degradation and bodily suffering to which the life of martyr a brute, (if not, indeed, of every one, for they cannot think,) is infinitely preferable; and which but too often, as far as the interests and felicity of this world are concerned—and it is of this world alone—that the majority of them have any idea—is worse, far worse, than death! *Any person is at liberty to shoot or maim Dick in any way they please—and ten dollars for him alive, but twenty for his head.* Gracious Heaven! we are prompted to exclaim, is it a man or a dog for whose destruction this free permission is accorded? If the latter, it is abundantly cruel and unjustifiable—unless, indeed, the poor beast were mad. But if it is the former, what language can express the indignation and horror with which it must be perused? The indignation may, however, be roused—the horror may be felt, that cannot be expressed; for it is a licence to destroy a fellow-creature in cool blood, and for the sake of gain, which we have quoted; and one not issued by a race of cannibals, or the naked chieftain of some savage horde—not routed up from the musty records of feudal times, or of the dark ages and corners of the earth; but unblushingly inserted amongst the ordinary commercial notifications, the every day's transactions of a civilized nation, a Christian people, a community of freemen, in the nineteenth century;—whilst we blush to add, that unless the representations of her own citizens deceive us, the laws of the country not only permit the publica, but justify the deed of blood to which it prompts. Fearful, on such a point, of the bare possibility of misrepresenting, even in the slightest particular, and however unintentionally, we shall transcribe our authority for this assertion, at length, from the pamphlet which we have already quoted more than once with merited approbation:—

“Yes, ye philanthropists of the east,” exclaims the author of the first number of the *Crisis*, “hear the language of the republicans of the west, and blush at what ye hear! In North Carolina, in 1801, Boon was indicted and found guilty of wilfully and maliciously killing a slave; and when brought up to receive judgment, Hall, Judge, observed, ‘We have seen, that a villein is called the king’s subject; that the king had a right to exact services from him; the lord’s power over him was not absolute: a villein could not sue his lord, but could bring all manner of actions against every other person; he might have appeal against his lord for the death of his father, &c. Litt. sec. 189. He might be an executor, and in that capacity sue his lord.’ sec. 191.

“‘Slaves in this country possess no such rights; their condition is more abject, 2 Sal. 666: they are not parties to our constitution;

it was not made for them. What the powers of a master were over his slave, in this county, prior to the year 1774, have not been defined. I have not heard that any convictions and capital punishments took place before that period, for killing of negroes. By an act of assembly passed in April, in the year 1741, cap. 24., sec. 54., it is declared, that if in the dispersing of any unlawful assemblies of rebel slaves, &c. apprehending runaways, &c. in correction, &c. any slave shall happen to be killed or destroyed, &c. the court of the county, &c. shall put a valuation upon such slave.' After noticing the next section, which secures to the owner or owners the same right of action which they before had, against any person or persons who shall kill his, her, or their slave or slaves, contrary to the provisions of the former section.—The judge continues—'It does not give the action, which before would not lie, but guards it from such construction as would tend to narrow its operation. If then this action would have been sustained, it must have been on the ground that slaves were considered as chattles.' And as it was not murder at the common law to kill a sheep or an ox, or any other living chattle, so it was not murder to kill a negro; though done with every circumstance of cruelty and malice.—This monster of cruelty was accordingly discharged, without any punishment; without, as far as the report goes, even a reprimand from the court—further to increase the sufferings, and perhaps to stain his hands in the blood of some other victim of this miserably oppressed and unprotected race. What, is it not more criminal at common law to kill a reasonable, an accountable, and an immortal being, than to kill a brute?—Shame to the courts, and woe to the country, where such ideas prevail, and such deeds go unpunished!' [pp. 5, 6.]

A day of punishment will, however, come, and it is to be feared also a day of vengeance, on those who not only suffer such deeds to go unpunished here, but, by a mockery of justice, the most shameless and the most absurd, give them the fullest sanction of the law. But it is the natural tendency of suffering slavery to exist in any state, that it hardens the heart and brutalizes the mind, until the owners are brought to look upon themselves and their slaves as two distinct races of beings, having neither feelings, rights, fears, hopes, destiny, nor aught in common, but the name of man. This distinction between whites and blacks, between freemen and slaves, in some of the states of America, is pretty intelligibly explained in the following sections of a law of Virginia, passed so lately as the 2d of March, 1819:—

"And whereas it is represented to the general assembly, that it is a common practice, in many places within this commonwealth, for slaves to assemble in considerable numbers at meeting-houses and places of religious worship in the night, or at schools for

teaching them reading or writing, which, if not restrained, may be productive of considerable evil to the community—

“Be it therefore enacted, that all meetings or assemblages of slaves, or free negroes, or mulattoes, mixing and associating with such slaves at any meeting-house or houses, or any other place or places in the night, or at any school or schools for teaching them reading or writing, either in the day or night, under whatsoever pretext, shall be deemed and considered as an unlawful assembly; and any justice of the county or corporation wherein such assemblage shall be, either from his own knowledge, or the information of others, of such unlawful assemblage or meeting, may issue his warrant, directed to any sworn officer or officers, authorizing him or them to enter the house or houses where such unlawful assemblages or meetings may be, for the purpose of apprehending or dispersing such slaves, and to inflict corporal punishment on the offender or offenders, at the discretion of any justice of the peace, not exceeding twenty lashes.

“And the said officer or officers shall have power to summon any person to aid and assist in the execution of any warrant or warrants, directed to him or them, for the purpose aforesaid, who on refusal shall be subject to a fine, at the discretion of the justice, not exceeding ten dollars. Provided, that nothing herein contained shall be so construed, as to prevent the masters or owners of slaves from carrying, or permitting his, her, or their slave or slaves to go with him, her, or them, or with any part of his, her, or their white family, to any places whatever, for the purpose of religious worship; provided that such worship be conducted by a regularly ordained or licensed white minister; nor shall any thing herein contained be considered as in any manner affecting white persons, who may happen to be present at any meeting or assemblage for the purpose of religious worship, so conducted by a white minister as aforesaid, at which there shall be such number of slaves as would, as the law has been heretofore construed, constitute an unlawful assembly of slaves.

“If any white person, free negro, mulatto, or Indian, shall at any time be found in company with slaves at any unlawful meeting, such person being thereof convicted before any justice of the peace, shall forfeit and pay three dollars for every such offence to the informer, recoverable with costs before such justice; or on failure of present payment, shall receive on his or her bare back twenty lashes, well laid on, by order of the justice before whom such conviction shall be.”

The natural and the intended *effect* of this law, made in direct opposition to every precept of Christianity, and every duty of its professors, was to drive all the black children from the sabbath schools, and nearly all the black people from places of public worship. On its *principle* we would wish

suffer the editor of a Pennsylvania paper, now lying before us, to speak, in preference to ourselves, because he is an American:

"Such regulations," says the National Register of that city, of April the 24th last, "for depriving the unfortunate blacks of all instruction, religious or literary, *may* be indispensable for the safety or the comfort of the white population; the assemblage of the negroes at night in meeting-houses and *places of religious worship, or at schools for teaching them reading and writing, may*, as the law avers, if not restrained, 'be productive of considerable evil to the community:' but, if so, how do not regulations of the sort, and the evil against which they thus provide, brand the character of the institution out of which they spring? What are we to think of the men who would widen the theatre of so fruitful a source of injustice and *shame*? We say *shame*; for though the *necessity* of the precautions against the development of the human soul, in the case of the Virginia slave, should be admitted, yet it must be felt as opprobrious, and the object of them as horrible. The first wish of the moral and patriotic Virginian, should be to extricate himself from such a necessity; and the last of his wishes or concessions, to entail it upon any other portion of his general country, from which it might by any possibility be excluded."

It appears, however, that some free Americans entertain very different views upon this point; and are so decidedly of a contrary opinion, that they are resolved rather to enslave the free negroes, than to set the enslaved ones free. We know not, at least, what other construction to put upon the following resolution of the city council of Savannah, the capital of Georgia, another of the worst of the slave-holding states, promulgated but on the 10th of June last, and directing —

"That all the **FREE** male negroes shall be *required* to 'level a part of the line of fortifications in Farm Street, and to do such other work on the streets as shall be pointed out by the street and lane committee;' and moreover, 'that in case of refusal or neglect of any such **FREE** male negroes to work as required by the resolution above, the marshal be, and he is hereby required, *to commit the same to jail*, to be confined there one day for each day he or they may be required so to work.'

"I do not profess to know," says a writer in a Connecticut paper, in commenting on this singular ordinance, and we are full partakers in his ignorance, "what is meant in the language of Georgia by a **FREE** negro; but when the term is explained by this *resolution*, it means a wretch who is likely to find no security from oppression, till he finds it in his grave."

Such wretches, we fear, are the majority of the slaves of America; such wretches, at least, they may be, if it be their

master's good will and pleasure so to render them. But, for the present, we must quit this painful, though most important subject, which has of late been agitated with much warmth in America, on occasion of the addition of Missouri to the United States. And oh, for the benefit of the country, for the honour of humanity, that her philanthropists had prevailed in preventing that union, but on condition of slavery being, at least, prospectively abolished there. But these hopes are vain; for after a long, a violent, and a bitter contest, the slaveholding states have prevailed in congress, and added one more to their number. We expect, however, some important intelligence from America upon this interesting question, in addition to that which we already possess: and this, coupled with want of room, arising from the pressure of matter connected with our own domestic misfortunes, induces us to defer, until our next Number, the history of this vigorous, but unsuccessful struggle in the cause of humanity, and for what really constitutes the rights of man.

But before we close our American intelligence for the quarter, we turn us with pleasure from this painful subject to one of a more pleasing nature, though even here some alloy of sorrow is mingled in the cup of joy. An esteemed and valuable correspondent at New York, under date of November the 10th, gives us the following intelligence, which will, we doubt not, prove no less gratifying to the Christian public than it has been to us; though, with both, hope will not be altogether void of fear, and whilst we and they rejoice, it will still be with trembling:—

“ Four weeks ago, Dr. Mason returned from a tour of health, so much recovered as to enable him immediately to resume his Sabbath morning lectures. These he commenced, and has continued with an ability and vigour equal to his best days. Last Sunday he lectured on Matt. xxvii. 1—5; and though I have sat under his ministry seventeen years, I never heard any thing superior to this discourse from him. For deep experience, the most accurate knowledge of the workings of a corrupted heart, the progress and awful results of apostasy from God, conveyed in the most majestic and melting eloquence, I believe but few pulpits in any country could have afforded such an example. But the effort was too great for him; and though not sick, he found his nerves so much shattered, as to oblige him to abstain from his duties two or three Sundays. I have great hopes, however, that his health by care will be completely restored. For this many prayers ascend to the Head of the church, which, I trust, will be graciously heard and answered.”

In those wishes and prayers all who know the worth, the talents, and the usefulness of Dr. Mason, on this side of the Atlantic, — and who know them not? — will, we are assured, cordially participate and join.

---

## P O E T R Y.

---

### SONNET

ON THE CRUCIFIXION OF OUR SAVIOUR.

*Imitated from the Italian of Gabriele Fiamma.*

“BEHOLD THE MAN!”—Are these the gracious eyes,  
Whose beams could kindle life among the dead?  
Is this the awful and majestic head  
Of him, the Lord almighty and all wise?  
Are these the hands that stretched abroad the skies,  
And earth with verdure, heaven with stars o’erspread?  
Are these the feet that on the waves would tread,  
And calm their rage when wildest tempests rise?

Ah me! all wounded and disfigured now!  
Those eyes, the joy of heaven, eclipsed in night!  
Torn, bleeding, pale, these hands, these feet, this brow!  
I weep for love, grief, rapture, at the sight.  
“My Lord! My God!”—For me, for me, didst thou  
In shame, reproach, and suffering, thus delight?

*Sheffield.*

J. M.

---

### THE HECTIC FLUSH.

WAVERING flame, in death ascending,  
Vestal lamp of Anna’s breast;  
Pure ethereal spirit, tending  
To thy home of heavenly rest:  
Like the western sun declining,  
Like the star above the wave;  
Its fairest, purest lustre shining  
O’er the bosom of its grave.

More fair than gayest Love hath tinted  
For his brightest summer bloom,  
Is the blush by Death imprinted  
For the bridal of the tomb;

As the gathered flowret, dying,  
Breathes away its sweetest breath;  
As the softest zephyr, sighing,  
Sinks the evening to death:

So the light of mid-day splendour,  
Beaming from beneath that brow,  
Never shone so sweetly tender  
As the parting radiance now!  
Never seemed that face so saintly,  
Never seemed that brow so fair,  
As now through clouds are breaking faintly  
Streaks of Heaven's Aurora there!

*Hackney.*

J. E.

### THE STORM.

Dark in the rising surge  
The billows gather on the heaving bark:  
Each crested wave, high foaming, onward rides,  
Urged to the maddening strife, the conflict fierce  
Of elemental war!—

'Tis loudening on the ear—the roar of waters!  
Wilder they roll, and wilder still they toss  
Their chafed heads in the blast, — with angry voice  
Answering unto the heavens.—Dim in the storm  
The petrel hung, or swept with wailing shriek  
The troubled sky — just heard, as yet the wave  
Was pausing — and the tempest was afar  
With deep and sullen roar in mightier strength  
On ocean gathering.—Then might ye hear  
The cry of anguish, groans, shrill-uttered names,  
Piercing the murky heavens—and as the wave  
Came billowing on, and air and ocean rushed  
In one vast cataract on the reeling bark,  
A moment's pause of voice and motion  
Might be felt, (save some fear-stifling sob,)  
And every eye in death-like horror fixed  
Did wait its coming!

It hath passed—  
And heavily the bark, like to some stricken whale,  
Is labouring in the sea.—Again shrinks back  
The billow and the blast — again they come!  
And on their front destruction and grim death  
In horrid compact ride. — One piercing shriek,  
And now 'tis past! — but through the whitening foam  
Half seen, half hid, the shattered hull emerges,  
Upon the verge of some vast wave just poised



Suspended, trembling on the narrow brink  
Of her wide tomb. — Yet one short struggle,  
And her warfare's o'er!—

On every heart the chill and shuddering throb  
Convulsive smote, and every eye-ball glared,  
As if distent with its last agony, —  
And all, save one, th' approaching doom beheld,  
And lo! he slept! and peaceful seemed to keep  
His unchanged slumbers!—

One amidst the crowd,  
As if some sudden memory had touched  
His frenzied brain, rushed on the sleeper—  
“ Save!” he cried, “ Save, or we perish!”—Ere  
The last word passed his lip, the form arose :  
Calm seemed his eye—and his untroubled cheek  
Nor fear had bleached, nor pain, nor dread surprise,  
Had flushed his brow :— majestic he walked forth  
In peerless might beyond the shrinking crowd. —  
On the steep verge he paused — the wave rolled on,  
Gathering, or ere it came in tenfold fury,  
Until with one wide sweep on high it rose,  
A liquid mountain, o'er his fenceless head,  
In heaven's vault strangely quivering—“ Peace, be still !”  
He spake—and lo! swift as the omnipotent glance  
That on them passed, the waters in their bed  
Have sunk to rest, and, murmuring by the side  
Of the still bark, did woo it gently on,  
With treacherous embrace and wanton smiles,  
Toward its destined haven.

J. R.

## A WIFE TO HER HUSBAND IN ADVERSITY.

*From the Newark (New Jersey) Centinel.*

THOU, thou wast ever only dear  
In joy or sorrow, peace or danger;  
Then start not, love! 'tis but a tear—  
Then start not at a trembling stranger!  
I weep not for the wealth we had,  
Or fashion's idle splendour fled;  
No, no—'tis that thou lookest sad—  
'Tis for thy sighs, so oft repeated!

Thou dear one, smile, as once thou smiled,  
If but for me thy tears are flowing;  
Some little cot—lone, simple, wild,  
Where nameless flowers around are growing—

Shall shine a palace proud to me,

If thou art there to point my duty—

Delightful scene! while blest by thee,

Each morn shall breathe of peace and beauty.

Though cheeks that glowed, and hearts that vowed,

Are gone, when fortune fails to cheer thee,

Yet, love! far happier from the crowd,

One heart, unchanged, is beating near thee!

Though all those sunshine friends are flown

Who thronged our blooming summer bower,

Oh! say thou art not all alone—

I'll share, I'll cheer this adverse hour!

Nay, sigh not thus; though thou dost see

Tears wrap my cheek in pensive sadness,

'Tis ecstasy to mourn with thee,—

Bid thee yet hope for days of gladness.

Wealth is not bliss—look brightly round,

Recall past scenes of peace and pleasure,

When on Passaic's banks we found

Love, simple love, life's truest treasure!

How oft, at twilight's holy calm,

Beside that dear secluded river,

We drank the valley breeze's balm!

Was there one roving wish? oh never!

Then was the maple trembling green,

With some lone fountain mildly sporting,

Sweet emblem of the happy scene,

Serenely bright and ever courting.

And love, true love, doth yet remain

With thy fond wife's unaltered bosom;

Nor wilt thou feel regret or pain,

While Heaven leaves one fadeless blossom.

Oh! thou art lovelier far to me—

Far lovelier in this hour of sorrow;

For I can think of only thee—

Wish for thy sake a brighter morrow!

---

## PHILOSOPHICAL AND LITERARY INTELLIGENCE.

---

*Return of the Discovery Ships.*—The expedition, under the command of Lieutenant Parry, arrived at the entrance of Lancaster Sound on the 1st of August, 1819. By the second week in that month the voyagers got beyond

where the ships had been in the former voyages; they having reached 82 or 83° west, where they were stopped by land. After sailing over the Croker mountains of Captain Ross, Lieutenant Parry gave to the continuation of Lancaster Sound the name of Barrow's Sound. On the north side of this he discovered a broad channel, up which he could not descry any land, though the weather was clear. To the land bounded on the west by this unexplored channel, and on the south by the sound, the name of New Devon was given. Nearly opposite the channel, i. e. on the south side of the sound, he met with another broad inlet, seeming to be nearly as broad as the sound itself, on which the name of Regent's Inlet was bestowed. The expedition arrived here on the 7th of August, and sailed up this inlet a considerable way, finding many seals and whales about this part. In about 90 deg. of long. the variation of the needle was about 120 deg. west. Stopped by the ice, they left the inlet, which is supposed either to extend to Hudson's Bay, or along the northern shore of America, and resumed their progress up Barrow's Straits, leaving behind them Croker Bay, the Croker mountains of Captain Ross. They speedily discovered the group of islands, where Lowther Isle is marked, twelve in number, and named them the New Georgia Isles. Proceeding onward, they observed, when rather more than half way to the ultimate point at which they arrived, that the variation of the needle was above 120 deg. east; whence it appears that the magnetic meridian must lie between that degree and the degree of 90, which, we observe from the chart, runs through the inlet, where the variation was towards the west. At sea the compass had been quite useless since the 7th of August, and it was only on land that the needle traversed. The greatest dip was above 88 deg.; and our scientific readers, putting these data together, will perhaps agree with us in supposing that the magnetic pole is situated somewhere on the American continent, between the longitudes we have mentioned, and below the latitude of 70 deg. On the 7th of Sept. after having been compelled to cut their way through two miles of ice, of about two feet thickness, and encountering many dangers, the vessels were anchored in Winter Harbour, Melville Island; the largest of the twelve discovered, in lat. 74° 47' north, and long. 110° 47' west. In the beginning of November their night began; and it lasted till the beginning of February, 1820, when the sun was seen for a few minutes above the horizon. This luminary gradually prolonged the time during which it rose, till in June it became constantly visible, circling round, and making changeless day. The greatest degree of cold experienced during the voyage was in January, when the thermometer was 53 degrees Fahrenheit below zero. With the cold so intense, the utmost care was necessary to prevent fatal consequences; though during the whole voyage only one man was lost, and he died of a chronic complaint in the heart. Of the severity of the cold to which they were exposed, some idea may be formed from the fact of a servant of Captain Sabine having lost three of the fingers, from his hand being frost-bitten on his running out into the air without covering it, on a sudden alarm of fire; and we understand that another man was also deprived of all the end joints of one hand: yet it would appear, from the hardihood with which our countrymen bore the excessive cold to which they were exposed, that a good deal of exaggeration must belong to the accounts previously given of the sufferings endured in frozen regions. We never read of human beings existing at 55 degrees below zero, at more than 12 degrees below the point at which mercury becomes solid, nor, indeed, at any thing like that temperature, without experiencing far greater inconveniences than seem to have attended our navigators. Beside the serious injuries already described, our seamen were exposed to ulcers on the face, the effects of

incautious exposure; but we hear of no such fatal accidents as are common even in Russia. Our brave fellows stood the extremest weather with mufflers up to their noses, and warm caps descending to their eyes and covering their ears; and after a little experience of the climate, they avoided casualties by very simple means. The person bitten was himself unconscious of the attack; but each "looking in his neighbour's face" as they went, warned his companion when he saw his nose grow white in consequence of the frost. Turning from the wind, and a few minutes' gentle friction with the hand, (or, if very much injured, with snow,) invariably restored the circulation, and the tone of the part; and unless allowed to go too far, no pain whatever was felt: but when seriously affected, the agony of restoring the circulation was dreadful. Such was the intensity of the cold, that beer, wine, and spirits became ice; the beer was destroyed, but the wine and spirits were tolerably good when thawed. The ship's timbers were of the temperature of the surrounding element; and wherever the iron bolts and fastenings ran through, they became studded with rosettes of transparent ice. The most comfortable sleep was obtained by converting the blankets into large bags drawn at the mouth. Into these the slumberer crept; and some comrade, who kept the watch, closed him in by pulling the strings. The mean temperature for a twelvemonth was, however, one degree and a half above zero. They continued in their winter quarters, where the ice increased upon them until it became seven feet thick, for eighty-four days. The darkness during a great part of this time was such, that at noon they could scarcely see the letters of a book printed with large type. During the prevalence of the winds, the thermometer fell so low as 50 and a half degrees below zero, at which period they could not venture into the open air: but when the winds fell, they found the air quite supportable; and amused themselves with shooting partridges and ptarmigans, which they found in great quantities. Lieut. Parry met with no inhabitants; but he frequently saw deserted huts on the shore, which are presumed to have belonged to some Esquimaux, whom chance or enterprise may have carried into these inhospitable regions. Two of the crew had a slight touch of the scurvy, their escape from its visitation being principally ascribable to their having been able to grow sallad on board during the whole voyage. Whilst in these cheerless winter quarters, it is said that one of the wolves of the country almost daily visited a ship-dog for some time, as if he had belonged to the same species. At last the dog, a setter belonging to one of the officers of the *Griper*, followed his wild companion, and was never seen more. Another dog from the *Ilecla* also went off, but returned, though with his throat all mangled. The wolves were large, and were heard nightly howling in a most disagreeable manner. The ships were roofed over during the winter, and the crews did not, as reported, erect huts on shore. Melville's Island was, however, explored by hunting parties; and Lieut. Parry crossed it, and was absent for three weeks together, getting a sight of the sea on the other side. It is reckoned about 150 miles long, and from 50 to 40 broad. It is supposed that the whole sea north of the American continent is broken into islands, of which Greenland is probably the largest. When travelling on land, our gallant countrymen hunted, and rested in tents like those of hucksters at a village fair. They were formed of boarding pikes, &c. and covered with sails and blankets. Sometimes they tried to eat the produce of their guns; but the foxes were very disgusting, and the musk-ox resembled the toughest beef stewed in a musk sauce. The cause of the foxes being so much more distasteful than we have been told they are about Spitzbergen, is, we presume, the want of that abundance of food from the seal, morse, &c. which their species find.

in the latter country. During their perhiemation, the Aurora Borealis was but once or twice slightly visible to the voyagers towards the north. Towards the south it was more vivid: but about the latitude of 60 degrees seems to be the seat of the phenomenon; and its appearance is not only much more brilliant from Newfoundland, but from the northern Scottish Isles, than from the Arctic Circle. Only one flash of lightning was observed by our sailors. Only one bear was seen during the stay at Melville Island, but his visit was a grand event. He came smelling up to the Hecla, when Lieut. Parry got out his gunsmen to despatch him. Owing to some misconception of their directions, they fired in platoon, and only wounded the shaggy monster, who retired growling and bloody. But the sport consisted in the general chase given by the crews of both vessels, who ran after him two or three miles, till he secured himself by crossing some ice. This chase was famous fun for our jolly tars, and enlivened their spirits when below zero. There were no fish, and no game of any kind till the summer came, when several birds and animals made their appearance. These were the musk-ox, of which several were killed; the deer, the fox, and the mouse: the latter remained through the winter, were numerous, and changed from brown to white, of which latter colour was the only hare seen upon the island. The fowls were chiefly the arctic gull, the glaucus, the ptarmigan, which has been called the partridge, and a singularly beautiful duck, denominated the king-duck: the owl, in full beauty of feather, seemed to inhabit this inhospitable place throughout the year. Grass, saxafragium, and poppies, formed the herbage, in patches and tufts, which looked green and gay at a distance, but was very thinly scattered over the marly surface of the earth. Other fluorescent plants, many of them of different unknown species, abounded also in the newly discovered islands. When the fine weather set in, several of the officers employed themselves in attempting to garden. Forcing under mats, as well as growing in the free air, was tried. One succeeded in getting peas to shoot up eight or ten inches; and these *green stalks* were the only *green peas* they devoured as vegetables. Radishes got to the second leaf on the soil of Melville Island. Onions and leeks refused to grow. Other officers were engaged in erecting monuments upon the heights, to commemorate the extraordinary circumstances of the expedition. Huge cairns, by these means, crown the most obvious hills, and remain the rude but proud monuments of British daring, with inscriptions to tell the date, and enclosing bottles, in which the principal events of the voyage are written and sealed up. In geology, limestone, sandstone, and slate, were most prominent; coarse granite was found in round detached pieces in the ravines, and other mineral specimens were picked up. Some of the isles were amazingly precipitous, rising from 3 to 800 feet above the water. From the entrance of Lancaster Sound to Melville Island the land gradually declined, till, from towering and pointed rocks, it became greatly undulated. On the 1st of August, in the present year, the vessels were released from the ice, nearly as suddenly as they had been overtaken by the winter. Attempting then to proceed further, at the south end of Melville Island, the quantity and magnitude of the ice was found to increase so much, that for sixteen days, being above one-third of the navigable season in that part of the polar sea, it was impossible to penetrate to the westward beyond the meridian of 113 degrees 47 minutes west, where the ice was upwards of 40 feet thick, through which it was not possible to cut a way to Behring's Straits, a distance of 500 miles. In order, therefore, that no time might be lost, Lieutenant Parry determined to try what could be done in a more southern latitude; and, for that purpose, ran back along the edge of the ice,

which had hitherto formed a continuous barrier to the south, in order to look out for an opening. But in this endeavour he was also disappointed; and the season being so far advanced, as to make it a matter of question whether, with the remaining resources which he could command, the object of the enterprise could be persevered in with any hope of success, it was determined, after a consultation with the principal officers of the expedition, who were unanimous in their opinion of the expediency and necessity of the measure, to return to England, after surveying the west coast of Davis's Straits on their way. Lieutenant (now most deservedly Captain) Parry, with Captain Sabine of the Royal Artillery, one of his companions in this important and interesting expedition, arrived at the Admiralty Office on the morning of the 4th of November; reporting of his crew that they had conducted themselves with the characteristic fortitude of British seamen throughout the whole of this momentous expedition, during the worst portion of which their provisions were so short, that when they had returned from a day of fatiguing and unproductive search for game, they wrapped themselves in their blankets, to try by sleep to forget their exhaustion, and that appetite which they durst not satisfy, lest they should, by encroaching on their next day's scanty allowance, or on their general stock, be in the end confined to these dreary regions, starving and without subsistence. For a still longer period, the cold which they had to encounter was so intense, that the breath of every one in his sleeping place formed a sheet of ice over his head in the morning. It was on their way home, when far down Davis's Straits, that Lieutenant Parry fell in with two families of Esquimaux, of whose residence he was apprized by a whaler. He accordingly visited them, and they in turn visited the ships. They betrayed none of the terror which filled the tribes seen by Captain Ross, but accepted the beads and knives presented to them with inconceivable joy. Indeed, their raptures were so excessive, that it was with difficulty one of them was made to sit while his portrait was sketched. He was continually starting and jumping up, shouting and laughing, and playing off the most violent contortions of joy, which were participated by his comrades when they witnessed the picture. Several of the officers accompanied Lieut. Parry to their huts, where they saw their women and children. The former, instructed by their husbands, who had learned it from the sailors on their visit to the ships the day before, ran out and shook hands with the strangers. There was one pretty looking girl of twelve or thirteen years of age. The children were most horribly frightened, and roared lustily, in spite of beads and toys. The whole number of natives was about twenty. They had probably seen or heard of Europeans before. No arms were observed amongst them; but one of the little boys had a miniature bow and arrow, which shewed their acquaintance with this weapon. The skins of the animals they had killed seemed to be pierced with arrows as well as spears. They parted from them about the end of the first week in September, and the expedition then steered fast homeward. The ships were separated by a tempest, and the Griper waited seven days for the Hecla at the rendezvous in Shetland; but the latter suffered so much damage as to be compelled to steer directly for Leith, whence they proceeded to Deptford, where they now lie. The ships have been out for about eighteen months, having sailed from Sheerness on the 18th of May, 1819. We rejoice to know that the gallant men are entitled to the parliamentary reward of 5000*l.* for having sailed beyond 110 degrees west. The distance between Winter Harbour and Coppermine River may be about 150 or 200 miles. The whole distance which the expedition went, from the mouth of Lancaster Sound, was about 500 miles, and nearly as much further than the

point Captain Ross declared to be the boundary of the sea in that direction. On the Sunday after they reached the metropolis, the commander, officers, seamen, and marines, of his majesty's ship the *Hecla*, and the *Griper* gun brig, the vessels employed on this important discovery, returned public thanks to almighty God, in the church of St. Mary-le-Strand, for the many mercies received during their perilous undertaking, and for their safe return to their native land. Since that return, the lords of the Admiralty have printed, lithographically, a chart of their track: copies of which have been distributed among their friends and men of science, which convey some information respecting the dimensions of Lancaster Sound. Notwithstanding the attempts to decry the value of the discoveries that are thus accomplished or contemplated, much commercial benefit has already resulted from the navigation of these trackless seas. The confidence acquired by the experience of Captain Ross, has this year induced the whalers, who had been intimidated at the horrors of the higher regions, to venture, as was suggested, to the mouth of Lancaster Sound: and the consequence has been, that they have returned with fuller cargoes than were ever known. The whale fishery of Hull alone has produced this year 3000 tons of oil more than the last. This will amply compensate for the expenses of the two expeditions; whilst the success which has attended the latter under Lieut. Parry will warrant, and we hope induce, another to be sent out next season. We are happy, indeed, to learn, that a ship has already been sent into dock to be prepared for another voyage, on a plan more extensive and complete than any hitherto adopted. An unforeseen accident deprived the seamen of the discovery ships, during the last voyage, of a commodity which is known to be a great preservative of health to those who are a long time at sea. The lime juice, which was furnished them by the Transport Board, being frozen, was lost in consequence of the bursting of the bottles which contained it. Proper precautions, however, will be taken to guard against the like misfortune in future; and it is intended to adopt other arrangements for obviating those privations to which the adventurers in the next voyage may be exposed. That gallant and enterprising officer is sanguine that in a future attempt, unless circumstances be uncommonly unpropitious, he cannot fail to accomplish the grand object of the long research of the maritime nations of Europe, a north-west passage to the Pacific Ocean through Behring's Straits. That which he has so successfully made, has clearly and incontrovertibly established the existence of a polar sea to the westward of Hearne's River; and experience has taught those hardy navigators, who were the companions in this perilous enterprise, that, in the month of August, such a powerful radiation from the land takes place, as to give a channel sufficient to demonstrate the certainty of the existence of a north-west passage, and that a practicable one, but not open to any commercial purpose. It is the opinion of some of our first hydrographers, that possibly the opening to the south of Lancaster Sound, to which the name of Prince Regent's Inlet has been given, extends to Repulse Bay, or to Hudson's Bay. Perhaps the most surprising and curious information derived from these voyages, is the force of vegetation during the short vegetative season in the northern latitudes; of which the botanic specimens brought home in the *Hecla*, and the experiments made on the New Georgia Islands, with several of our common garden seeds, afford most striking proofs. To shew also that the mind of man vegetates in activity and vigour, even in these frozen regions, numerous dresses, canoes, &c. &c. have been brought over from Baffin's Bay, which are constructed with natural genius, industry, and neatness. By the last expedition a fact has been ascertained of the greatest importance.

to the prosecution of future inquiries in these seas. Throughout the year the wind blows almost constantly, either from the north, or from northern points of the compass; and as soon as the sun begins to produce an effect, a radiation of heat from the land ensues, which by the height of summer, July and August, becomes very powerful and active. The result of these two operations of nature is the loosening and release of the ice on the northern coasts, and its consequent driving towards the south. Thus, instead of the southern sides of bays, straits, and seas, where navigators would plausibly look for channels of open water (under the supposition that they would be most likely to be found in the milder latitude), it actually happens, that the openings exist on the northern sides, where the radiation of heat, aided by the prevailing north winds, detaches the frozen mass from the shore, and blowing it off, leaves a passage between the ice and land. On their return up Lancaster Sound, the expedition reaped the benefit of this discovery, sailing on the north side, while the south was completely blocked up. Vessels hereafter sent to explore the Arctic regions will, of course, be guided with reference to this principle; and thus, we doubt not, be enabled to reach more distant points, if not to achieve the famed north-west passage. It has been suggested, that as Cook could not enter Behring's Straits, no other navigators could issue thence; and therefore, that though the Polar Sea was attained from Baffin's Bay, that sea must be the limit of the utmost voyage. For the above reasons, we are inclined to question this theory, and especially as Hearne and Mackenzie both speak of open sea on the northern coast of America, to which, supposing the Prince Regent's Inlet of Parry to lead, there will then be no impediment to a passage into the Pacific, except in Behring's Straits themselves; and we see no reason for thinking that these, following the same rules as Lancaster Sound, may not be as practicable as that sound has been ascertained to be, though till now held to be impassable. But whether this be so or not, it is very clear that the voyage of Lieut. Parry, by penetrating so near to the pole, has gone far to indicate the very seat of one of the greatest wonders in nature. Upon this subject, we have heard that Sir Humphry Davy has made some important discoveries by experiments with the galvanic battery at home; and we look with much curiosity to the further development of the principles of magnetism, electricity, and attraction, to which these circumstances will stimulate and help the scientific world.

*Arctic Land Expedition.*—Accounts have been received in Edinburgh from a gentleman attached to the Arctic land expedition, dated in January last, at which period the party were in comfortable winter quarters at Cumberland House. The cold was very severe, the thermometer standing at 30 deg. below zero; but, owing to the dryness of the atmosphere, it was not so unpleasant as the cold wet weather in England. The rivers and lakes abounded with fish of various kinds, particularly trout of a very large size; and the hunters brought moose deer and buffaloes from the woods, so that there was no scarcity of provisions at their present station. It was intended to proceed to the northward, as soon as the season would permit; and, having the whole summer before them, they expected to make great progress in their journey; but, owing to the great distance to the supposed northern shores, it is probable it would take them the greatest part of next summer to make any extensive survey of the coast, and that they would have to retire to the southward during the ensuing winter; but it was uncertain where they would take up their quarters, as they could gain no intelligence of the country beyond the limits of the fur traders. The officers of the Hudson's Bay and the North-West Companies had paid



every attention to the party. Further accounts have since been received from Lieutenant Franklin, who states his arrival at Great Bear Lake (W. long. 120. lat. N. about 67.), where he means to hut for the winter. He could have reached Copper Mine River, but not in time to obtain the desired information this season; and he therefore resolved to winter at Great Bear Lake, and to start with the return of the proper weather, so as to have the whole summer before him for the object of the expedition.

*New Settlement at Algoa Bay.*—The settlement at Algoa Bay has been accomplished. The John transport, which took out 600 settlers from Lancashire, has returned. "We have," says a letter from that place, "arrived at Algoa Bay, after a tedious passage. I have been up the country as far as Graham's Town, and a more delightful one cannot be conceived. The proper officer has a surveyed government plan before him of the intended settlement, marked out in lots of 100, from 10,000 acres. Every lot has a good spring of water, and is very well wooded. Every follower is allowed 100 acres: the quantity of land is sought for without partiality. The settlement is about 190 miles from the sea, where we found many respectable families already housed. One who had brought out an iron roof, was housed in three days and three nights, by lodging his roof on the stumps of the trees, plastering up the sides, and giving it a good whitewashing. The climate here is so good, that you have four crops a year; the road to the settlement is good, with excellent pasturage every where for your cattle, plenty of water, and timber."

*Ancient Manuscripts.*—Some new discoveries of great interest and importance have been made in the Vatican library, by M. Mai, principal librarian, in a Greek Palimpseste manuscript, where the first writing has been effaced, in order to make the parchment serve a second time, containing the harangues of the orator Aristides. The learned librarian has also succeeded in discovering a part of the extracts of Constantine Porphyrogenitus, belonging to the chapters of sentences, harangues, succession of kings, inventors of things, and sententious answers. As the Byzantine prince had made extracts from a multitude of historical and political works, which have been long lost to the world, this discovery has naturally promised an ample harvest of interesting gleanings. M. Mai further announces, that he has discovered parts of the lost books of Polybius, Diodorus Siculus, and Dion Cassius; and fragments of Aristotle, of Ephorus, of Timeus, of Hyperides, and of Demetrius Phalereus. The names of some other authors from whom extracts have been made are not given. There are also some fragments of the Byzantine writers, such as Eunapius, Menander of Byzantium, Priscus, and Petrus Protector, historic authors of a very interesting period. Among the fragments of Polybius, is one of the thirty-nine books, in which he announces, that the fortieth and last was to treat of chronology. In another Palimpseste M. Mai has found a political treatise, posterior to the time of Cicero, in which that orator is quoted with many other Greek and Latin authors. He has further discovered seven books of the physician Oribarius, which will be of much value to the physical sciences; fragments of Philo, a copy of Verrines, &c. It has also been just announced, that in the MSS. of Herculaneum, lately unrolled at Naples, some treatises of Epicurus have been discovered of more importance than any we are yet in possession of. In one of these MSS. there are quotations from a treatise on political economy by Aristotle, very different from the work which we possess under that title. M. Hase, professor of modern Greek to the school of Oriental languages at Paris, who has just returned from a literary tour through

Italy, has further increased the number of these discoveries. He has found in the Ambrosian library at Milan a complete MS. of a Byzantine historian, George Aeropolite, of whom we have hitherto had nothing but an extract. Baron Nieubuhr, Prussian ambassador to the holy see, has also recently discovered and published several manuscript works hitherto unknown. They are chiefly fragments of Cicero's orations, *Pro M. Fontero* and *Pro C. Rabirio*; a fragment of the 91st book of Livy, and two works of Seneca. He has dedicated the publication to the pope, by whose favour he was enabled to discover those literary treasures in the library of the Vatican. The Abbe Amadius Peyran, professor of Oriental languages in the city of Turin, has also discovered some fragments of Cicero, in a manuscript from the monastery of St. Colomban de Rabbia, a town on the Tebia, in the dominions of the king of Sardinia. This MS. presents important new readings of orations already known, and confirms the identity of several texts that have been tortured by indiscreet critics. It contains also fragments of the orations *Pro Scuuro*, *Pro M. Tullio*, *In Clodium*; orations unfortunately lost. Some of these fragments have been already published by M. Mai, after a MS. of the same library of Colomban, preserved in the Ambrosian library at Milan; so that, at the first sight, those two MSS. would appear to have originally made but one. But the difference of the writing, that of the parchment, the circumstance that one of these MSS. is written in three columns and the other in two, as well as that several deficiencies in the Ambrosian MS. are supplied by that of Turin, leave no room to doubt of their being copies essentially different. A manuscript of Eutropius's Roman history, supposed to have been carried from Rome to Bamberg by the Emperor Henry, the founder of the bishoprick of that place, has been found in the royal library there, by M. Jacks, the librarian. It is more complete than any of the printed editions, and will probably furnish means for correcting many false readings. Professor Goeller of Cologne had previously discovered in the same library a MS. of Livy. A manuscript of the eleventh century, containing illustrations of Juvenal, which was discovered about two years ago in the library in the convent of St. Gallen, by Professor Cramer, is about to be committed to the press. A specimen was published by the professor on occasion of the king's birth-day, under the title of *Specimen Novæ Editionis Scholasticæ Juvenalis*. The French literati are occupied at this time in a work of some importance — preparing translations of Plutarch, Sallust, Tacitus, Aristotle, Hippocrates, &c. from Arabic MSS., into which language many or all of the best Greek and Roman authors are known to have been translated. The French ambassador at Constantinople, M. Girardin, lately sent to Paris fifteen valuable MSS. in Arabic, from the imperial library there; among which are the complete works of Plutarch and Herodotus.

*New Royal Society.* — The establishment of a royal society of literature, for the encouragement of indigent merit, and the promotion of general literature, is in contemplation. It is to consist of honorary members, subscribing members, and associates. The class of honorary members is intended to comprise some of the most eminent literary men in the three kingdoms, and the most distinguished female writers of the present day. An annual subscription of two guineas will constitute a subscribing member. Subscribers of ten guineas and upwards will be entitled to privileges hereafter mentioned, according to the date of their subscription. The class of associates is to consist of twenty men of distinguished learning, authors of some creditable work of literature, and men of good moral character; ten under the patronage of the King, and ten under the patronage of the society. His Majesty has been pleased to express, in the

most favourable terms, his approbation of the proposed institution; and to honour it with his munificent patronage, by assigning the annual sum of one hundred guineas each to ten of the associates, payable out of the privy purse; and also an annual premium of one hundred guineas for the best dissertation on some interesting subject, to be chosen by a council belonging to the society. Ten associates will be placed under the patronage of the society as soon as the subscriptions (a large portion of which will be annually funded for the purpose) shall be sufficient, and in proportion as they become so. An annual subscriber of ten guineas, continued for five years, or a life subscription of one hundred guineas, will entitle such subscribers to nominate an associate under the society's patronage, according to the date of their subscription. The associates under the patronage of the King, will be *elected* by respectable and competent judges. Those associates nominated by subscribers must have the same qualifications of learning, moral character, and public principle, as those who are elected, and must be *approved* by the same judges. Every associate, at his admission, will choose some subject or subjects of literature for discussion; and will engage to devote such discussions to the society's memoirs of literature, of which a volume will be published from time to time; in which memoirs will likewise be inserted the successful prize dissertations. From the months of February to July it is purposed that a weekly meeting of the society shall be held; and a monthly meeting during the other six months of the year.

---

## LIST OF NEW PUBLICATIONS.

---

### AGRICULTURE AND RURAL ECONOMY.

An Account of the Improvements on the Estates of the Marquess of Stafford, in the Counties of Stafford and Salop, and on the Estate of Sutherland. By James Lock, esq.

Italy, its Agriculture, &c. From the French of Chateaurieux. 8vo. 7s. 6d.

### ANTIQUITIES AND TOPOGRAPHY.

Annals of Peterhead, from its Foundation to the Present Time, &c. By Peter Buchan. 8vo.

The History and Antiquities of the Collegiate and Cathedral Church of St. Patrick, near Dublin. By William Monck Mason. 4to. 3l. 3s.

A Treatise on Topography, in which the Science and Practical Detail of Trigonometrical Surveying are explained. 2 vols. 8vo. 1l. 6s.

A New and Improved Map of India, on one large sheet. By John Walker. 16s.

The History and Antiquities of the See and Cathedral Church of Litchfield; with 16 Engravings. By John Britton, F.S.A. 1l. 18s.—Med. 4to. 3l. 3s. Imperial 4to. 6l. 6s.

The History and Antiquities of Stoke Newington. By William Robinson. 8vo.

Historical Particulars relative to Southampton. By John Bullar. 8vo. 4s.

Rise and Progress of the Public Institutions of Glasgow. 8vo. 7s. 6d.

Annals of Glasgow; comprising an Account of the Public Buildings, Charities, &c. By J. Cleland. 1l. 1s.—An Abridgment of this Work, 10s. 6d.

### ARCHITECTURE.

The Heraldic Origin of Gothic Architecture. By Rowley Lascelles. Royal 8vo. 7s.

**BIOGRAPHY.**

Memoirs of the Life of Andrew Hofer. Taken from the German, by Charles Henry Hall, Esq. 8vo. 7s. 6d.

The Life and Death of Anne Boleyn, Queen Consort of England. Foolscap 4to.

Biographical Memoirs of William Gedd; including an Account of his Progress in the Art of Block Printing: 8vo. 4s. Royal 8vo. 8s.

Memoirs of the Life, Writings, and Religious Connexions of John Owen, D.D. By the Rev. William Orme. 8vo. 12s.

Biographical Illustrations of Worcester. By John Chalmers, Esq. 8vo. 15s.

**CLASSICS.**

Nizolius, sive Lexicon Ciceronianum, cura Faciolati. 3 vols. 8vo. 2l. 12s. 6d.

Sophocles Opera, cum Annotatione Integra Brunkii et Godoff. 3 vols. 8vo. 1l. 11s. 6d.

The Iliad of Homer, translated into English Prose. By a Graduate of the University of Oxford. 2 vols. 8vo. 1l. 4s.

**COMMERCE.**

A complete Collection of the Treaties and Conventions at present subsisting between Great Britain and Foreign Powers, so far as they relate to Commerce and Navigation, to the Abolition of the Slave Trade, &c. By Lewis Hertslet, Esq. 2 vols. 8vo. 1l. 2s.

A Manuel of Foreign Exchanges, Money, &c. 12mo. 4s.

**EDUCATION.**

English Stories, Second Series. By Maria Hack. 12mo. 7s.

The Wonders of the Heavens Displayed; with numerous Engravings. 12mo. 8s.

The Principles of Education, Intellectual, Moral, and Physical. By the Rev. Lant Carpenter. 12s.

The New System of Musical Education. By Joseph Kemp.

The Theory of Elocution. By B. H. Smart. 8vo. 7s.

Exercises for Greek Verse, consisting of Extreme Literal Translations from the Anthologia, &c. By the Rev. Edmund Squire. 7s.

A Selection of Greek Sentences; with an Index and Lexicon, in Greek and English. By the Rev. G. N. Wright. 12mo. 4s.

The Greek Primer; or, a Praxis on the various Terminations and Formations of Nouns and Verbs. By D. B. Hickie. 12mo. 4s. 6d.

Practical Method of teaching the Living Languages, applied to the French. By C. V. Q. Marcel. 8vo. 4s.

The Elements of Science and Arts. By J. Barclay. 5s.

The Elements of Polite Literature and Modern Philosophy. 5s.

A Grammatical Dictionary, containing Rules for Translating English into French. By George Picard. 5s.

The Youth's Spelling, Pronouncing, and Explanatory Theological Dictionary of the New Testament. 12mo. 7s.

The Historical Lines of Dr. Grey's Technical Memory; with Additions.

Æsop in Rhyme; with some Originals. By Jeffreys Taylor. 12mo. 4s.

**FINE ARTS.**

Sketches representing the Native Tribes, Animals, and Scenery of Southern Africa; from Drawings by the late Mr. S. Daniel. Engraved by W. Daniel. Royal 4to. 3l. 3s. Proofs (20 copies only printed), 6l. 6s.

The Beauties of Mozart, Handel, Pleyel, Haydn, Beethoven, Rossini, and other celebrated Composers; adapted to the Words of Popular Psalms and

Hymns; for One or Two Voices; with an Accompaniment and occasional Symphonies, for the Pianoforte, Organ, or Harp. By an eminent Professor. 4to. 1l. 11s. 6d.

Illustrations of the Novels and Tales of the Author of Waverley. In 12 Prints, with a Vignette Title. From Designs by William Allan. 12mo. 1l. 4s. 8vo. 1l. 11s. 6d.

Boydell's Illustrations of Holy Writ; being a Series of a Hundred Copperplate Engravings. From original Drawings. By Isaac Taylor, Jun. of Ongar. Royal 4to. 6l. 6s. Proofs, on India Paper, 8l. 8s.

Portraits of the various Tribes of Cossacks. 4to. 1l. 5s.

Views in Ceylon; a Series of Six Engravings, 22 by 15 inches, highly finished, in Colours. Price, to Subscribers, 5l. 5s.

An Historical and Critical Account of a grand Series of National Medals. Published under the direction of James Mudie. 4to.

#### GEOGRAPHY AND ASTRONOMY.

A Guide to the Stars. By Henry Brooke. 4to.

#### HISTORY AND CHRONOLOGY.

Historical Account of the Origin and Succession of the Family of Innes, collected from Authentic Writs in the Charter-Chest of the Samen. From an original MS. in the possession of his Grace the Duke of Roxburgh. Royal 4to. 1l. 7s.

Recollections and Reflections, Personal and Political, as connected with Public Affairs, during the Reign of George III. By John Nichols, Esq. 8vo. 12s.

A View of the History, Literature, and Mythology of the Hindoos. 1 vol. 4to. 1l. 2s.

The Parliamentary Debates; forming a Continuation of the Parliamentary History of England; new Series. Vol. I. Royal 8vo. 1l. 11s. 6d.

The Third Volume of a Summary of the History of the English Church, and of the Sects which departed from its Communion. By the Rev. J. Grant. 12s.

A Dissertation on the Passage of Hannibal over the Alps. 8vo. 12s.

Morell's Studies in the History of England. Vol. II. 8vo. 12s.—12mo. 5s. 6d.

The Naval Chronology of Great Britain, from the Commencement of the War, 1803, to the Year 1816. By J. Rolfe. 3 vols. 8vo.

A Narrative of the Proceedings in the Peninsula in 1819 and 1820, &c. By George Lavel Chasterston. 8vo. 9s. 6d.

Anecdotes and Characters of the House of Brunswick. By J. Brown. 8vo. 9s.

A Literal Translation of the Saxon Chronicle.

The Fourth Volume of a History of England. By the Rev. John Lingard. Containing the Reigns of Henry VIII. and Edward VI. 4to. 1l. 5s.

#### LAW.

A Treatise on the Law of Property, arising from the Relation between Husband and Wife. By R. S. D. Roper, Esq. 2 vols. royal 8vo. 2l. 2s.

A Digest of the Law of Landlord and Tenant. By Peregrine Bingham, Esq. 8vo. 19s.

Original Precedents in Conveyancing; with concise Directions for Drawing or Settling Conveyances. By J. H. Prince. 12s. 6d.

The History of the Rise and Progress of the Judicial or Adawlut System, as established for the Administration of Justice, under the Presidency of Bengal. Royal 8vo. 8s. 6d.

A Compendious Abstract of the Public Acts passed in the 60th George III. and 1 of Geo. IV. By J. W. Williams, Esq. 8s.

- Treatise on the Law of Partitions. By C. B. Allnut, Esq. 8vo. 8s. 6d.  
 On the Law of Evidence. By T. M. Phillips, Esq. Vol. II. Royal 8vo. 18s.  
 A few Specimens of the *Ars Logica Copleiana*; or, Solicitor General's  
 Logic; as exhibited in the Cause *Macerone v. Murray*. 8vo. 6s.  
 Treatise on the Law of Modern Recoveries. 12mo. 8s.

MATHEMATICS.

- The Rudiments of Linear, Plane, and Solid Geometry. By J. G. Larkin.  
 12mo. 4s. 6d.

MEDICINE.

- Views of the Muscles of the Human Body. In 18 Plates. Engraved by  
 G. Lewis. 4to. 1l. 11s. 6d.

- Lectures on the Structure and Physiology of the Parts composing the  
 Skeleton; and on the Diseases of the Bones and Joints of the Human Body.  
 Delivered before the Royal College of Surgeons in London. By James  
 Wilson, F.R.S. 8vo. 12s.

- The Hunterian Oration; delivered before the Royal College of Surgeons  
 in London, Feb. 21st, 1820. By A. Carlisle. 4to. 5s.

- Popular Observations on Regimen and Diet. By John Tweed. 12mo. 5s.  
 Le Dentiste de la Jeunesse; or, the Way to have sound and beautiful  
 Teeth. By J. R. Duval. 8vo. 7s.

- Bichat on Life and Death. Translated by F. Gold. 8vo. 9s.

- A Synopsis of the various Kinds of Difficult Parturition; with Practical  
 Remarks on the Management of Labours. By S. Merriman, M.D. 12s.

- Researches into the Nature and Causes of Epilepsy. By J. G. Mans-  
 ford. 7s.

- First Lines of the Practice of Surgery. By S. Cooper. Vol. II. 15s.

- A Chemical and Medical Report of the Properties of the Mineral Waters  
 of Buxton, Matlock, Bath, &c. By Charles Scudamore.

- Medical Transactions, published by the College of Physicians in London.  
 Vol. VIII. 12s.

- A History of the High Operation for the Stone, by Incisions above the  
 Pubis; with Observations on the Advantages attending it. By T. C.  
 Carpue, F.R.S. 8s. 6d.

- Illustrations of the great Operations of Surgery, Trephine, Hernia, Ampu-  
 tation, Aneurism, and Lithotomy. By C. Bell. Part I. 15s. plain. 21s. col.

- Illustrations of Phrenology. By Sir G. Mackenzie. 8vo. 15s.

- A Synopsis of the Diseases of the Eye, and their Treatment. By Benjamin  
 Travers, F.R.S.

- A Physiological System of Nosology. By John Mason Good, M.D.,  
 F.R.S. 8vo. 1l. 1s.

- Outlines of Midwifery. By J. T. Conquest, M.D. 12mo. 7s. 6d.

- Numerous Cases, illustrative of the Efficacy of Prussic Acid in Affections  
 of the Stomach. By John Elliotson, M.D. 5s. 6d.

MILITARY AND NAVAL AFFAIRS.

- Proposed Rules and Regulations for the Exercise and Manceuvres of the  
 Lance; compiled from the Polish System. By Lieutenant-Colonel B. H. de  
 Montmorency. 4to. with Plates. 1l.

MISCELLANEOUS.

- Original Letters to the Right Hon. Henry Flood, principally from Lord  
 Charlemont. 4to. 18s.

- Posthumous Letters from various celebrated Men; addressed to Francis  
 Colman, and George Colman the Elder; with Annotations and occasional  
 Remarks. By George Colman the Younger. 4to. 1l. 5s.

- The Abbot; a Romance. By the Author of Waverley, &c. 3 vols.  
 12mo. 1l. 4s.

- The Sketch Book of Geoffrey Crayon, Gent. Vol. II. 8vo. 12s.
- Select Tables, with Cuts, designed and engraved by Thomas and John Bewick and others, previous to the year 1784; together with a Memoir, and Descriptive Catalogue of the Works of Messrs. Bewick. 8vo. 15s.
- Carnwath Muir; a Tale, founded on Fact. Foolscap 8vo. 7s. 6d.
- The Athenian Oracle; abridged, in 8vo. 10s. 6d.
- Henry the VIII. and George IV.; or, the Case Fairly Stated. By Thomas Harrall. 12mo. 7s.
- Letters of Mrs. Delaney to Mrs. Frances Hamilton, from the year 1779 to the year 1788. Small 8vo.
- A Treatise on Domestic Wine Making, from the various Fruits of the United Kingdom. 8vo. 7s.
- Claims at the Coronation. 8vo. 5s.
- Aristarchus Anti-Bloomfieldianus; or, a Reply to the Notice of the New Greek Thesaurus, inserted in the 44th Number of the Quarterly Review. By E. H. Barker. To which are added, the Jena Reviews of Mr. Bloomfield's Edition of Callimachus and Æschyli Persæ. Translated from the German. 8vo. 4s. 6d.
- A Dramatic Synopsis; containing an Essay on the Political and Moral Use of Theatres. 5s.
- The Shooter's Companion. By T. B. Johnson. 5s. 6d.
- Augustus; or, the Ambitious Student. 9s.
- Memorabilia; or, Recollections, Historical, Biographical, and Antiquarian. By James Savage. 8vo.
- Letters written for the Post, and not for the Press. 12s.
- A Memoir on the Origin of Printing. By Ralph Willett, Esq. 8vo. 6s. Royal 8vo. 12s.
- An Historical Essay on the Origin of Printing. Translated from the French of M. de la Serna Santander. 8vo. 6s.
- An Essay on the Origin and Progress of Stereotype Printing. By Thomas Hodgson. Crown 8vo. 10s. 6d. Royal 8vo. 18s.
- An Epistle from William Lord Russell to William Lord Cavendish; supposed to have been written the Evening before his Execution. By the Right Hon. George Canning. 4s.
- More Minor Morals. 5s. 6d.
- The Climate of London, deduced from Meteorological Observation. By Luke Howard. 2 vols. 8vo. 1l. 5s.
- Lectures on the Philosophy of the Human Mind. By the late Thomas Brown, M.D., Professor of Moral Philosophy in the University of Edinburgh. 4 vols. 8vo. 2l. 12s. 6d.
- A Treatise on the Art of Brewing. By Frederick Accum. 12mo. 9s.
- One Hundred and Twenty-six Sepulchral Mottos; consisting of Original Verses composed for public Adoption as Epitaphs. Also a Collection of appropriate Texts of Scripture for the same purpose. 4s.
- A History of New York, from the Beginning of the World to the End of the Dutch Dynasty; containing, among many surprising and curious Matters, the unutterable Ponderings of Walter the Doubter, the disastrous Projects of William the Testy, and the Chivalric Achievements of Peter the Headstrong, the three Dutch Governors of New Amsterdam; being the only authentic History of the Times that ever hath been published. New Edition. By Deidrick Knickerbocker, Author of the Sketch Book. 8vo. 12s.
- NATURAL HISTORY.
- The Botanist's Companion. 2 vols. 12mo. 12s.
- A Compendium of the Ornithology of Great Britain. By John Atkinson, F.L.S. 8vo. 8s.

- Pomarium Britannicum**; an Historical and Botanical Account of Fruits known in Great Britain. By Henry Phillips. Royal 8vo. 1l. 1.  
**An Introduction to the Knowledge of Fungusses.** Plates, 12mo. 5s.  
**The British Botanist.** With 16 Plates. 12mo. 7s. 6d.  
**Botanical Dictionary**; or, Universal Herbalist. 2 vols. 4to. Plates.  
**The Characters of the Classes, Orders, Genera, and Species**; or, the Characteristics of the Natural History System of Mineralogy. By F. Mohrs, Professor of Mineralogy at Freiburg. 8vo. 6s. 6d.  
**An Introduction to the Study of Chronology.** By Charles Woodarch. 8vo. 7s. plain. 12s. coloured.

PHILANTHROPY.

- Zoophilis**; or Considerations on the Moral Treatment of Inferior Animals. By Henry Crowe, M.A.

PHILOLOGY.

- An Arabic Vocabulary, and Index for Richardson's Arabic Grammar.** By James Noble. 4to. 10s. 6d.  
**Supplement to Dr. Johnson's Dictionary**; adapted both to the common Editions and that by Mr. Todd. By the Rev. John Seager. 4to. 1l. 1s.  
**A Syriac Grammar**, principally adapted to the New Testament in that Language. By Thomas Yates. 8vo.

POETRY.

- The Brothers, a Monody; and other Poems.** By Charles A. Elton. 12mo. 5s.  
**The Harp of the Desert**; containing the Battle of Algiers: with other Pieces in Verse. By Ishmael Fitzadan, a Seaman. 8vo. 5s. 6d.  
**Jack Randall's Diary**; or, Proceedings at the House of Call for Genius. Edited by Mr. Breakwindow. Foolsap 8vo. 4s.  
**Vol. II. of a Second Tour of Dr. Syntax.** Royal 8vo. 1l. 1s.  
**Dr. Syntax's Second Tour in Search of Consolation.** Coloured Plates. Royal 8vo. 1l. 1s.  
**The Angel of the World, and other Poems.** By the Rev. George Craly, 8vo. 8s. 6d.  
**Tabella Cibaria**; the Bill of Fare. Implicitly Translated from the Latin, and fully explained in copious Notes. Small 4to. 10s. 6d.  
**Immortality**, a Poem. 12mo. 4s.  
**Vulpina**; or, the Crafty Sisters: a Tale of the Nineteenth Century. By the Rev. James Holme. 7s.  
**The World Described**; in Easy Verse. By W. R. Lynch. Royal 8vo. 5s.  
**Britannia's Cypress**; a Poem on the lamented Death of his late Majesty. 12mo. 5s.  
**The Outlaw of Taurus**; a Poem: to which are added, Scenes from Sophocles. By Thomas Yates. 8vo.  
**Sappho**; a Tragedy, from the German of M. Gillprazer.  
**Iona**; a Poem.  
**Edward and Amanda**; a Poem.  
**The Thoughts of One that Wandereth**; a Poem, in Four Books, of Reveries on the World, Kings, Prostitution, and Death. By William Andrew Mitchell. 5s.  
**Prometheus Unbound**; a Lyrical Drama, with other Poems. By Percy Bysshe Shelly. 8vo. 9s.  
**Poems**; founded on the Events of the War in the Peninsula. By the Wife of an Officer.



The Cheltenham Mail Bag. Edited by Peter Quince the Younger. 12mo. 5s. 6d.

Fancy's Wreath; a Collection of Poems. By J. L. Stevens. 8vo. 5s.

#### POLITICS AND POLITICAL ECONOMY.

An Inquiry concerning Money, and a full Development of the Operation and Effects of the Bank Restriction Laws. By Samuel Read. 7s. 6d.

A Translation of Mr. Say's Treatise on Political Economy. By John Ritcher. 8vo. 6s.

An Analysis of the True Principles of Security against Forgery. By Sir William Congreve. 8vo. 12 Plates. 1l. 1s.

The Classical Enumeration of the Inhabitants of the City of Glasgow, Statistical Tables, &c. By James Cleland. 12s.

An Inquiry concerning the Power of Increase in the Numbers of Mankind; being an Answer to Mr. Malthus's Essay on that Subject. By William Godwin. 8vo. 18s.

#### THEOLOGY.

Lectures on the Temper and Spirit of the Christian Religion; addressed to the numerous Parties which agitate and divide this Empire. By Matthew Allen, E. M. R., M. S. E., &c. Crown 8vo. 9s.

A Defence of "Baptism, a Term of Communion;" in answer to the Rev. Robert Hall's Reply. By Joseph Kinghorn. 6s.

The History of Religious Liberty, from the Earliest Period to the Death of George III. By the Rev. B. Brook. 2 vols. 8vo. 1l. 5s.

Lectures on the Holy Trinity. By the Rev. Edward Andrews, LL.D. 8vo. 7s.

Family Devotion, a Course of Morning and Evening Prayers for Four Weeks. By Joseph Jones, M. A. 12mo.

Sermons Preached before Friendly Societies. 4s.

Sacred Lectures. By J. Hodgson. 12mo. 6s.

Sermons. By the Rev. William Snowden. 8vo. 10s. 6d.

Scripture Portraits. By the Rev. R. Stevenson. Vol. III. and IV. 12mo. 10s.

The Claims of the Established Church to exclusive Attachment and Support, considered in Eight Sermons, preached in the Year 1820, at the Bampton Lecture. By Godfrey Fausset, M. A. 10s. 6d.

The Books of Genesis and Daniel Defended, against Count Volney and Dr. Francis; also the Souship of Christ, against John Gordon and the Rev. Mr. Evans. By John Overton. 8vo.

Anti-Scepticism; or an Inquiry into the Nature and Philosophy of Languages, as connected with the Sacred Scriptures. By the Author of the Philosophy of Elocution. 8vo. 5s.

Ward's Fulfilment of Revelation, or Prophetic History: in which important Periods are noticed from 1820 to 1830. 6 vols. 8vo. 2l. 2s.

Prayers for Visiting the Sick. By T. Le Mesurier. 12mo. 4s. 6d.

The Works of the Rev. G. C. Smith. 12mo. 5s.

Historical Epitome of the Old and New Testaments. By a Member of the Church of England. 12mo. 6s.

Dialogues on Pure Religion. By J. Thornton. 5s.

A Discourse of the Creatures, designed to magnify the Supercreation Grace of God in Election. By Thomas Goodwin. 6s. 6d.

Sermons. By the Rev. G. Matthews. 2 vols. 8vo. 1l. 1s.

Further Correspondence in the Matter between the Bishop of Bath and Wells and the Vicar and Curate of Frome. 8s. 6d.

*Speculum Gregis; or Parochial Minister's Assistant.* By a Country Curate. 5s.

VOYAGES AND TRAVELS.

Three Months passed in the Mountains East of Rome, during the Year 1819. By Maria Graham. 8vo. 10s. 6d.

Travels through England, Wales, and Scotland, in the Year 1816. By Dr. H. S. Spiker, Librarian to the King of Prussia. 2 vols. 8vo. 14s.

Account of a Tour in Normandy. By Dawson Turner, Esq. A. M., F. R. S. 2 vols. Royal 8vo. 3l. 13s. 6d.

A Picturesque Tour from Geneva to Milan, by Way of the Simplon, with 38 coloured Plates. Imperial 8vo. 2l. 12s. 6d.

Selections from Letters, written during a Tour to the United States, in the Summer and Autumn of 1819. 12mo. 5s.

Description of the Colony of New South Wales and Van Dieman's Land. By W. E. Wentworth. 8vo. 16s.

Classical Excursions from Rome to Arpino. By Charles Kelsal. 8vo. 12s.

A Journal of Two Tours upon the Continent, in the Years 1816, 1817, 1818. By James Wilson. 3 vols. 8vo. 1l. 16s.

Travels in Egypt and Nubia. By C. Belzoni. 4to. 2l. 2s. Plates to Ditto, folio, 6l. 6s.

A Narrative of a Journey, by Mr. Ellis, to a Country called New Britain, in the Plains of the Missouri, inhabited by a People of British Origin. 8vo. 9s.

Letters written during a Tour through Normandy, Brittany, and other Parts of France, in 1818. By Mrs. C. Stothard. 4to. 2l. 12s. 6d.

Remarks made during a Tour through the United States of America, in 1817, 18, and 19. By W. T. Harris. 8vo.

The Tour of Africa, selected from the best Authors. By Catherine Hutton. Vol. II. 8vo. With a Map. 12s.

Journal of a Tour in France, Switzerland, and Lombardy, during the Autumn of 1818. 2 vols. 12mo. With plates. 6s.

An Historical and Geographical Memoir of the North American Continent. By the Rev. James Bentley Gordon. 4to. 2l.

Notes on Rio de Janeiro and the Southern Part of Brazil. By John Luccock. 4to. 2l. 12s. 6d.

## RELIGIOUS AND PHILANTHROPIC INTELLIGENCE.

*Religious Tract Society.*—The 21st anniversary of this society was held on May 11th, Joseph Reyner, Esq., the treasurer, in the chair. The report stated the number of tracts issued since the last report at more than five millions and a half, making an increase of more than one million and a half during the last year. The committee regretted that the income of the society is very inadequate to the extent of its operations, and that the demands upon them have compelled them to accept from one of their members the loan of £300. for one year, without interest.

On the Thursday following, another meeting was held at Freemasons' Hall, for the purpose of forming a Ladies' Auxiliary Society for the Metro-

polis, when the treasurer was also in the chair. The auxiliary was organized, and a very liberal subscription made in its support.

*Continental Society.*—The second annual meeting of this society, which has for its object to assist native ministers of evangelical sentiments in preaching the Gospel, and distributing Bibles through the various countries on the continent of Europe, was held at Freemasons' Hall, on the 16th of May; Sir Thomas Baring, Bart., M.P., in the chair. The report stated, that the society had gained a footing in various parts of France, Spain, Germany, Switzerland, the Netherlands, and other places; and only wanted greater assistance to enlarge its plans.

*Port of London Society for Promoting Religion among Seamen.*—The second anniversary of this institution was held, on the 15th of May, at the City of London Tavern, Bishopsgate Street; Right Hon. Admiral Lord Gambier, G. C. B., in the chair; supported by Admiral Sir G. Martin, Bart., Admiral Spranger, Captain Sir G. M. Keith, Bart., R. N.; Captains Fabian, Allan, Lamb, Owen, &c.: his royal highness Prince Leopold of Saxe-Cobourg also honoured the meeting with his presence, and contributed twenty guineas to the funds of the institution. The report stated, that when the Upper and Lower Pools are full of vessels, it is not uncommon to witness the spectacle of 60 ships' boats, conveying from 400 to 500 seamen, to enjoy a privilege in which many thousands have participated in the Floating Chapel in the past year, in addition to an increased number who resort to other places of worship; that there is now, decidedly, far less swearing among the men who are on board ships, and those who navigate the craft, than there was formerly: and that, on the whole, there is a growing reformation among this class of our fellow-subjects. Societies have been formed at Liverpool, Leith, and Greenock, for the benefit of seamen in those ports; and similar institutions are forming in other places. The state of the finances still shewed a debt of £500., which the committee were anxious to liquidate, as the sum had been lent spontaneously by a gentleman who, beside this act of kindness, had been a liberal contributor. —Twelve masters of merchant ships held the plates at the doors, and the contributions of the meeting shewed that the welfare of seamen had more than empty wishes. On the next day, two sermons were preached on board the vessel in the Thames called the *Ark*, by the Rev. J. A. James, of Birmingham, and the Rev. Rowland Hill, when also liberal collections were made for the society.

*Village Itinerancy.*—The anniversary of the Evangelical Association for the Propagation of the Gospel in Villages, &c. was held at the society's chapel, Wells Street, Hackney, on the 23d of May; Thomas Hayter, Esq., treasurer, in the chair. The sermon was preached by Rev. Rowland Hill. Eleven students are now on the foundation, of whom the senior class read Horace, Xenophon, and Hebrew; the second class, Sallust, the Greek Testament, and Hebrew Grammar; and the junior class, in the Delectus, and Latin Grammar. The amount of expenses during the past year was £1616. 15s. 4d., and the receipt £1499. 2s. 4d. In the evening, Mr. Thomas Smelt, late one of the society's students, was ordained to the ministry, for St. John's, Newfoundland. This service, remarkably solemn in itself, was rendered still more so by repeated reference to Mr. Edmund Violet, a very useful minister sent to St. John's from this society, who lost his life by shipwreck on the Isle of Man, in his way to England on the service of his church. He had been ordained in the same chapel, and by some of the ministers who officiated on this occasion.

*Newport Pagnel Evangelical Institution.*—The annual meeting of the friends and supporters of this institution, for educating young men for the

Christian ministry, was held at the King's Head, in the Poultry, on Wednesday, June 14th; Thomas Wilson, esq. in the chair.—A report of the present state of the institution was read, which excited a lively interest; and liberal donations were made towards defraying the existing debt, and enabling the committee to accomplish the ultimate object of supporting eight students; for which purpose, additional annual subscriptions to the amount of £140 are necessary.

*Academy at Idle.*—The anniversary of this institution was held on Tuesday, June 20, at the Academy House, when the students were examined in the progress they had made in their studies; which, we rejoice to hear, was very considerable, and perfectly satisfactory. Rev. Mr. Parsons, of Leeds, preached the annual sermon; and Rev. Mr. Cockin, of Halifax, addressed the students. The funds of the institution had suffered so considerable a diminution of late, that the tutor had tendered his resignation, from the prospect of the academy not being longer able to maintain a sufficient number of students to supply the wants of the neighbouring churches. It was ordered, however, at the meeting last year, that the number should not be diminished, and this measure was again carried unanimously at this anniversary; and very vigorous exertions are making to carry the determination into full effect, as we are led to hope it will be, from the encouraging circumstance of the academy never having been in such a flourishing condition at any period as at the present, except in its finances.

*Hamerton Academy.*—The annual meetings connected with this institution took place on the 20th, 21st, and 22d of June. The examination of the students was conducted by Rev. Dr. Winter and Rev. James Robertson, of Stretton-under-Fosse, whose report was most highly satisfactory; and the sermon was preached by Rev. Dr. Collyer. For a century past, this respectable academy has supplied a continued succession of well-informed, pious, and zealous ministers to the churches of Christ; many of whom are still ardently and successfully engaged in promoting the great interests of the kingdom of God among men. It has, at present, twenty students under its care; and it is hoped that no mistaken conception of the amount of its funds will be allowed to intercept the operations of public beneficence in its favour, when it is stated that the expenditure of the last year exceeded its receipts by nearly £300.

*Rotherham Academy.*—The annual meeting of this institution was held on the 27th of June, when the progress of the students in classics and theology was highly gratifying to the examiners and to the meeting at large. While this institution is in the most flourishing state in every other respect, we are sorry to state that a deficiency in its ordinary revenue, and a demand arising from extraordinary circumstances, render an immediate application to the benevolence of Christians absolutely necessary, as the seminary has no resource whatever, but from annual contributions.

*Blackburn Academy.*—The fourth annual meeting of the friends and constituents of this rising institution was held at Blackburn, on Wednesday and Thursday, the 28th and 29th of June. The examination of the students in the Greek and Roman classics, Hebrew, ethics, theology, mental philosophy, &c. was highly satisfactory to the committee, and to the friends and subscribers present.

*Cheshunt College.*—On Thursday, June 29, the 28th anniversary of the late Countess of Huntingdon's College was held at Cheshunt. The services of the day were highly gratifying to the very numerous subscribers and friends who were present, many of whom made liberal donations towards the erection of a new building, which is now in a great state of forwardness, for the accommodation of twenty students; the buildings removed only affording

accommodation for fourteen. The erection, with the furniture, will cost rather more than £3000.; and as the necessary expenses of the institution will increase from the proposed increased number of students, it is desirable that this sum should be raised without breaking in on the funds, and we earnestly hope that this may be realized.

*Society for the Protection of Places of Public Worship.*—In consequence of the recent robberies at chapels and meeting-houses in the metropolis, a numerous meeting of ministers and trustees was held, October 11, at the King's Head Tavern in the Poultry, Thomas Wilson, esq. in the chair; from whose statements, and those of several other gentlemen who addressed the meeting, it appeared that no less than six chapels belonging to the Wesleyan Methodists had been robbed in the short space of one year; that Hoxton chapel had been twice entered; that Greenwich tabernacle had been robbed six times of every valuable article; that Queen-street chapel, Ratcliffe, had been robbed three times in the course of the summer; that Keppel-street meeting had been twice entered, and robbed of a large quantity of black cloth, the clock, the pulpit Bible, and many other articles; that Union chapel, Islington, had been twice robbed during the present year, and also the Mulberry-garden chapel, Pell-street; and that the New-road meeting had very lately been robbed of property exceeding the value of £50.; that besides these robberies, the damage which the chapels and meeting-houses sustained by such repeated depredations; were very severely felt by the several congregations; and that these offences were, in a great measure, to be attributed to a persuasion in the minds of the depredators that prosecutions would not be resorted to. These repeated acts of outrage, however, determined some persons to vigilance in detection; and a large reward being offered, a general receiver of stolen goods has been apprehended; on searching whose house, the police officers found a great number of chapel clocks, books used in public worship, quantities of stair carpeting, candles, candlesticks, tables, gowns picked in pieces to avoid detection, and every species of property which might be expected in such places. The property being examined, it was soon discovered that a great part of it had been stolen from Keppel-street meeting, Queen-street chapel, Hale-street chapel, Poplar and New-road meetings; and the prisoner was committed to take his trial at the Old Bailey sessions, when he was convicted, and has been sentenced to transportation. These and other statements impressed the meeting with a conviction that these offences could only be checked by those united exertions and public measures which would not only ensure prosecution, the certainty of which, it was hoped, would deter persons from this crime, but provide the means for offering rewards and ensuring conviction. A society was, therefore, immediately formed, whose object it is to detect and prosecute all persons committing depredations on chapels, meeting-houses, and other places of public worship, in the metropolis and its vicinity, whose congregations shall contribute thereto a sum of not less than £1, and shall also make such further contributions, should they be necessary, as the committee for the time being shall direct.

*Port of London Society for Sailors.*—It having been intimated to the Port of London Society for promoting Religion among Seamen, that his excellency Baron de Just, ambassador from his majesty the king of Saxony, wished to make a communication to the society; on Monday, the 6th Nov., he was received by a deputation from the committee, at the Custom-house Stairs, in a four-oared barge, having a handsome awning, and bearing the British union flag. On his approach to the chapel-ship, her colours were hoisted, and he was received by the treasurer and committee, and conducted into the chapel. After viewing the accommodations, and expressing his

pleasure at the noble object of the society, and apologizing for not being able to express himself with fluency in the English language, he presented the following address to R. H. Marten, esq., the treasurer:—

"SIR,—I have it in command from his majesty the king of Saxony, to subscribe, in my name, £25. to your floating chapel for seamen. Although my court feels particular interest in all that promotes the national institutions of this country, I am authorised to inform you, sir, on this occasion, that the zeal you manifested formerly, in alleviating the distresses of Saxony, is still fresh there in recollection. I have the honour to be, sir, your most humble and obedient servant,

"Baron DE JUST."

"Nov. 6, 1820."

The treasurer, in reply, expressed the gratitude and respect with which the society received this condescending notice of his majesty the venerable and good king of Saxony, and this new proof that he felt interest in the institutions of a people who has sympathised with his subjects in a time of their deep distress; he begged his excellency would be pleased to convey to his majesty the warmest wishes of the society, that the residue of his advanced life might be filled with happiness, and to assure him of their prayers, that the resignation of his earthly career might be but an exchange for a crown of unfading glory.—Mr. Ackerman then presented, on the behalf of the burgo-master and magistrates of Leipsic, a donation of one hundred Saxon thalers; and from Messrs. Frege and Co., of Leipsic, fifty Saxon thalers, for the use of the society. The assembly in the chapel then sung, to the tune composed by the renowned Saxon reformer Luther, the 117th psalm; after which, the Rev. Mr. Haldane, of Edinburgh, formerly commander of a ship in the East India service, in impressive words, prayed for the blessing of God on seamen—on the society—on the pious monarch who had thus manifested his good-will for their Christian instruction—and also on his venerable representative.

*Wesleyan Methodists.*

PRESENT STATE OF THE SOCIETY.

Total number of members in Great Britain this year	-	-	-	-	-	191,217
Ditto last year	-	-	-	-	-	195,905
Decrease in Great Britain	-	-	-	-	-	4,688
Total number in Ireland this year	-	-	-	-	-	23,800
Ditto last year	-	-	-	-	-	22,580
Increase in Ireland	-	-	-	-	-	1,220
Total number of members under the care of the foreign missions this year	-	-	-	-	-	27,442
Last year	-	-	-	-	-	25,150
Increase in foreign missions	-	-	-	-	-	2,292
Number of members under the care of the several conferences of the United States of America, 1819—						
Whites	-	-	-	-	-	201,750
Coloured and Blacks	-	-	-	-	-	39,174
						240,924
Number in 1818	-	-	-	-	-	229,627
Increase in 1819	-	-	-	-	-	11,297

N.B. By recent accounts from America, it appears that there has been a farther increase, between 1819 and 1826, of at least 16,000 members.

## GENERAL RECAPITULATION.

Number of members now in Great Britain	-	-	-	-	191,217
Ditto in Ireland	-	-	-	-	23,800
Ditto in foreign missions	-	-	-	-	27,442
<hr/>					
Under care of the British and Irish conferences	-	-	-	-	242,459
Under care of the American conferences, 1819	-	-	-	-	240,924
<hr/>					
Total number in the Wesleyan Methodist societies throughout the world	-	-	-	-	483,383
<hr/>					
Preachers—In Great Britain	-	-	-	-	700
In Ireland	-	-	-	-	125
In foreign stations	-	-	-	-	128
In America	-	-	-	-	812

1,765

*New Magazine of the United Scotch Secession Church.*—A prospectus has been circulated of a new periodical religious magazine, conducted by members of the United Secession Church of Scotland, entitled, "The Christian Recorder, and British and Foreign Religious Intelligencer;" the first number of which will appear on the same day with the present portion of our own work.

*London Female Penitentiary.*—The annual meeting of this institution was held on Monday, the 8th of May, at Freemasons' Hall; W. Wilberforce, Esq. M.P., in the chair. The report stated, that there had been, during the last year, about 250 applicants for admission, of which 103 had been received; 46 had been reconciled to their friends; 27 placed out in service; 16 discharged for misbehaviour, or at their own requests. Much good appears to have been effected in the past year; several pleasing letters and accounts were read, giving evidence of a happy change in several of them, who were now in service, or with their friends; six had received the reward of one guinea, for having been one year, two of whom received a second gratuity for having remained two years and upwards in the same service: 19, we regret to add, is the average of the ages of the applicants. Indolence, bad female companions, frequenting of fairs, the theatres, dances, &c. were stated to have been among the causes which had contributed to lead them into evil. It appears that the house would, if fitted up for that purpose, contain about 50 more than the 100 now received, provided the annual income, which has rather fallen off in the last year, would allow of that increase. Ample testimony was borne to the excellent management of the Penitentiary, and the industry and economy exemplified. The report was never more encouraging, or the appendix more replete with interesting matter.

*National Schools.*—The anniversary meeting of the National School Society was held at their central establishment, in Baldwin's Gardens, on Wednesday, the 31st of May, his grace the archbishop of Canterbury, as president of the society, in the chair, had stated, that numbers of the children, after they had left the school, appeared to return thanks, and were presented with a bible and prayer-book. From the report, it appears, that during the last year the number has increased to 20,000, whilst the whole number receiving instruction in England amounts to 270,000. The number of schools had increased from 1467 to 1614. The system is established in

Novs Scotia, and other foreign parts. A negro has been admitted, and sent out as a teacher, who has succeeded extremely well. The report alluded to the very extraordinary munificence of Mr. Watson, the treasurer of the society, who had purchased the chapel in Ely Place, made it a present to the society for the children of the national schools to attend Divine service, and assigned it over to the archbishop of Canterbury, as the trustee for the institution. The Rev. Dr. Bell (to whom the society owed its origin) has presented them with a communion service of plate for this chapel. The system has been generally introduced in the army, under the patronage of the duke of York; in the navy, under the patronage of several distinguished officers; and in Portsmouth dock-yard, under the patronage of the commissioner. Thirty-two grants of money have been made, amounting altogether to £3,202, to various populous parishes in and about the metropolis. Ely chapel was opened on Sunday, April 29d, when the archbishops of Canterbury and York, the bishops of Ely and Landaff, with many others of the clergy, were present. The bishop of London preached in the morning, and the archdeacon in the afternoon.

*Friendly Female Society.*—On Friday, the 2d of June, a general and most respectable meeting of ladies, friends and subscribers to this society, was held in Stationers' Hall; Miss Vansittart, sister to the chancellor of the exchequer, and its president, in the chair; when four vacancies were filled up in the first class of annuitants of six pounds per annum, for which there were thirty candidates, and two in the annuitants of the second class of four pounds per annum, for which there were eighteen candidates. One of those chosen in the first class was 106 years old. Previous to the election, an excellent and appropriate address was delivered by the Hon. and Rev. G. T. Noel, M.A., and after it a collection of £14. was made for the unsuccessful candidates. We have the pleasure to learn, that £600. have been received towards building a *Refuge* for a select number of these distressed females; and that a piece of ground has been obtained, at a very small rent, on a lease of 99 years, situated in the Albany Road, leading from Camberwell to the New Kent Road.

*British and Foreign School Society.*—The annual meeting of this society was held at Freemasons' Hall, on Saturday, the 10th of June; Lord Ebrington in the chair. During the last year, 35 masters have studied the system in their central school; one of whom is now at the head of a numerous school at Brussels, and another is gone to arrange one at Frankfort. Two new schools have been erected, or are erecting, in important situations in or near the metropolis; notwithstanding which, we regret to learn, that, in London alone, 40,000 children yet remain unprovided with the means of instruction. The committee mention, in the most grateful terms, the augmentation of their funds by the transfer of the funds of the Debtors' School Society, on condition that all the children of such debtors as have been provided with instruction by that institution shall be received into the schools of this society. In Ireland, during the past year, greater progress has been made in the schools than in the three years before. There are now 161 schools, containing about 15,754 children under instruction; and to facilitate the progress of the children in the Irish language, the society has published books in that language, with corresponding lessons in Irish and English. In Scotland great exertions are making to spread the influence of this system, and in the most northern part of the Highlands a society has been just established, under the patronage of his royal highness prince Leopold. In foreign countries, the cause of this institution is spreading on every hand. In the course of last year, Mr. Allen, the treasurer, visited many parts of Europe and Asia, and witnessed with pleasure their various exertions. In



France, schools increase, and are liberally encouraged, and the cause of education proceeds with astonishing rapidity. At the annual meeting, on Feb. 17, there were stated to be 1300 schools on the system of mutual instruction, and about 154,000 pupils; 105 regimental schools were in full activity, and 57 more on the point of commencing their operations. The city of Strasbourg is going forward in this work: they have published books in the German language for the use of the children; and it is truly gratifying to read the numerous testimonies of both parents and children to the benefits received. Among those who in France have been benefited by this system, and are likely to benefit others by it, are two young chiefs from the island of Madagascar, who have made the most surprising progress; the eldest, twelve years of age, having acquired, in twelve months, the art of reading and writing. There is a school at Goree, and another at Senegal, in which many of the children have passed beyond the usual limits of instruction, and are acquiring the rudiments of grammar. The superintendent of the African schools reports that some of the native chiefs have visited the schools, and several of the children of the king of Bomberg are now under education. At Brussels, a society and a model school have been established, under the patronage of the prince of Orange. In Russia the cause makes great progress. At Petersburg a society has been formed, which will doubtless be followed in other parts of this great empire. The emperor has given orders for several schools for girls. At Florence the society now takes the lead, and follows the animating example of the city of Paris. Many adults have enlisted themselves among the pupils. A school society at Malta, formed January 10, 1819, has already established two schools in that city, one for 200, and the other for 400 children; and were about to form four others for children and adults. At Naples there are several schools on the new system, and education in general has been brought under the notice of the government of that country; and even at Rome the subject has been introduced, and it is hoped will be patronized by the pope. At Seville, there is a school of about 300 children; and in other parts of Spain the cause is prospering. Portugal possesses, since 1817, about 55 schools, in which 3843 children, partly of soldiers and partly of peasants, are educated. At Friburg the school deserves peculiar notice, on account of the influence it has had upon Switzerland and the adjoining provinces. The council of the canton has ordered the establishment of schools on the same principle in every province. In the vicinity of Basle, an institution for training masters has lately been established, and gives hope of great usefulness. In various parts of Germany the cause has excited great attention. Several men of distinguished rank in that country have visited the central school in London, and have expressed their approbation of the system there pursued. The committee have also transmitted to that country such information as they thought likely to be useful in establishing new schools, and supporting those already established. In the Ionian Islands, this work is claiming the attention of the inhabitants. At Corfu, Lord Guildford has long distinguished himself by patronizing the cause. The committee have likewise been applied to from Denmark, Sweden, and other parts of Europe, requesting information on the best method of introducing the system into those countries. In the United States of America, the fruits of these wise regulations for providing education for the children are manifesting themselves. In Philadelphia the most striking amelioration has been observed in both children and parents. In that city, as well as in New York, the number of schools is on the increase. In New York there are eight schools, in which are educated 4108 children; a new African school is building there. In St. Domingo, schools are spreading, superintended by natives,

who have been taught by masters sent out by the British and Foreign School Society. From the treasurer's report of the state of the finances, we regret to learn, that its expenditure exceeded its income, during the last year, by-£515.; the former amounting to £2,398 1s. 4d., and the latter but to £1,882. 15s. 10d.

*Asylum for the Recovery of Health.*—The plan of an institution to provide a house for the reception of patients who are in circumstances that enable them to contribute towards their own support during sickness, although unequal to defray all the various and increased expenses incident to that state, was submitted to a numerous meeting, held at the Thatched-house Tavern, on the 22d of July, when a subscription was entered into for carrying it into effect, and a committee appointed for drawing up regulations. Their labours are so far matured, that the establishment may be commenced as soon as a subscription shall have been raised sufficient to meet the deficit of the income to be derived from the patients, which, in France and other countries, where similar institutions have long existed, is supplied by the governments; and we are gratified in being able to add, the subscriptions already received amount to £850. His royal highness the duke of York has been pleased to accept the office of patron, and his royal highness the duke of Cambridge is appointed president. It is hoped, that many persons of both sexes, living on small incomes, or separated from their domestic connexions, will find it a welcome retreat in sickness; and that the hospitals will be relieved, and the principle of independence strengthened, by withholding the aid of gratuitous charity from those who have resources of their own. Every precaution will be used to confine the admission to persons of good moral character and decent behaviour; and the restriction adopted by the committee to allow no pupils, while it evinces the disinterestedness of the medical officers, will tend materially to the preservation of privacy and quiet.

*School in the Hebrides.*—On Tuesday, the 3d of October, a meeting was held in the Merchant Hall, Edinburgh, and a subscription commenced, for raising a fund to build a school-room in the island of Iona (or Icolmkill), for the education of the poor islanders; Robert Hepburn, Esq., of Clarkington, in the chair. The meeting was attended by the Rev. Legh Richmond, who gave a most interesting account of the state of the island, and an explanation of the grounds on which this endeavour to ameliorate the condition of the inhabitants rested. It is calculated, that from £60. to £70. will be adequate to the accomplishment of the plan. Before the meeting broke up, the names of many respectable Highland and island proprietors were added to the subscription list.

*Emigrant Society of Quebec.*—The Quebec Gazette of the 24th of October contains the annual report of that useful and benevolent institution, the Emigrant Society of Quebec. One of their earliest objects was to form an establishment for the sick, the helpless, and the infirm, for which purpose one of the military buildings on Cape Diamond was set apart by the permission of the government: and, under the sanction of the inspector of hospitals, the professional aid, and medicines of the medical department, were furnished to these wretched strangers. The funds of the society, arising out of annual subscriptions, have not exceeded £600; and with that sum, independently of the assistance rendered to the inmates of the hospital, who were above 500 in number, from 30 to 40 helpless individuals had been supported, who must have perished without such assistance. The society has also transmitted addresses, and caused them to be circulated in Great Britain and Ireland, with the view of enlightening those persons who meditated emigration from the mother country, on the difficulties they were

likely to encounter; and had in consequence reason to believe, that though the tide of emigration was not expected to be lessened, yet the emigrants in general were of a better class and description, with more substance, better information, and clearer views.

*Middlesex Hospital.*—An intimation having been communicated to his majesty, by some friends of the Middlesex hospital, that two sermons were to be preached on Sunday, the 22d of October, at Percy chapel, by the Rev. J. H. Stewart and the Hon. and Rev. G. Noel, for the benefit of that institution, his majesty was graciously pleased to direct a transmission of 200 guineas, in addition to his munificent annual contribution of 100 guineas. It will be gratifying to the public to be informed, that on the late anniversary of his majesty's birth-day, in consequence of some considerable additional benefactions and increased annual subscriptions, one of the wards of the hospital, which, for want of funds, had been shut, was opened; and upon this occasion his royal highness the duke of Cambridge contributed 50 guineas. It will be still more pleasing to hear, that if the present act of royal munificence should be followed, as it is hoped it will, by the patronage of the nobility and gentry, the governors intend to open another of the vacant wards, and thus to remove their present painful necessity of being obliged, for want of room, to refuse admission to cases of the most pressing nature.

*Slave Trade.*—Letters received from Sierra Leone, dated the 6th May, 1820, inform us that the slave trade is driving on at a dreadful rate all along the coast, except there and down the Sherbro' country. Vessels are every week brought in and condemned, having 50, 100, 200, or more slaves on board. On the 4th of April two schooners, prizes to his Majesty's ship *Morgiana*, arrived there; one of them with 28 slaves on board: and on the 15th arrived the *Morgiana*, Captain Sandilands, with the British ship *Prince of Brazil* packet, of London, and the *Jan Nichol* schooner; the former with 70 blacks on board, and the latter 40, for landing at Wydah. The *Morgiana* has done more to check the slave trade than any other ship. *La Marie*, a French schooner, with 106 slaves on board, was captured on the 20th of January, the slaves having been put on board by a British subject, for which a reward of 400 dollars was offered by the governor there. It is much to be regretted that no power is given to captains to detain French ships; they are now the only nation who can carry on that abominable traffic with impunity. The arrival of the American frigate *Cyane* (formerly British) on the coast completely checks the Americans; she has already captured four schooners, and sent them to the United States. The American colony formed at the Sherbro', for captured negroes, has, we regret to learn, already proved the grave of most of their adventurers; like the British, they have been unfortunate in the choice of a local situation. Sir G. Collier has ordered the brigs to the windward coast, the slave ships to leeward, being too powerful: several of them had actually fired upon the *Snapper*, occupying such favourable positions, that had it not been for her long 24-pounder a-midships, they would have disabled her very much. The *Pheasant* had captured a brig with 200 slaves, in the month of October, and sent her to Sierra Leone; but, unfortunately, from whatever cause we know not, she has never been heard of. A letter from on board the *Cyane* American sloop of war, dated the 12th of April, says:—"We watered at Sierra Leone, and proceeded immediately to southward. Since passing Sherbro' Island we have detained ten slaving vessels, four of which we send in for adjudication; the others, being so well covered with false papers, were given up. The number of vessels engaged in this inhuman traffic is incredible; not less than 200 at present on the coast, all of them fast sailers, well manned and armed, and, I am sorry to add, many

of them owned by Americans, although under foreign flags. We have been constantly chasing, night and day, since our arrival on the coast, and sometimes have had several in sight at the same time. We are at this moment in chase of a schooner, called the Colorado, which has escaped from us twice by very superior sailing, and I fear we shall not be able to come up with her to-day." We are happy, however, to learn from America, that in consequence of intelligence received there to that effect, the government of the United States is about to despatch some fast-sailing vessels of war to that station, to assist the Cyane in bringing to justice these offenders against the laws, religion, and humanity. We wish, however, that they would look a little nearer home.

*Saving' Banks.*—By the act of the 1st George IV. cap. 83, it is enacted, "That it shall be lawful for the Trustees of any charitable institution or Society in England, from time to time, to subscribe the whole or any part of their funds, through their treasurer, steward, or other officer, into the funds of any Saving Bank, provided that the majority of the trustees of such Saving Bank shall signify their consent to receiving the same."

*Poor in Scotland.*—From an account just printed by order of the House of Commons, in a "Supplementary Report of the Committee of the General Assembly," as to the management of the poor in Scotland, it appears that the gross funds applied to paupers in that country amount to £114,195. 17s. 9d., of which £49,718. 10s. 5d. is derived from assessment; the rest being drawn from contributions at the church doors, and other funds. In seven out of fifteen synods there are no assessments. The paupers are as 1 to 39, and 9-10ths to the population.

## OBITUARY.

**MAJOR-GENERAL MUDGE.**—On the 17th of April died MAJOR-GENERAL WILLIAM MUDGE, in the 58th year of his age. He was a native of Plymouth, and the son of Dr. Mudge, a physician of deserved celebrity of that place. He received his scientific and military education in the Royal Military Academy, Woolwich—an institution from which science is constantly emanating. Although General Mudge did not at that period display any of the characteristics of genius engaged in the pursuit of a determined object, he afterwards erected, upon the basis he had there laid, a superstructure at once honourable to himself and useful to society. Circumstances facilitated the application of his acquirements to practical purposes; and the present state of the trigonometrical survey of England and Wales, which was carried on under his superintendence, and the several correct and beautiful maps of the various counties already published, are sufficient proofs of his skill and assiduity. General Mudge had for several years been the lieutenant-governor of the Royal Military Academy, and examiner of the honourable East India Company's institution of the same kind. He was likewise a fellow of the Royal and Antiquarian Societies, a commissioner of the Board of Longitude, fellow of the Academy of Sciences of Copenhagen, a corresponding member of the French Institute, and a member of various other inferior societies. He had for many years laboured under an affection of the head, supposed to have originated in his anxieties and exertions on the survey in very hot weather, and which ultimately hastened his dissolution. He has left a widow and a daughter, with four sons; two in the Engineers, one in the Artillery, and the other in the Navy, to deplore his loss.

## PROVINCIAL AND MISCELLANEOUS INTELLIGENCE.

*Deaths.*—*April 14.* At Richmond Bay, Prince Edward's Island, Rev. Andrew Nicoll, minister of that place.—*July 9.* At the rectory, Westmoreland, Jamaica, Rev. Dr. Pope.—*August.* At Trieste, Madame Bacciochi, ci-devant princess of Rombino, eldest sister of Buonaparte.—5. At Brussels, major-general sir H. Nicholson, bart.—21. Lieut.-general sir Ewen Baillie, bart. 77.—At his house in Queen Anne street, sir Hugh Inglis, bart., of Milton Bryant, Beds. 77.—23. At Osnaburgh, the Hanoverian general Victor Von Alten, who distinguished himself under the duke of Wellington in Spain and Portugal.—24. Rev. S. Lyon, for many years Hebrew teacher to the Universities of Oxford and Cambridge, and Eton College. He published a *Compendious Hebrew Grammar*, 1789, and "*Observations on an Antique Medal*," 1810.—*Sept.* In North America, whither he had gone for the benefit of his health, the rev. John Hudson, Wesleyan missionary of Morant Bay, Jamaica.—In America, whither he proceeded about two years ago, Abraham Thornton, whose trial for the murder of Mary Ashford, in Warwickshire, and the singular circumstances arising from the appeal of murder, afterwards brought, are well known.—13. At Paris, marshal Lefebvre, duke of Dantzic; and marshal Kellerman, duke of Valmy, two days after.—27. Rev. Joshua Webb, for many years pastor of the congregational church, Hare Court, Aldersgate Street, 75.—*Oct. 1.* Wm. Fielding, Esq. chief magistrate of Queen Square Police Office, and son of the celebrated Novelist, 73.—5. Rev. T. Edwards, one of the masters of Christ's Hospital, 56.—15. At Leipsic, field-marshal prince Charles of Schwartzenberg, the illustrious commander of the Austrian forces during the eventful campaign which ended in the dethronement of Buonaparte, and the establishment of the peace of Europe.—19. In Paris, his excellency lieutenant-general count de Walerstorff, minister plenipotentiary of the king of Denmark to the court of France.—28. Lieutenant-general Glasgow, R. A.—At Laurens district, South Carolina, aged 143, Mr. Solomon Nevet, a native of England, who emigrated to America at the age of 19.—*Nov. 8.* Dr. M'Leod, who accompanied lord Amherst in the last embassy to China, and gave to the world an account of that embassy.—Rev. W. Tate, 42.—16. Jean Lambert Tallien, of revolutionary notoriety; to whose rushing into the tribune with a drawn dagger, and raising it to plunge it into the heart of the tyrant if they refused to bring him to justice, the execution of Robespierre was principally to be ascribed. He was one of the proscribed regicides; but, on the plea of ill health, was permitted to remain in France, where he died in great penury.—17. In Guilford Street, rev. W. Tooke, F.R.S., 76. He was well known to the literary world, as author of "*The Life of the Empress Catharine*," and of several other valuable works in Russia, where he resided for some years, as chaplain to the English factory at St. Petersburg. He also translated the sermons of Zollikoffer, and some other German divines; and has very lately given to the public a most valuable version of the works of Lucian. He was a man of great liberality of sentiment, and both in Russia and England lived on terms of intimacy with his brethren of every differing sect.—21. At his house in Hill Street, the earl of Malmesbury, in the 75th year of his age. His lordship was author of an "*Introduction to the History of the Dutch Republic for the last ten years, from 1777*," 8vo.; and editor of the works of his father, the celebrated author of "*Hermes*," to which he prefixed a brief but interesting memoir.—23. The hon. John Hamilton Fitzmaurice, viscount Kirkwall.—*Dec.* Dr. W. Clarke, formerly

an admired singer of sacred music, and a great favourite of his late Majesty, 82.

*Ecclesiastical Preferments.*—Bishop of Llandaff, deanery of St. Paul's, and a canonship residentiary of that cathedral.—Rev. James Rudge, D.D. lecturer of Limehouse, to be chaplain to H. R. H. prince Leopold.—Rev. Henry Parish, A.M. a chaplain on the Bengal, and rev. David Young, a chaplain on the Bombay establishment.—Rev. T. F. Bowes, of Foxhall, one of the chaplains to the King.

#### BERKSHIRE.

*Deaths.*—At Newbury, on his way to Bath, Hon. Thos. Dudley Carleton, son of the late lord Dorchester, 30.—*Nov.* At Froxfield, near Hungerford, rev. J. Gillmore, vicar of Tetcomb, and perpetual curate of East Kennet.

*New Church.*—*Sept.* 15. The foundation stone of the new church at Windsor, was laid by T. Ramsbottom, esq. M. P. for the borough, as the representative of H. R. H. the duke of York.

#### CAMBRIDGE.

*Deaths.*—*Nov.* 14. At Jesus Lodge, Cambridge, in his 76th year, the very rev. William Pearce, D.D. F.R.S. dean of Ely, rector of Houghton Conquest, cum-Houghton, Gildaple, Beds., and of Wentworth, in the Isle of Ely, and master of Jesus College; formerly public orator of Cambridge, and master of the Temple.—At West Wrating, rev. W. Bywater, rector of Anderby-cum-Cumberworth, and perpetual curate of Granthorpe, Lincolnshire.

*Ecclesiastical Preferment.*—James Wood, D.D. master of St. John's College, dean of Ely.

*University Intelligence.*—Rev. Dr. Wordsworth, master of Trinity College, is elected vice-chancellor for the year ensuing. The Seatonian prize for the present year has been adjudged to Edward Bishop Elliot, M.A. fellow of Trinity College; subject, The Omnipresence of the Supreme Being.

*Chapel opened.*—*July* 6. A new meeting-house was opened at Fordham; preachers, rev. Messrs. Dewhurst of Bury, Clayton of Saffron Walden, Morell of St. Neots.

#### CHESHIRE.

*Death.*—*Oct.* At Over, rev. T. Crane, rector. He was practically versed in the knowledge of antiquities, and possessed one of the best private collections of Roman, Saxon, and British coins in the kingdom.

*Ecclesiastical Preferments.*—Rev. T. Calvert, B.D. Norrisian professor of divinity in the University of Cambridge.—Wilmslow, rectory, vacant by an act of simony.—Rev. C. Kendrick Prescott, Stockport, rectory, in the room of his father, deceased; patrons, lord and lady Bulkley,

*Ordination.*—*Sept.* 19. Rev. C. Lowndes, over the Independent church at Pratington.

#### CORNWALL.

*Deaths.*—*Oct.* Aged 103, Sarah Milner, of Hardcastle, near Pately, who, from the age of 10 to that of 101, continued the occupation of working lead ore.

#### CUMBERLAND.

*Ecclesiastical Preferment.*—Rev. J. Smith, Mellom, vicarage.

*Ordination.*—*Sept.* 28. Rev. John Walton, late a student under rev. G. Collinson, at Hackney, over the congregational church at Wigton.

#### DERBYSHIRE.

*Ecclesiastical Preferments.*—Hon. and rev. Frederic Curzon, Mickleover, rectory.—Rev. James Fieldon, Kirk Langley, rectory.

## DEVONSHIRE.

*Deaths.*—Sept. 5. At Plymouth, Samuel Hood Linzee, esq., vice-admiral of the Blue. He fell from his horse in a fit of apoplexy, and never spoke afterwards.—19. At Plymouth, R. A. Nelson, esq., secretary of the Naval Board, brother to the gallant lord Nelson.—Oct. 27. At Lymington, rev. J. Jervis, F. L. S. aged 68 years, 47 of which he had been minister of the Protestant Dissenters' congregation there.

*Ecclesiastical Preferments.*—Rev. W. Carey, D.D., bishop of Exeter.—Rev. J. H. Polson, prebendary of Exeter.—Rev. Arthur Atherley, Heavitree, rectory; patrons, dean and chapter of Exeter.

*Ordination.*—Sept. 14. Rev. J. Griffin, jun., over the congregational church in Castle Street, Exeter.

*Miscellaneous Intelligence.*—A handsome monument is about to be erected at Plymouth to the memory of the duke of Kent.

## DORSETSHIRE.

*Death.*—Oct. At Up-Cerne, rev. Charles Berjeu, 90.

*Ecclesiastical Preferment.*—Rev. G. J. Fisher, Wanfrith, rectory; patron, bishop of Salisbury.

*Union of Churches.*—July 17. The Independent churches at Bere Regis, under the pastoral care of rev. A. Garrett and rev. J. Day were happily united; the former gentleman resigning his situation as pastor of the old church. Dr. Cracknell, of Weymouth, preached upon the occasion.

## DURHAM.

*Deaths.* Sept. 9. At his seat, Ketton House, near Darlington, aged 66, rev. H. Hardinge, LL.B., 33 years rector of Stanhope.—At Aycliffe, Mrs. Anne Simpson, 101.

*Ecclesiastical Preferments.*—Rev. J. B. Summer, of Eton College, prebend of Durham.—Rev. John Thornhill, A.M., Middleton in Teasdale, rectory; patron, the King.—Rev. H. Philpotts, Stanhope-in-Weardale, rectory; patron, the bishop of Durham.

*Ordinations, &c.*—April 6. Rev. W. Fisher, over the Particular Baptist church at Rowley and Hindley.—Oct. 19. Rev. C. Gollop, late a student at Rotherham, over the Independent church at Darlington.

## ESSEX.

*Deaths.*—Sept. Rev. Matthew Kaye, vicar of South Benfleet.—Oct. At Chippinghill, rev. A. Downes, vicar of Witham, 78.—Nov. At Tillingham, rev. Mr. Wright, curate.

*Ecclesiastical Preferments.*—Rev. T. Schreiber, Bradwell near the Sea, rectory; patron, rev. sir H. Bate Dudley, bart.—Rev. J. Jefferson, archdeacon of Colchester, Aldham and Worley rectories.

*Ordinations.*—June 1. Rev. J. Wood Goodrich, late of Watchett, Somersetshire, over the Baptist church at Langham.—Sept. 21. Rev. R. Burls, late a student in Wymondley academy, over the Independent church at Maldon.

*New Chapel.*—July 27. A new chapel was opened at Stanford Rivers, near Ongar. Preachers, rev. Mr. Stratton, of Paddington, and Dr. Andrewes, of Walworth.

*Miscellaneous Intelligence.*—An iron bridge was lately opened in one span over the river Chalmers, at Springfield, in the great east road leading to Colchester, Harwich, &c. Although this is not the largest, it is said to be the most classically elegant iron bridge ever erected in this kingdom. It is a flat bridge, of a superb Gothic order. Being on the principles of tenacity, it has room and play for the expansion and contraction of the iron, created

by the change of heat and cold. This bridge is, we believe, the first ever built in this country wholly resting on iron columns or standards driven into the river.

#### GLOUCESTERSHIRE.

*Deaths.*—*Aug.* 7. After a short illness, at his seat, Newark House, rev. Lewis Clutterbuck, A.M., rector of Ozleworth.—*Sept.* At Clifton, Thomas Baynton, esq., author of an "Essay on the Treatment of Ulcers," most highly esteemed in his profession.—*Nov.* 3. Mary Bennett, pauper of the parish of Longford St. Mary, near Gloucester, at the extraordinary age of 105. She retained all her faculties until within the last two years of her life.—28. Rev. John Hunt, A.M., rector of Welford, and chaplain to lord Whitworth, 58.

*Ordination.*—Rev. J. Welsford, late student at Hoxton academy, over the Independent church at Tewkesbury.

#### HAMPSHIRE.

*Deaths.*—*Sept.* 13. At Southampton, sir Francis Houlborne, bart., brother to the late, and uncle to the present earl of Harewood.—*Nov.* 1. At the residence of his son, Fairleigh, admiral sir Benjamin Caldwell, G.C.B., 83.

*Ecclesiastical Preferment.*—Rev. C. Shrubsole Bonnt, Avrington, R.; patron, the King.

*New Churches.*—*Sept.* 20. The foundation stone of the new church (St. Paul's) near Landport Terrace, Portsea, was laid, in the presence of a most respectable body of subscribers. The church is intended to be in the Gothic style, to accommodate 2000 persons, one half part to be free.—21. A new and commodious chapel, recently nearly rebuilt and considerably enlarged, was opened at Odiham; preachers, rev. Messrs. G. Clayton, of Walworth, and Adkins, of Southampton.

#### HEREFORDSHIRE.

*Deaths.*—*Sept.* Rev. Lewis Mascey, M.A., vicar of Bridge Sellers, and senior minor canon of Hereford cathedral.

*Ecclesiastical Preferments.*—Rev. Robert James Carr, D.D., dean of Hereford.—Rev. T. Wynne, to the living of St. Nicholas, Hereford; patron, the King.—Rev. James Johnson, M.A., Byford, R., and Bridge Sellers, V.—Rev. G. Pickard, jun., Staunton-upon-Harrow, R.; patron, the crown.—Rev. James Bullock, M.A., Grendon-Bishop, perpetual curacy.

*Ordination.*—*Aug.* 9. Rev. Sampson Penhall, late a student in Hoxton academy, over the Independent church at Whitchurch.

#### KENT.

*Deaths.*—*Aug.* 10. At Ulcombe Park, Walter, marquess and earl of Ormond, K.P. He is succeeded by his next brother, James, now earl of Ormond and Ossory.—*Sept.* 14. Lieutenant-col. sir Alexander Allan, bart., a director of the E. I. C., and late M. P. for Berwic.—18. Rev. Joseph Wilcox Piercy, minister of a dissenting congregation at Walworth.—*Nov.* 5. At Shooter's Hill, sir Wm. Robe, K.C.B., K.C.G., and K.T.S., colonel of the royal horse artillery.—7. At Addington Parsonage, Kent, rev. Peter Elers, many years rector of that parish, and of Rishangles, in Suffolk, 63.

*Ecclesiastical Preferment.*—Rev. R. Stevens, A.M., late chaplain of the House of Commons, rector of St. James's, Garlick Hythe, and lecturer of St. Margaret's, Westminster, deanery of Rochester.

*Ordination.*—*Sept.* 6. Rev. W. Groser, late of Prince's Risborough, Bucks, over the Baptist church at Maidstone.

#### LANCASHIRE.

*Deaths.*—*Aug.* 9. At Liverpool, the celebrated Miss Margaret M'Avoy, whose faculty, or supposed faculty, of distinguishing colours, &c. by the touch, gave rise, about 3 years since, to a discussion which has not yet ter-



minated.—*Sept.* 11. At his house, near Bolton, rev. James Folds, 92.—*Oct.* At Leigh, rev. R. Caunce, curate of Bolton.—Rev. Rowland Bromhead, a Catholic minister of Manchester.—22. At Manchester, Mr. Thomas Barret, well known as a skilful antiquary. His zeal and perseverance in tracing pedigrees is evinced by the numerous MSS. which he has left behind him; and was, during his life, well known at the College of Arms, and duly appreciated there, and by the most ancient families of Lancashire and Cheshire. He taught himself Latin, and the elements of Greek, and had attained to a high perfection in drawing and painting, 60.—*Nov.* At Preston, rev. J. Watmore, late of Queen's College, Oxford, 27.

*Ecclesiastical Preferment.*—Rev. R. Gibson, Holy Trinity, Preston, perpetual curacy.

*Philanthropic Intelligence.*—The keeper of the Preston House of Correction has published a half-yearly report, by which it appears that the average number of prisoners during 6 months, ending Oct. 18, was 357—the net amount of whose earnings, deducting £237. 2s. 4d. paid to the prisoners themselves, is £826. 13s. 1d. The total charges for food, after deducting the earnings, is £258. 7s. 6d., being less than 9½d. per head, weekly.

*Miscellaneous Intelligence.*—A piece of sculpture has recently been erected at Manchester, in commemoration of the 50th year of incumbency of rev. John Clowes, M.A., the present rector.—It consists of a tablet of white marble, containing ten figures in *basso-relievo*, executed by Flaxman, with his usual ability, and is placed over the rector's seat. The venerable man is represented in the act of instructing a numerous group of children, who are accompanied by their parents and grandsires, to signify the three generations who have attended Mr. Clowes's ministry. Behind the rector stands a guardian angel, bearing a palm branch, expressive of the Divine protection. The following is a copy of the inscription: "To commemorate the 50th year of the ministry of the rev. John Clowes, M.A., the first and present rector of this church, and to testify their affectionate esteem and veneration for the piety, learning, and benevolence of their amiable pastor, the congregation of St. John's church, in Manchester, erect this tablet with feelings of devout gratitude to Almighty God, who hath hitherto preserved, and with their united prayers that his good providence will long continue to preserve amongst them so eminent and engaging an example of Christian meekness, purity, and love, 1819."

#### LEICESTERSHIRE.

*Philanthropic Intelligence.*—The asylum for the widows of clergymen of the church of England, at Knossington, which had been dilapidated thirty-eight years, is now rebuilt, and ready for its future inhabitants. To each gentlewoman are appropriated a parlour, light pantry, bed-room, closet, and coal-house; the kitchen being in common.

#### LINCOLNSHIRE.

*Deaths.*—*Aug.* 24. At Brant Broughton, rev. R. Sutton, rector of that place, and of Great Cates, and a prebendary of the collegiate church of Southwell, 50.—*Sept.* At Horncastle, rev. W. Barnes.—*Nov.* 1. Rev. T. Clark, minister of Preston, near Gainsborough.

*Ecclesiastical Preferments.*—Hon. and right rev. George Pelham, D.D., late bishop of Exeter, bishop of Lincoln.—Rev. Henry Kaye Bonnyry, rector of Cliff, and a prebend of Lincoln, to be examining chaplain to the bishop of Lincoln.—Rev. T. Turner Roe, Barnington, R.—Rev. W. Stocking, Quarrington, reader.—Rev. J. Dupre, D.D., rector of Bow Brickhill, and vicar of Mentmore, Berks, Toynton, All Saints, and Toynton, St. Peters, R.; patroness lady Willoughby D'Eresby.—Rev. Frederic D. Perkins, B.D., Swayfield, R.; patron, the crown.

*Chapel Building.*—*Sept.* 28. The foundation stone of a new chapel at Louth, calculated to hold 600 persons, was laid by rev. Mr. Toper.

MIDDLESEX.

*Deaths.*—*Sept.* 6. At Edmonton, rev. W. Shaw, 68.—11. At Walham Green, rev. Leonard Chappelow, of Hill Street, 75.—*Nov.* 5. At Stoke Newington, rev. John Farrer, M.A., rector of the united parishes of St. Clement's, Eastcheap, and St. Martin Ongars, London, author of the Bampton Lectures in 1803, and a volume of Sermons on the Parables of our Saviour, 62.

*New Church.*—On Thursday, Oct. 12, the first stone of the new church at Chelsea was to have been laid by the duke of Wellington, who was expected, with great impatience, from twelve until half-past four, when his grace's brother, the Rev. G. V. Wellesley, read a letter from his grace, stating that he was detained by his majesty on business, but that he would attend at half-past five. This assurance seemed to appease the rising discontent of the company; but half after five came, and no duke arrived. Some more time was spent in idle expectation, when it was finally resolved to proceed in the ceremony without waiting any longer. The bishop of London, and others, then came forward, and laid the stone with the usual formalities; being the only instance of the first stone of a church being laid after sunset. The company then dispersed, full of disappointment and dissatisfaction.

NORFOLK.

*Deaths.*—*Aug.* 18. Rev. C. R. Dade, rector of Denver, 50.—*Sept.* 5. At Stratton, sir Edmund Bacon, premier baronet, of Raveningham, in this county. He is succeeded by his eldest son, Edmund.—*Nov.* 3. At Yarmouth, sir Edmund Lacon, bart., 69. His title descends to Edmund Knowles Lacon, esq., of Ormesby.

*Ecclesiastical Preferments.*—Rev. E. Banks, LL.D., a prebendary of Norwich.—Rev. Jeremy Day, M.A. Hithersett with Cantcliff, R.; patrons Caius College, Cambridge.—Rev. G. Kent, East Winch, R.; patron, E. Kent, gent.—Rev. Samuel Colby Smith, fellow of Caius College, Cambridge, Denver, R.; patrons, the master and fellows of that society.—Rev. Robert Ferree Blake, Bradfield, R.; patron lord Suffield.—Rev. T. Freston, Needham, juxta Harleston, P. C.; patrons, the executors of rev. Anthony Freston, deceased.

*New Church.*—*Oct.* 12. The first stone of the chapel of the Holy Trinity, at Bordesley, was laid by the earl of Plymouth.

NORTHAMPTONSHIRE.

*Death.*—*Sept.* 3. Rev. J. Hebden, vicar of Norton.

*Ecclesiastical Preferment.*—Hon. and rev. Henry Watson, Carlton, R.; patron sir H. Palmer, bart.

NORTHUMBERLAND.

*Death.*—*Nov.* Rev. Mr. Millar, minister of the Presbyterian chapel in Norfolk Street, North Shields.

*New Chapel.*—*Aug.* 29. A new chapel was opened at Felton; preachers, rev. Messrs. Murray, and Stowell, of North Shields.

NOTTINGHAMSHIRE.

*Death.*—At Nottingham, Mrs. Anne Smith, 100.

*Philanthropic Intelligence.*—A committee of ladies has been formed at Nottingham, to visit the prisons, on the plan recommended by the philanthropic Mrs. Fry.

OXFORDSHIRE.

*Ecclesiastical Preferments.*—Rev. John Johnson, B.D., fellow of Magdalen College, Oxford, to the donative of Sandford; patron the duke of

Marlborough.—Rev. W. Crabtree, Chickendon, B.—Rev. Frodsham Hodson, D. D., a canon of Christ Church.

*New Chapel.*—Aug. 11. A neat place of worship was opened at Deddington; preachers, rev. Rowland Hill, A. M., and rev. D. W. Aston, of Buckingham.

*University Intelligence.*—Rev. Peter Elmesley, A. M., is appointed a delegate of the Clarendon press, vice bishop Van Mildert.—Rev. Dr. Hodgson, regius professor of divinity.

#### SHROPSHIRE.

*Death.*—Oct. At Shrewsbury, rev. Owen Williams, 64.

*Legal Intelligence.*—At Shrewsbury summer assizes, three colliers were convicted of bull-baiting; and obliged to find recognizances in £100. each, to appear to receive judgment when called upon for the offence.

#### SOMERSETSHIRE.

*Deaths.*—Aug. Fletcher Paris, Esq., of Pulteney Street, Bath. He has bequeathed to trustees a sum said to exceed £40,000., and a field, for the purpose of erecting thirty cottages thereon, for the free residence, with an endowment, of the widows or daughters of ten poor clergymen, ten reduced professional men, and ten decayed merchants.—5. Suddenly, of an apoplectic fit, whilst walking on the Wells Road, aged 62, rev. John Chamberlain, of Queen Square, Bath, a minister in lady Huntingdon's connexion for about thirty years.—20. At Bath, major-general sir Granby Calcraft, K. M. T., K. T. S. &c.—25. In Baldwin Street, Bristol, aged 107, Mrs. Cauty, a native of Ireland, who retained her faculties to the last.—Sept. 5. At Castle Carey, John Peyto Verney, lord Willoughby De Broke, in his 59th year. His lordship is succeeded in his titles and estates by his brother, the hon. Henry Verney.—Oct. In Kensington Buildings, Bath, rev. Joseph Gummer, formerly of Averbury, Wilts.—At Taunton, aged 62, rev. Isaac Tozer, for twenty-five years pastor of the independent church in that place.—At Brixham, rev. E. Jones.—At Wellington, rev. R. Browne, curate of Lambrook.—At Stoke under Hamden, rev. Christopher Tutchell, rector of Spaxton and Fiddington.—Nov. At Bridgewater, rev. J. Scaley, rector of Doddington, 77.

*New Church.*—A new service of sacramental plate, for the use of the new free church, in James's Street, has been presented by an unknown benefactor. It consists of two flagons of the ancient urn shape, two chalices, two small and one large salver for the sacramental bread; the whole richly chased and highly wrought: the flagons and chalices are gilt inside. On the rim of each piece is engraved, "An offering of gratitude to Almighty God by a native of Bath." The church is nearly finished, little more remaining than to complete and decorate the interior, which will in every respect correspond with the beauty of the exterior.

*Ordination.*—May 9. Rev. R. Townsend, late of Bristol Academy, over the Baptist church at Paulton.

*Philanthropic Intelligence.*—The endowed grammar school at Taunton, which has been held as a sinecure for the last twenty-five years, is about to be restored as an efficient seminary for the children of the townsmen, under the care and management of the assistant preacher of the parish.—Aug. 4. A society was formed at Bristol, called the "Bristol Seaman's Friend Society," on a plan similar to those of London, Glasgow, Liverpool, &c.

#### STAFFORDSHIRE.

*Deaths.*—Oct. At Wednesbury, rev. W. Tate, 42.—At Glaze, J. G. Hall, M. D., E. R. S., 55.—At Fulford, Thomas Brookes, a woodman, 105.

*Ecclesiastical Preferences.*—Rev. T. W. Richards, A. M., Seighford, R.—Rev. Joseph Hilton, A. M., Talk o' the Hill, P. C.—Rev. James Gisborne, Barton upon Needwood, P. C.

*Philanthropic Intelligence.*—One of those very useful institutions, a society for the suppression of mendicity, has recently been established in the city of Litchfield.

#### SUFFOLK.

*Deaths.*—*Sept.* At Bungay, aged 77, Rev. T. Bodden, for fifty years rector of St. Nicholas, with All Saints annexed.—*Nov.* At Bacton, Mrs. Martin. At her request the coffin was carried in one of her husband's waggons, in which rode twelve of her children, followed by him in a gig, with their thirteenth and youngest child.—At Bury St. Edmund's, Rev. Edward Mills, A. M., preacher at St. James's in that town, rector of Kirby cum Ashgarby, Lincolnshire, vicar of North Clensdon, Notta, and a prebendary of Lincoln.

*Ecclesiastical Preferments.*—Rev. J. Holmes, A. M., St. Nicholas, with All Saints annexed, Southelmham, R.; patron Alexander Adair, esq.,—Rev. Frederic Louthes, B. A., Great and Little Livermore, R. R.; patron N. Lee Acton, esq.—Rev. W. Cross, A. M., Holesworth, R., with Chideston V. annexed; patron W. Plumer, esq.—Rev. J. Maddy, D. D., Stansfield, R.—Rev. Daniel Gurt, A. M., Icklingham, St. James, and All Saints, R. R., on his own petition.—Rev. Stephen Crofts, M. A., St. Mary, Stoke, R., Ipswich; patrons dean and chapter of Ely.—Rev. Henry Wilson, Flixton St. Mary, V.; patron Alexander Adair, esq., of Flixton Hall.

*New Chapel.*—*Aug.* 9. A new Independent chapel, erected by the congregation of rev. G. Pearce, was opened at Debenham; preachers, rev. Messrs. Ray, of Sudbury; Dewhurst, of Bury; and Sloper, of Beccles.

*Ordination.*—Rev. Abraham Calovius Simpson, A. M., third son of the late Dr. Simpson, of Hoxton, over the Independent church at Haverhill.

*Miscellaneous Intelligence.*—A public botanic garden is about to be established at Ipswich. It is to occupy not less than three acres of ground, and will have a green-house, conservatory, shrubbery, and rookery, besides borders for the scientific arrangement of all herbaceous plants.

#### SURREY.

*Deaths.*—*Aug.* 25. At his seat, near Farnham, aged 62, lord Stawell. His lordship was the only son of the right hon. Henry Bilson Legge, chancellor of the exchequer; and, in May, 1779, married Mary, second daughter of viscount Curzon, who died in 1804, leaving behind her issue of this marriage a son, who died in his infancy; and a daughter, married to the present lord Sherbourne. The title is extinct.—*80.* At Lambeth Terrace, rev. G. L. C. Young, A. M., 49.—*Sept.* 4. At Peckham, Timothy Brown, esq., formerly of the banking-house of Brown, Cobb, and Stokes, and a partner in Whitbread's brewery. He dropped down suddenly, whilst a servant was bringing him a change of apparel, in which he was to go up with an address to the queen, and died immediately.—*Oct.* 1. Rev. C. E. Decoetlogon, rector of Godstone, and formerly chaplain at the Lock Hospital. He was also a magistrate for Surrey, and author of an excellent volume of Sermons on the 51st Psalm, and various other publications.—*Nov.* 15. At Morden Park, aged 87, John Hatsell, esq., clerk of the House of Commons, in which he was clerk-assistant at the close of the reign of George II., succeeding to the office of chief clerk in 1768. In 1797, he retired from active service, and from that time shared the profits of his lucrative office with Mr. Ley, and subsequently with Mr. Dyeon. After having read prayers to his family, as was his usual custom, on Saturday evening, he was seized in the night by an apoplectic affection, which terminated his life at three o'clock on Sunday morning. His "Precedents of Proceedings in the House of Commons," is a work well known, and of the very first authority, being constantly referred to as a text-book, both by

the speakers and members of the house, to which he was for so long a period a faithful, diligent, and most intelligent servant.

*Philanthropic Intelligence.*—On Monday, Aug. 15, a meeting of the friends of education was held at Oxshot, near Claremont, in the new school room, the foundation of which was recorded in our last Number. It was attended by the dutchess of Kent and her illustrious brother, the patron and patroness of the school, the latter of whom took the chair. In the conclusion of a very interesting address, he most feelingly exclaimed:—"Real piety is the only support in adversity, which never fails: I speak from sad experience; and may say, that without the support of religion, I could never have borne the calamities with which it has pleased Providence to visit me."

#### SUSSEX.

*Death.*—Sept. 7. Rev. James Rees, pastor of the Baptist church, Rye, 51.  
*Ecclesiastical Preferment.*—Rev. D. Williams, second master of Winchester College, to the Wykehaunal prebend of Bursalis, in Chichester Cathedral.

#### WARWICKSHIRE.

*New Churches.*—On the 30th of August was opened a new and spacious chapel in Carey Lane, Birmingham, erected for the use of the congregation now under the pastoral care of rev. J. A. James; preachers on the occasion, rev. Joseph Fletcher, A. M., of Blackburn, and rev. J. Bennet, of Rotherham; after whose sermons, £645. was collected towards defraying the expenses of the building.

*Ordinations.*—July 27. Rev. J. Sibree, late student at Hoxton Academy, and son of the late rev. J. Sibree, of Frome, over the Independent church in Vicar Lane, Coventry.—Aug. 2. Rev. Hiram Chambers, formerly a student in Cheshunt College, and since at Gosport, as a missionary to India, in the rev. Mr. East's chapel, Birmingham.

*Philanthropic Intelligence.*—The produce of the late Birmingham musical festival, the profits of which were devoted to charitable purposes, amounted this year to £9060. 5s. 2d.

#### WILTSHIRE.

*Deaths.*—Sept. At an advanced age, rev. T. Turner, vicar of Sherston Magna and Alderton, and rector of Lackington, in this county.—At Froxfield, rev. J. Gelmores, of Tedcombe.

*Ecclesiastical Preferment.*—Rev. Hugh Hodgson, B. A., Idmiston, V., and chapelry of Porton.

#### WORCESTERSHIRE.

*Death.*—Oct. Rev. W. Stafford, vicar of Overbury, and one of the minor canons of the cathedral, 41.

#### YORKSHIRE.

*Deaths.*—Sept. 10. In the 71st year of his age, rev. Robert Hemington, 43 years vicar of Thorp-Arch.—Oct. Rev. Joseph Boden, for 48 years minister of Call Lane chapel, Leeds.—Nov. At Fulneck, rev. James Grundy, 72.—Rev. Sam. Smallpage, vicar of Whitkirk, near Leeds.—At the vicarage house, Adlington, rev. Isaac Tysons, vicar, 55.

*Ecclesiastical Preferments.*—Rev. J. Baker, M. A., Thorpe-Arch, V.—Rev. H. J. Todd, M. A., Sittrington, R.; patron the earl of Bridgwater.—Rev. H. Chaloner, B. A., chaplain to the duke of Sussex, Alne, V.

*Ordinations.*—April 5. Rev. James Rawson, late student at Rotherham College, over the Independent church at Pontefract, formerly under the pastoral care of rev. Dr. Boothroyd.—July 12. Rev. J. White, late a student at Idle, over the Independent church at Northouram.—Aug. 2. Rev. J. Allison, over the Baptist church at Idle.

*Philanthropic Intelligence.*—An immense augmentation has lately taken

place in the revenues of the grammar school of St. Andrew's Gate, York. A part of the tithes of Stillingfleet, belonging to the school, had more than fifty years ago been let at £30. per annum, on a lease which expired in March last, when they were relet at £1200. per annum.

*Miscellaneous Intelligence.*—Rev. H. Heap, the present rector of Bradford, upon his entering on the living, sent notice to all his parishioners who were Quakers, that he should never enforce his right of tithes from them; adding, that what they could not conscientiously pay, he could not conscientiously receive.

## WALES.

*Deaths.*—Sept. At Wrexham, Mr. E. Randles, organist, aged 60. He was one of the first performers on the harp in the kingdom, and was the lyrist mentioned by Miss Seward in her poem of Llangollen Vale.—At the extraordinary age of 103, Isaac James, labourer, of the parish of Langain, Carmarthenshire. Until a late period of life, he was remarkable for muscular strength, activity, and industry.—Oct. At Brynlethrig, near St. Asaph, Rev. P. Whitley, vicar of that cathedral, and rector of Cwm, Flintshire.—At Welchpool, rev. W. Moody, jun.—At Llanfechan, Montgomeryshire, rev. Mr. Evans.—At Cerrig-y-druidion; Denbighshire, rev. W. Rowlands, M. A., rector.

*Ecclesiastical Preferences.*—Rev. T. S. Bright, to the prebend of Mathrey, and rev. T. Hancock, to the prebend of Caerfeschel, in the cathedral of St. David.—Rev. E. Evans, Harnam, R., Montgomeryshire.

*Ordinations.*—April 5. Rev. J. Jones, late student at Llanfyllin, over the congregational church at Main.—July 27. Rev. David Griffith, late a student at Gosport, as a missionary to Madagascar.—Aug. 4. Rev. J. Ridge, late student at Llanfyllin, over the Independent church at Panygroes, Montgomeryshire.—Sept. 12. Rev. J. Jones, over the congregational church at Nebo, Carnarvon.—Oct. 25. Rev. Richard Lewis, over the newly formed Independent church at Cregre, Radnor.

*New Chapel.*—June 21. A new Independent chapel was opened at Towyn, Merioneth.

*Miscellaneous Intelligence.*—At a recent meeting of the Anglesea Agricultural Society, prizes were offered to the overseers of the high roads in the county, who shall have repaired the roads within their parish in the most judicious manner. And with a view to an improved system, it was ordered that extracts from Mr. M. Adam's pamphlet be translated into Welsh, and printed at the expense of the society. Prizes were also given to women for spinning the greatest quantity of thread and yarn, and to cottagers for possessing the cleanest cottages, and best cultivated gardens.

## SCOTLAND.

*Deaths.*—Aug. 21. At the manse of Kincardine, rev. Alexander McBean, minister.—Sept. 1. At his son-in-law's house, Muirkirk Iron Works, rev. Dr. W. Rutherford.—8. At Stevenson, Ayrshire, after two days' illness, rev. T. Blair, late minister of the gospel, Cairneyhill.—9. At Greenlaw manse, rev. James Luke.—14. At Campton, in the 86th year of his age, and 57th of his ministry, rev. George Robertson, one of the ministers of the collegiate church there.—24. At Portobello, near Edinburgh, Alexander lord Elbank.—Oct. At Strathaven, rev. Dr. John Scott, minister.—At Ochiltree, in her 100th year, Elizabeth Duncan, who had spent her whole life within about half a mile of the place where she was born.—At Glasgow, Dr. Cummin, who had nearly completed the 60th year of his professorship of the Oriental languages, having also been for 20 years the father of the University.—16. At Galashiels Manse, rev. Dr. Douglas, in the 73d year of his age, and 51st of his ministry.—7. At the manse of Sanquhar, rev. W. Ranken, minister of that parish, in the 69th year of his age, and 35th of his ministry.—14. At

**Parkhill, Daky, rev. J. Thomson.**—*Nov. 18.* Suddenly at Glasgow, in the 74th year of his age, professor Young. Filling the chair of Greek professor in the University during 46 years, he to the last sustained the reputation which, with some of the celebrated names in the literary history of his country, he had raised for that eminent seat of learning.

**University Intelligence.**—Francis Jeffrey, esq., advocate, is elected lord rector of the University of Glasgow.

**Ecclesiastical Preferences.**—Rev. W. Burns, to the church and parish of Kilsyth; patron the King.—Rev. Abraham Hume, of Windshell, to the church and parish of Greenlaw; patron sir W. P. H. Campbell, bart.—Principal Haldane, minister of St. Andrews.—Rev. J. Thomson, minister of the chapel of ease, Canongate, Edinburgh.—Rev. John Geddes, assistant and successor to rev. Dr. Findlay, minister of the High Church, Paisley.

**New Chapel.**—*July 21.* A new Independent chapel, containing about 1300 sittings, was opened in St. James's Street, Paisley; preachers, rev. Messrs. Spry, of Edinburgh; Campbell, of Glasgow; and Vint, of Idle.

**Ordination.**—*Aug. 16.* Rev. James Dobie, over the associate burgher congregation at Annan.

**Philanthropic Intelligence.**—On Thursday, Sept. 21, the annual meeting of the subscribers to the Glasgow Provident Bank was held; when it appeared that, during the year which ended on the 30th of June last, 534 new accounts were opened; and that the sums deposited during the year amounted to £9,365. 3s. 7d., and the sums drawn out to £10,725. 19s. 1d. We are happy to understand, that the sums paid in since the 30th of June exceed those drawn out by nearly £300., which indicates an improved state of things, as it will be seen from the above that the drawings during the last year exceeded the deposits by £1,360. 15s. 6d.

**Miscellaneous Intelligence.**—A monument has recently been erected in the Grey Friars' churchyard, Edinburgh, to the memory of Allan Ramsay, the poet.

#### IRELAND.

**Deaths.**—*Sept.* At Carrick on Suir, rev. W. O'Brien.—At the Washpond, near Templemore, a labourer, after reaping, laid himself down in a field; and having slept some time, rose much indisposed, and was carried home. On the third day of his fever, he got up from his bed, and with a hammer killed his mother, as well as another woman, a neighbour, who had come to see him. He was then placed in the bridewell of Templemore, where he died next day.—At his seat, at the Priory, near Templemore, sir John Craven Carden, bart., 63.—*Nov.* At Emly, county of Limerick, rev. Garrett Wall, archdeacon of Emly, 69.—*Dec.* At his seat at Ballybrack, co. of Kerry, G. O'Connell, esq. He was very fond of angling; and has been seen, in his 90th year, in the coldest weather in November, nearly up to his middle in water, playing a salmon. He was remarkably active, and has frequently, in his 92d year, walked four, five, and six miles before breakfast.

**University Intelligence.**—Dr. Kyle is appointed provost of Trinity College, Dublin.

**New Chapels.**—The new chapel in D'Oleir Street, Dublin, was opened for public worship on Sunday, Nov. 5; preachers rev. R. Cope, tutor of the Irish Evangelical Academy; and rev. J. Petherick, minister of the place.

**Philanthropic Intelligence.**—A noble benefaction was recently made to the Belfast Charitable Society. In a collection at Dr. Manna's meeting-house, for that institution, two bank post bills of £500. each were found in the receiving plates. They were attached to a short note, purporting that it had been the intention of the donor to have left an equal sum posthumously, but that, from the pressure of the times, it was thought preferable to con-

tribute it now.—Government intend to erect a Lunatic Asylum, capable of containing 100 persons, for the counties of Limerick, Clare, Kerry, Tipperary, and the city of Dublin.

## SUMMARY OF MISSIONARY PROCEEDINGS.

THE intelligence received by the various Missionary societies, and by them communicated to the public, since the appearance of our last Number, if not so important as of late it has been, yet wears a cheering and encouraging aspect.

THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS, have given a very interesting and satisfactory account of their application of the produce of two estates in Barbadoes, bequeathed to them by the will of General Codrington, for the foundation and support of a college there. In that college twelve students are now maintained, besides which the fund provides a minister for the negroes, whose whole attention is to be directed to their improvement in moral and religious knowledge. Schools have also been formed upon the National system, under the direction of the chaplain; and a code of regulations has been framed and sanctioned, by which sufficient time will be allowed the negroes, during the week, for the cultivation of their own provision grounds, to enable them to attend to the religious observance of the Sabbath without interruption. These regulations will speedily be submitted to the public, in the hope that other proprietors may be induced to adopt a similar plan; a hope which, we trust, will not be indulged in vain.

Of the operations of the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, we have no recent intelligence. Its missionaries at Tanjore have been visited by two Persian Christians, travelling in India to collect charitable contributions, of the truth of whose representations they were so well satisfied as willingly to grant them their testimonials. They are the offspring of ancient Jewish Christians, natives of Chosrobad, in the province of Hediobegan, in Mesopotamia, a town containing 700 inhabitants, all of the same persuasion, and all at this time suffering greatly from the intolerance and cruelty of the Persian government. They are compelled to pay heavy and unequal taxes, far beyond their ability; and two sons of Lucas John, the elder of the pilgrims, a man about forty years old, have been seized as hostages; and were threatened to be made Mussulmans, until an Englishman residing at Tebriz, the seat of Abbas Muza, a son of the King of Persia's, provincial government, has given security for the payment of 1000 rupees, as the price of their redemption; 500 of which have been collected, but the rest is still to collect. The number of Persian Christians amounts, it would seem, to about 10,000, having over them an archbishop and three bishops. The former resides at Mosul; one of the bishops at Chosrobad; another at Merdeen; and the third at Diarbekir. By the Mohammedans they are called Nazarenes, and Syrians by the Arabs; but among themselves, Ebrians, or *Beni Israel*; which name denotes their relation to the ancient Jewish Christian church, as does also their present language, which is very like the Hebrew. They have no connexion whatever with either the Greek or Roman church. They hold the doctrine of the Trinity in Unity; and declare Jesus Christ to be "the way, the truth, and the life;" and that through him alone they are delivered from the wrath to come, and are made heirs of eternal life. They acknowledge only the two sacraments, but both in the full sense and import of the Protestant church. They have at Chosrobad a large church, nearly of the size and appearance



of the Scotch kirk at Madras, which is a fine building. Through fear of the Mahomedans, who insult and oppress them, they assemble for divine worship between the hours of five and seven on Sunday mornings; and, in the evenings, between six and eight. There are also daily services at the same hours. The women and men sit on opposite sides of the church. Within the last ten years, a school has been established, in which the average attendance of boys is about thirty. There is also a separate school for girls, but its scholars are very few in number. In these schools are taught the four Gospels, the Psalms, and other books. These two men seem honest and simple, and well acquainted with the truths of Christianity, though quite deficient in reading and writing. On being asked occasionally what success they had met with, they invariably replied, in the most artless and unaffected manner:—"God, has given us so much more," mentioning the amount.

We rejoice to learn, that the Missionaries of the UNITED BRETHREN, proceeding in the strength of the Lord, and in full confidence of his support, have commenced the re-establishment of their settlement on the White River, near the borders of the Caffraria; though they have chosen a more convenient, and we trust it will prove a safer spot than that from which they were driven, by the incursions of her savage hordes. The cattle of which they were plundered have been restored by direction of the local authorities, out of 8000 head recaptured from the Caffree marauders.

The first examination of the students in the BAPTIST MISSION college at Serampore has taken place, in the presence of a number of resident Pundits, and proved highly creditable to the learned president, and to the conductors of that useful and important institution. It must have been a noble spectacle to see seventeen Indian youths examined in their progress in the Sungskritta tongue, the key to all the languages and dialects of Hindostan, under the tuition of an European of such extraordinary attainments as Dr. Carey, and that European surrounded by thirty learned Hindoos, mostly Brahmins, from all parts of India, and speaking different languages, yet equally delighted spectators of the scene. Of the pupils, nine were Christians, the others pagans, to whom we agree with the committee in thinking it of the highest importance to give the full benefits of the institution, without requiring from them any compliances which may be inconsistent with their religious scruples. This is the way at once to subdue prejudices, and to prepare for the introduction of the light of Christianity into the distant regions of this singular country of the globe. We rejoice to learn, by recent intelligence from the same valuable and indefatigable missionary, that an Hindoo, who has for some time been venerated by the lower classes for his sanctity, has been induced, by a tract which found its way into his hands, to break a vow of perpetual silence, which he had kept for four years, to throw away the anulets and charms on which crowds of prostrate dealers were wont to set so high a value, and to become a humble disciple of Jesus Christ, into whose visible church he was expected to be received by baptism in March last, together with four Brahmins, who had been educated in the benevolent institution at Serampore. At Moorsheadabad, Caunpore, and Digah, the cause also is prospering, whilst the prejudices of the natives against the instruction of their female children in our schools seem every where gradually to be giving way; several attending them, whilst others, and not a few adults, receive instruction at home. Near Boitaconah, on the road to Barrackpore, a new place of worship is erecting, at the charge of a poor servant, whose wages are but fifteen rupees per month without food, but who from such a pittance has saved enough for this erection, and to pay the ground-rent also. In the course of eleven months, the missionaries of this society at Calcutta have printed

at that press 35,000 Bengalee and English tracts; 4,000 copies of the gospel of John, in both languages; 2,100 in English alone; 3,000 in Hindoostanee; and 1,000 in Sanscrit; besides 2,500 school-books in Bengalee, 2,000 in English, and 3,000 reports of different societies. The last intelligence from Ceylon left the work almost at a stand, except a translation of the Scriptures into Cingalese, from the dreadful ravages of the small-pox, which had already carried off five thousand of the inhabitants of Columbo, where it was still raging, unsatiated, and apparently insatiable. So terrified are the poor natives at its destructive march, that, in the villages especially, they abandon even their nearest relations, and the houses in which they are, leaving them to their fate, which is generally to be devoured by tigers, to whom the smell of this disease is said to be peculiarly attractive. In the midst, however, of this charnel house of death, the Europeans escape unhurt, wherever they have been properly vaccinated; and it gives us pleasure to learn, that the missionaries of the various societies, churchmen and dissenters, Arminians and Calvinists, English and American, still continue to live in the greatest harmony and brotherly love, as becomes fellow-labourers in the same mighty cause. In Batavia, but little progress seems recently to have been made; for although elementary books, in the Malay tongue, have been prepared by the missionaries, with a view to the instruction of the Mussulman children, scarcely any encouragement seems to be afforded to the establishment of schools. The Chinamen, also, though cured in some instances of their worship of idols, cannot be cured of their idolatrous rites in honour of their ancestors. Mammon, it is truly said, is their god; and as the religion of Jesus holds out to them no immediate prospect of gain, they do not embrace, or, if they nominally profess, they seldom adhere to it. The firm hold gained by the delusion of the false prophet of Mecca seems also, humanly speaking, to be a scarcely surmountable bar to any great success of missionary labours in Sumatra; in connexion with which, amongst our Baptist brethren, we cannot avoid mentioning with high approbation the Christian benevolence of the Rev. B. J. Vernon, junior chaplain at St. Helena, in receiving, and gratuitously entertaining, a reinforcement of the mission in their voyage outward; a repetition of the kindness shewn by himself and his amiable lady to Mrs. Chater, who, shortly after giving birth to twins, breathed her last beneath their hospitable roof on her way home from Ceylon, and to her four motherless children after her death. Neither should the liberality of a Jew pass by unnoticed, though but the echo of that shewn by all the inhabitants of the isle with whom they had dealings, in resolutely refusing to take any remuneration for the lodgings of the missionaries, in consideration of the errand of mercy on which they were sent. In the kingdom of Ava, the missionaries have been summoned to the presence of the new monarch, whom they had petitioned for a toleration of their faith, on a persecution arising against them at Rangaree, on account of their having baptized their converts, the first fruits of the Burman empire. God has, we know, the hearts of kings and princes in his rule and governance, and disposes and turns them as seemeth best to his unerring wisdom; otherwise faint indeed would be our hopes of the success of his embassy. In Jamaica, the zealous efforts of our Baptist brethren for evangelizing the world seem also to be prospering; but we regret to learn, that their highly respectable missionary, Mr. Godden, has been alarmingly ill, though now greatly recovered; and that his meeting-house and dwelling have been burnt to the ground, though new and more commodious ones are expected soon to be built.

In the South Sea Islands, once the object of their desponding fears, but now in an especial manner their crown of rejoicing, and their exceeding great reward, the LONDON MISSIONARY SOCIETY is still meeting with further

and remarkable success. The New Zealanders, though the most warlike savages with whose manners and habits we are acquainted, and all of them cannibals, continue to behave with great kindness to the missionaries, to whom they are very partial, some of their number always living with them. They are now, happily, so far civilized as to have begun to cultivate lands, on which they grow maize, wheat, and other useful productions. In Southern Africa, the new field opened at Lattakoo brings forth, as yet, little but thistles and wild grapes. There ridiculous superstitions still reign in all their force; and the missionaries have been told by the natives, that though they may preach to them, they must not attempt to alter their laws, as they wished to do in dissuading them from killing some of the marauding Bushmen who had fallen into their hands, after having stolen their cattle, in some such predatory war, as was once as lawlessly carried on, and as severely punished, upon our own borders. Mr. Campbell found, however, on his second visit, that some favourable changes had taken place amongst his old friends, who have abandoned their expeditions to steal cattle, and put fewer than they used to do to death. Pumpkins, melons, beans, &c. have been successfully introduced amongst them, and the more readily, because they have something resembling them; but, though fond of potatoes, they cannot be prevailed on to cultivate them, lest they should introduce any alteration in their old system, of which they are as tenacious as the Hindoos themselves. As yet they have little comprehension of reading or writing, only about six persons attending the school, and they can only join two letters together; nor can much improvement in this art be expected, until some person well instructed in the Lancasterian plan shall go out to teach them. Very great obstacles have, of course, been opposed to the progress of the missionaries from their ignorance of the language; but this difficulty, it is hoped that Mr. Moffat, who is to labour at Lattakoo, will speedily overcome. Mr. Campbell has returned in safety to that place after an absence of two months, which he employed in a journey of discovery to the north-east, in which it is supposed that he visited a people 250 miles further up the country, whence all the iron and copper used at Lattakoo is obtained, and also the king of the Muchow country, who was at the latter city when he arrived. Every thing he saw and heard has had but the stronger tendency to confirm him in his opinion, that Lattakoo is but the beginning of peopled Africa. From eastern India, the laborious and active agents of the society continue to send home good tidings. At Beleary, the native schools progressively flourish, being now eleven in number, and affording instruction, on an average, to 400 children. A rough translation of the Old Testament into the Canara language has been completed, and is now under revision; whilst the New Testament in that tongue is actually printing at Madras, under the superintendence of one of the missionaries of the society; by whom, and by his colleague, it was translated. In Surat, the work of translating the Scriptures, one of the necessary preliminaries to missionary exertions, proceeds also rapidly. The gospel of Mark, in the Guzerat language, has gone to press; and the remainder of the Old and New Testaments is nearly translated by Messrs. Fyvie and Skinner, the missionaries of the society at that important station. They have also translated, or composed and printed, in the same language, several little tracts, which have, it is hoped, proved very useful. From Seringapatam, we are furnished with a most interesting narrative of the extraordinary conversion of a Hindoo, by reading a copy of the Tamul gospel, which he found under a tree. Without the benefit of note, comment, or living teacher, he made himself sufficiently acquainted with the truths of the Gospel to proclaim them to others, and has already been an instrument in the hands of God in turning many of his brethren from the error of their ways, and also in bringing several catholics

into the bosom of a purer church. In Batavia, the Scriptures are widely distributing, accompanied by useful tracts, both in the Chinese and Malay tongues, many receiving them with pleasure, and reading them with deep attention. Mr. Slater goes from house to house conversing familiarly with the inhabitants on religious subjects; and in one place he was promised the use of an idol temple as a school room. He has preferred, however, building one in the town, in which about 34 boys are taught, upon the British and Foreign system. In Malacca, the mission press has been actively employed during the past year; in the course of which, books and tracts of various descriptions, in the Chinese language, have been printed, to the amount of 54,950, and in the Malay, of 22,000. In China, however, we regret to add, that the persecution of the Christians still prevails; a French missionary has very recently been strangled in one of the provinces, by order of the government, whilst L'Auriot, who has resided for the last 37 years at Pekin, in that capacity, has been expelled the country. In the West Indies, Demerara affords some solid grounds of encouragement, as both the churches and schools increase in number, whilst the general conduct of the negroes seems materially improved. On Fort Island, on the river Esquibo, a chapel has been erected, by a congregation composed principally of free blacks, who meet together several times a week, for the purpose of mutual instruction.

The CHURCH MISSIONARY SOCIETY continues to go on prosperously. Two of the chiefs of New Zealand have arrived in England, in company with Mr. Kendall, one of the first settlers in the Bay of Islands there, but who has returned for a while to England, for the laudable purpose of arranging the copious materials he has collected for fixing the language of the island, and of those around it, upon a regular foundation, and preparing in it elementary books of instruction. In furtherance of these views, he and his interesting companions have proceeded to Cambridge, where he will have the kind and able assistance of that extraordinary linguist, Mr. Lee, a man raised up, as it would seem to us, of God, at this particular period, for such difficult yet important undertakings. The chiefs are anxious to take back with them more preachers and other settlers skilled in the various arts of civilized life, of their want of which they are now very sensible. From Western Africa we rejoice to learn, that a chief of the Sherbro country has introduced the observance of the Sabbath into his dominions, and makes use of a part of the book of Common Prayer, which he has himself translated into the Bullom tongue.

By the arrival of Governor M'Carthy in London, for the re-establishment of his health, the society has been put in possession of an accurate return of the population of the colony of Sierra Leone, which, on the 20th of February last, amounted to 12,509; an increase, in a year and a half, of 2944 on the census of December 31, 1818. Of this total, 8076, or nearly two-thirds of the whole population, are liberated negroes, 943 of whom have been landed in the years 1819 and 1820 from slave vessels captured by our cruisers. Here then is an ample field for missionaries and Christian teachers; and it gives us great pleasure to find that 2097 of the inhabitants of the colony are at this time under instruction in the national system. So that good be done, we care not by whom it is done. In India, within the Ganges, the cause of education flourishes far beyond the most sanguine anticipations of its warmest friends. In the schools under the patronage of this society, and in that at Burdwan especially, the scholars have made such rapid progress that, at their last general examination, they were able to give a simple but correct account of the English Government, the two Houses of Parliament, the army, navy, and universities of Great Britain, with its chief towns, cities, and rivers; information which, a few years since, could never have been expected from a company of poor Bengalese boys. But to diffuse this information still more widely, and gradually to extend it to ob-

jects of far higher importance to an immortal being, the society have very prudently established at Bardwan a central school, for the purpose of teaching to the upper classes of native scholars the English language, that the stores of our literature may thus be thrown open to them, that they may impart to their own countrymen that knowledge, which is now only to be conveyed through the medium of translations, slowly and laboriously made by Europeans for their use. For the better execution of this prudent plan, an establishment has been formed for receiving the boys as weekly boarders, at the expense of the society, or rather of its Calcutta branch. A new and important post has also recently been selected at Buscar, where the native Christians have long intimated a wish for a resident missionary; though at present they can only be supplied with a catechist, in the person of a native Christian, who has for some time been placed under the care and patronage of the society. He has proceeded to his destination, and opened his school; and such, we rejoice to hear, is the great anxiety of the people amongst whom he is to labour, for the reception of the pure Gospel, that several of them, natives as well as Europeans, have engaged to contribute small weekly sums, for they are generally poor, towards the maintenance of a settled minister; which we have no doubt but that they will ere long, possess. In Palestine, Mr. Conner continues his interesting tour, having succeeded in procuring an active agent for the sale and distribution of Bibles at Jerusalem, in Procopius, the chief agent of the Greek patriarch. The patriarch of the Arminian church, in the holy city, also purchased from him sixty-six Arminian Testaments, for presents to his friends; but he would not suffer their open sale until he had ascertained that the version was approved at Constantinople, a point upon which he would soon be satisfied. To the priest of the few Abyssinians there, Mr. Conner presented twelve Ethiopic Psalters, which he distributed amongst his flock, poor and supported by the charity of the Arminians. He visited the Druses in their mountainous retreats, and was kindly received by the emir, who is a Maroniete Christian; and notwithstanding the obstinate prejudices and mysterious rites of this singular people, he entertains strong hopes that means may soon be found for introducing amongst them the light of Christianity—a hope on which we place the stronger confidence, in that it was entertained by an intelligent and a most valued friend of the writer of this article, who resided amongst them for four months, three or four years ago; but who has been summoned to his rest, in the prime of life, whilst this number of our work was passing through the press. At the convent of Del er Sharpi, Mr. Conner visited and was kindly received by Giarve, the new Syrian patriarch, who is anxiously waiting the arrival of his printing press, that he may commence printing the Carshan Scriptures, and tracts for the spiritual instruction of his numerous flock, scattered throughout Syria, Mesopotamia, and the surrounding countries of this scriptural region. He informed his visitor, that the Maronites, by whom he is surrounded, would gladly receive the Arabic Scriptures in an edition that would stand the test of a rigid examination and precisely such an one, we are happy to know, is now in preparation by the British and Foreign Bible Society, under the careful superintendence of those able Orientalists, Professor Macbride of Oxford, and Professor Lee of Cambridge; of which the New Testament is just completed, and a thousand copies of it have been ordered to be shipped off for the Mediterranean, to be speedily followed by larger supplies. The excessive heats then prevalent induced this active and enterprising traveller to abandon his determination of proceeding across Asia Minor to Constantinople. The death of twenty persons, from the mere effects of heat, out of one caravan, between Aleppo and Cesarea, was a sufficient warning to him not to risk the fate of his fellow-labourer Buck-

hardt; but to return to Latichen, by way of Antioch and the coast, and thence proceed by sea to Smyrna and Constantinople.

In the midst of much general co-operation, and a wide diffusion of their labours, each of our missionary societies seems to have its own peculiar field of enterprise. To the London Society the Pacific Ocean appears to have been allotted; to the Baptist India; the Moravian Greenland; the Church of England Western Africa; to the Edinburgh Russian Tartary, and to the Methodist the West Indies, as the spots in which peculiar success seems respectively to attend their exertions.

The **WESLEYAN MISSIONARIES** in Granada have recently taken under their care a congregation of about 385 Creoles, removed two and thirty years ago from Antigua to the Isle of Rhonde, where they have retained to this day the benefits derived from the instructions of the missionaries of the United Brethren, of whose church they were members. The influence of Christian principle was strongly exhibited by this little flock, on the fatal insurrection of the slaves in Granada, about 25 years since, when this handful of negroes, instead of rising with their brethren, were entrusted with arms, and became the guardians of the island, in which there was not more than 2 white people to 250 slaves. We rejoice to learn that auxiliary societies, in aid of the missionary institutions of Great Britain, have been formed at St. Christopher and Nevis, under the patronage of the colonial government; and warmly supported, not only by the established clergy and missionaries of every denomination, but by the civil authorities of the islands.

The **EDINBURGH MISSIONARY SOCIETY** have already four important stations in Russia; one at Karass, another at Orenburgh, a third at Astrachan, and a fourth just forming in the Crimea. Under the liberal and enlightened patronage of the Emperor Alexander, the brightest prospects are opening before them, for the introduction of the gospel by their instrumentality among the Tartar and Mahomeddan tribes. Their resources, however, are not equal to these encouraging openings for their exertion; and they have, therefore, incurred a debt of seventeen hundred pounds, for whose liquidation a deputation is now soliciting, and not, we are persuaded, in vain, the benevolent assistance of their Christian friends in London and its vicinity.

We are happy to learn, that Mr. Zachariah Lewis, one of the secretaries to the **AMERICAN UNITED FOREIGN MISSION SOCIETY**, is about regularly to publish at New York an *American Missionary Register*, on a plan very similar to that of the very valuable one published by the Church Missionary Society in London. It will embrace the operations of the "United Foreign Missionary Society;" the "American Board of Commissioners for Foreign Missions;" the "Board of Missions under the patronage of the General Assembly of the Presbyterian Church;" the "Board of Missions under the care of the Dutch Reformed Synod;" the "Protestant Episcopal Missionary Society;" the "Methodist Episcopal Missionary Society;" the "Baptist Board of Foreign Missions;" and other missionary institutions of the United States, of whose proceedings we should in our present Number have given an outline, but that we are prevented alike by the want of room and time. In our next, this new and important work will, we doubt not, enable us to render our Summary much more complete than the private information with which we have been kindly furnished, from various quarters of the new world, would make it now.

## POLITICAL RETROSPECT.

At the present moment of strong political excitement — with the mania of congratulatory addresses and loyal declarations raging alike furiously on the one hand and the other, it would be deemed by many an act of high treason against the sovereignty of public opinion, to commence this article with any other subject than the Queen. Yet on the question of her guilt or innocence of the crimes laid to her charge, we confess that we find it extremely difficult to make up *our* minds, especially as this said important monosyllable is with *us* somewhat more than the makeweight of the reviewer, or a mere figure of editorial embellishment. Though our name be not Legion, for we are not many, yet whilst but one can hold the pen, he must have respect to the opinions of others than him self; a circumstance which may be a check upon the prejudices and bias from which none of us are free. On the point immediately before us there has been so much of gross contradiction and artful forgetfulness in the evidence on the one side and the other — so much of important testimony has been withheld by both, which, if produced, must have removed every shadow of doubt upon the subject — that we wonder not that good and wise men should come to diametrically opposite conclusions upon it, as they may do, without impeachment to the qualities either of their heads or hearts. Knowing full well that such a difference not only may, but actually does exist, we leave the point to the conclusion of every man's judgment, with this memento, drawn from one of the soundest principles of our law, that if they doubt, the merciful is the side to which they ought to lean. There are matters, however, connected with this disagreeable subject, on which we entertain no doubt. Most unequivocally do we condemn its agitation in any shape, the omission of the Queen's name in the Liturgy, and the bribe offered her to remain abroad, — most firmly are we persuaded, that the extraordinary course of proceeding resorted to, not unconstitutional, we admit, but one of the extreme remedies which the constitution tolerates from mere necessity, rather than establishes, should never have been adopted but on evidence of a very different description to that adduced — evidence too clear to admit of doubt. Loyal to our King on Christian principles, the best security for loyal ones, yet owing allegiance to a still higher power, we are satisfied that divorce ought never to have been pronounced in this case, not only because it is contrary to the law of the land, as administered between subjects, but expressly repugnant to the word of God. But on this subject we have already given an opinion in another part of our work; we but add, therefore, here, in the inflexible discharge of our duty, from which nothing will ever deter us, though we add it with the sincerest regret that the exalted personage who is to be considered as the prosecutor of this charge, was clearly not the person whose past and present conduct in connexion with his matrimonial tie, and the discharge of his matrimonial duties, was warranted in casting the first stone. Let not this, however, be supposed to justify the guilt of the Queen, if guilty she has been, or even the imprudencies into which, from whatever cause it may have arisen, she seems unquestionably to have fallen. "Go, and sin no more," is the scripture admonition which we would respectfully, but firmly and impartially, address to both parties. On no side can we find ground for triumphal processions, abundant as may be the motives to silent gratitude, and redoubled caution through the future course of life. Even upon the showing of her own witnesses, her Majesty was at least sufficiently void of prudence and female delicacy, to have given rise to suspicions so strong, and so plausibly supported, that she herself ought not to have been much surprised at her conviction upon those charges, from which we rejoice, as sincerely as the most shameless of her parasites, that she has been delivered. Whilst we cannot see the "purity of unsunned

snow" in her past conduct, because we think it has been most unguarded at the least; arising, perhaps, in some measure, from habits which we hope will ever be foreign to British wives, and partly from her desolate condition after her abandonment by her husband—the moving spring of all the evil; most ardently do we hope, that it may shine resplendent through her future years. To this end, however, we would recommend her to adhere to the principles with which she set out on her arrival in England, but from which she has so widely departed—of not interfering in politics—instead of being, as she now but too evidently is, the dupe and the rallying point of the very worst men the country can produce. We hope that no further mischief will ensue from so unnatural a union, though upon this point we confess that we are not without our fears. The Radicals were sinking below contempt; if they are again raised to importance, it will be immediately by their association with the Queen, and not very remotely through a want of sufficient firmness in those who adopted proceedings against her, which their own better judgment disapproved.

From home, where such a spark has been fanned into so wide, and, it may be, so ruinous a flame, we look abroad upon scenes that as powerfully assure the Christian that this world is not a place of rest. Sovereigns and ambassadors,—the plenipotentiaries, as they arrogantly style themselves, of the earth,—are met in solemn congress, to decide the important question, whether the comparatively peaceful revolutions effected chiefly in the Bourbon states shall be suffered uninterruptedly to proceed in giving a freer tone to governments, and liberty, without licentiousness, to the governed, or whether the torch of war shall be rekindled, to delay for a while a change that must surely come, and that ere long, to them, will come still nearer home. Would, again we could repeat, that these mighty monarchs, the parties to a holy alliance, which is worse than a farce and a caricature, if it is but to support despotism on its tottering throne, would learn wisdom from the fatal error of our own Stuart race, from whom the sceptre passed because they discerned not the character of the times, and would not conform themselves to the slow, but certain march of intellectual improvement—never to be separated, nor separable, from that of liberal and enlightened notions of government, and of civil and religious liberty. The reported results of the deliberations at Troppau are, however, altogether of a peaceable character; and, at any rate, it seems to be quite clear that our government will not engage in any new continental war, to check the spread of principles which bring the constitutions of other states nearer to our own.

Since our last, another of the singular revolutions of these days has broken out in Portugal, where, as in Spain and Naples, the military have been the instruments in obtaining for the people, without the effusion of blood, a constitution which defines their rights and duties, instead of leaving them to the mercy and discretion of the king. But here, too, we have to regret the prostitution of the sabbath to secular purposes, though it be to such as most powerfully excite the better feelings of our nature. It was on Sunday that the *feu de joie* was fired which celebrated the union of the Lisbon with the Oporto soldiery and citizens in support of the cause of liberty—on Sunday that the deafening shout of "Viva a Constituição," rose from ten thousand voices—on Sunday that the inhabitants of the Portuguese capital paraded the streets, singing patriotic songs—on Sunday, finally, that the city once laid in ashes by an earthquake, the fiercest of the ministers of Heaven's wrath, was one blaze of light, one vast moving scene of festal joy, in honour of the new constitution given to the state. That may be, and we hope is reformed; but other and more important reformation is needed here, and in all the newly renovated countries, for which, we trust, this change will pre-



pare the way. The provisional government seems to want strength; and will, we hope, soon gain it.

In Spain, for a while, the new order of things wore an aspect so bright and encouraging, as scarcely to be darkened by a single cloud. The people were quiet—the king was popular—the Cortes were diligent and prudent. The latter have temperately discussed the important questions of the liberty of the press and trial by jury, which seem likely to be established among them: these are illustrious proofs of the triumph of knowledge over a despotism the most absolute, and a bigotry than which it seemed that nothing could have taken firmer root. Too great haste in the suppression of monasteries, and the appropriation of their revenues to the national use, has, however, roused into active exertion the powerful opposition of the clergy, who have still but too much influence over the minds of the people, amongst whom symptoms of discontent have already appeared in the provinces, and even in the capital, to such a degree, that the king withdrew himself to the Escorial, declaring that his consent to the abolition of the monasteries had been extorted from him. He has, however, returned to Madrid, where tranquillity seems to be in some measure restored.

In Naples, the old king, after swearing to observe the new constitution, has withdrawn from the cares of government, which he has transferred into the hands of the duke of Calabria, his son; and under his auspices that constitution seems to be peaceably, but firmly established.

Sicily still continues to reject the Neapolitan constitution, and, in all probability, will finally separate from Naples; a measure more, perhaps, to be desired than feared. That separation will not, however, be effected without a severe struggle, in which much blood has been shed, is still shedding, and, unless Naples shall adopt a policy more consonant with her own new principles of liberty, will, we fear, still remain to be shed.

In France, brighter prospects, we hope, are dawning; the birth of a son to the dutchess of Berry having given an appearance of stability to the Bourbon throne, which it long has wanted. The elections are proceeding auspiciously to the reigning family, a decided majority of the new deputies being devoted to their interests. These nevertheless seem still to hang but by a slender thread, the king being very infirm, and not expected to live more than a few months; when, in the event of his removal, the country will, at a critical period, be exposed to all the weakness of a regency, and the disadvantages of a long minority—to say nothing of the uncertainty of life in an infant, now but a few months old.

The rest of Europe exhibits little or nothing new, save that the king of Saxony has issued precepts for the convocation of his states; an example which we earnestly wish that some of his neighbours would be induced, ere they are made, to follow.

In America, the death of Christophe, the black tyrant of regal Hayti, has, we trust, opened the way for a reunion of the whole population of the island under the presidency of Bowyer, the chief of its republican part, who has already entered the capital of the deceased king without opposition, had his family delivered up to him, and come to a pacific arrangement with General Romaine, who claimed the presidency of Christophe's dominions. This consolidation of power will, we hope, lead to results highly favourable to the progress of civilization, and to the introduction of pure Christianity amongst the citizens of this singular commonwealth.

The message of the President of the United States to Congress is entirely pacific in its tone; and we rejoice to see that it recommends additional vigilance against the horrid traffic in slaves, though our present Number will abundantly prove that such vigilance might advantageously have been directed to a sphere of operation still nearer home.

## CONTENTS TO NUMBER IV.

---

BIOGRAPHY.	PAGE
Memoirs of the Life of his late Royal Highness, Prince EDWARD, Duke of Kent and Strathearn, &c. &c. &c.	243
Memoirs of JOHN TYLSTON, M.D., of Chester - -	254

ESSAYS, &c.	
Christian Philosophy - - - - -	272
An Essay on the Religion of the Indian Tribes of North America - - - - -	280
On the Sufficiency of Mr. Owen's Principles to counteract the Evils existing in the Manufacturing Districts. By THOMAS JARROLD, M. D., of Manchester - -	294
An Essay on the Agriculture of the Israelites,—PART III. -	305

REVIEW.	
Scoresby's Account of the Arctic Regions, &c. - -	325
Geraldine ; and No Fiction - - - -	351
Halliday's History of the House of Guelph - -	360
Neale's Lyrical Dramas, &c. - - - -	391
Edmeston's Sacred Lyrics - - - -	400
Observations on Mr. Brougham's Bill - - -	404

---

American Literature and Intelligence - - -	405
Recent Intelligence from Sumatra - - -	419

POETRY.	
The Death of Mungo Park - - - -	421

# CONTENTS.

	PAGE
Philosophical and Literary Intelligence - -	430
List of New Publications - -	437
Religious and Philanthropic Intelligence - -	444
Obituary - - - - -	452
Rev. WILLIAM HOLLINGS - - - -	ib.
CHARLES EDWARD NEWBERRY, Esq. - -	455
Mr. ADAM WALKER - - - - -	456
Rev. THOMAS NORTHCOTE TOLLER - -	457
Provincial and Miscellaneous Intelligence - -	ib.

# THE INVESTIGATOR.

---

APRIL, 1821.

---

*Memoirs of the Life of his late Royal Highness Prince EDWARD,  
Duke of Kent and Strathearn, K. G., G. C. B., K. P., &c.  
&c. &c. &c.*

[Concluded from p. 32.]

BEFORE his royal highness went abroad, during the last year of his stay in England, he presided at no less than seventy public meetings. His absence from these subsequently was severely felt, and by no one more than by himself. He wrote from Brussels—"I have to thank you kindly for your most friendly letter of the 6th inst. received yesterday, and particularly for the expressions of that lively interest which you continue to feel for my welfare. I have also to assure you, that I appreciate as I ought the kindness with which you have kept from me the various applications you allude to; as *really*, while absent from home, I could not have acted with any effect upon them; and, therefore, they would only have occasioned me the regret of being obliged to express this, and have diverted me from that regular course of air and exercise which I now pursue, and which agrees with me a great deal better than the great confinement to the desk, or the heated rooms, which I have been subject to for some time past at home. — You are extremely flattering in all you say to me relative to the effect produced by my absence; and I wish I could realize the expectation I had formed, of annually passing as much time in England as would enable me to continue my services, in presiding at some of the great public charities, as well as other institutions, in which I formerly bore so active a part: but circumstances having rendered it impossible for me to think of moving this year; and looking forwards, if I do visit England at all the next, to its being for a very short period; I have felt it necessary to resolve in my own mind to give the idea up altogether, until, released from my embarrassments, I can meet my friends as I would like to do, free from all shackles and excuses; and, therefore, should any application be made to you on the subject, pray say at once decidedly, that I could not undertake meeting or presiding at

any, until I resumed my residence at home; the period of which may, perhaps, be earlier than I at first expected, as the liquidation of my difficulties is gradually and steadily progressive: but to the friends of all those institutions with which you are connected, and to which I belong, you may safely say, that *my heart remains with them*, and that I feel most anxious for their welfare."—These were the unaffected sentiments of his heart: such principles, and such feelings, endeared him most to those who knew him best; and drew from the pen of one who was always about him, an animated tribute to the consistency and benevolence of his character:—"Most honestly do I affirm my real belief, that as far as virtue consists in the exercise and encouragement of every amiable feeling that is calculated to adorn human nature, or benefit society, his royal highness is worthy of the full meed of praise that is allowed to wait upon human efforts in so endearing a cause." Nor was that meed withheld by the public, upon whom his unwearied exertions, in the cause of benevolence, and for the diffusal of liberal principles, conferred so many and such essential obligations.

On the 25th of April, 1816, the common council of the city of London unanimously resolved, that, "in consideration of the distinguished manner in which their royal highnesses the Dukes of Kent and Sussex have exerted themselves to promote every object of benevolence throughout the united kingdom, and especially within this city; thereby adding to the lustre of their high birth as the sons of our beloved sovereign, and meriting in an eminent degree the sincere respect and gratitude of the city of London; the freedom of this city be presented in a suitable manner to each of their royal highnesses." This resolution was carried into effect on the 11th of July following, when the freedom of the city was presented to the Duke of Kent and his royal brother in gold boxes of exquisite workmanship; their illustrious relatives, and fellow-labourers in these noble works of benevolence, the Duke of Gloucester and Prince Leopold of Saxe-Cobourg, receiving a like civic honour at the same period. The ceremony of presentation took place at Guildhall, and the illustrious princes afterwards dined with the Lord Mayor and corporation at the Mansion House. We take advantage of this diversion from the detail of his public and private life, derived from our personal knowledge, and from his confidential correspondence, by which the latter portion of our memoir has been exclusively occupied, to record some few facts of a public nature, which we have not inserted in their

exact chronological order, because we were unwilling, for such an object, to break the thread of our narrative.

On the new modelling of the military order of the Bath, on the 3d of January, 1815, his royal highness, in conjunction with the rest of the male branches of the royal family, except the Duke of Sussex, who, from his not having any military or naval rank, was not eligible under the new regulations affecting the British princes, was made a knight grand cross. Disinclined on various accounts from taking any prominent part in public affairs during the life-time of his venerated father, and whilst the reins of government were held in his name by the heir apparent to the throne, our present most gracious sovereign, we find but one instance upon record of his giving more than his silent vote in the House of Peers; and that was the appearance of his name to a very long protest, entered on the journals of that house, on March 14, 1813, against the rejection of the claim of General Knollys to the earldom of Banbury; in which he was joined by his illustrious relatives, the Dukes of Sussex and Gloucester, Lord Erskine, and six other peers. On the 16th of May, 1817, he gave, however, a convincing proof of the consistency of his principles, in dividing with the minority of 90 against 142, on Lord Donoughmore's motion for the house to resolve itself into a committee of the whole house, to consider the petition of the Irish Roman Catholics, for relief from the disabilities under which they labour. On this occasion, his vote was given by proxy.

We must now resume the unpleasant detail of the Duke of Kent's embarrassments, and the honourable means which he had recourse to for their removal. On the disappointment of his hopes of obtaining justice rather than relief from the Pitt and the Grenville administrations, his royal highness, from a reluctance to remain any longer so deeply burthened with debts, felt himself compelled to give up half his income for their liquidation, under the direction of trustees, by whom it was calculated, that a continuance of this sacrifice for ten years would pay off the principal and interest of his encumbrances. It was the lot, however, of this upright and excellent prince but too uniformly to find the fairest prospects of deliverance from a thralldom that he ill could bear, fading away almost as soon as they presented themselves. Reduced to live on the one half of a very moderate income, at a period when all the necessaries of life were rapidly advancing to that enormous price which it is to be hoped that they will never attain again, his royal highness found, that though

a far greater deduction had been made in his establishment than was consistent with his rank as a prince, his expenditure unavoidably exceeded his limited income; and that he had no alternative left, but to live as a private gentleman of very narrow fortune, or to add to the debt he had already contracted, to enable him to live in any thing like the style in which he ought to move. The former path would have been chosen, but that he found, after a trial of six years, and the consecration of £60,000. of his income to the liquidation of his debts, so very inadequate a progress had been made towards the attainment of this desirable object, that a perseverance in the present plan seemed all but hopeless. The payment of interest at 5 per cent on the existing debt, and of a large annual sum for an insurance on his royal highness's life, as a security to the creditors in the event of his death before their demands were satisfied, left but a comparatively small sum to be annually applied to the extinction of the principal of the debt; and that pittance was considerably reduced by the untoward circumstance of the absconding of the solicitor to whom the whole arrangement had unfortunately been intrusted, with a large sum of money advanced to him by the trustees, to make good the insurance of the duke's life, and for other purposes. In addition to these various disappointments of his hopes, in consequence of a Treasury minute made in the year 1807, to limit the future supplies of articles of furniture from the Lord Chamberlain's department to the younger branches of the royal family residing in the royal palaces to fixtures only, his royal highness was exposed to a still further hardship, in being compelled to increase his debt £9000., for furniture supplied for that part of his apartments in Kensington Palace for which none of any description had ever been provided, in consequence of the Office of Works not having completed the repairs of that portion of the palace in time to admit of the rooms being furnished before this resolution took effect. This circumstance was the more severely felt by the Duke of Kent and his friends, from his royal brothers, the Dukes of Clarence and Cumberland, having had their apartments completely furnished and decorated at the expense of the Lord Chamberlain's department, long after this regulation had been strictly enforced in his case.

Thus overwhelmed by debts, and not only foiled in every attempt to discharge them, but finding them, on the contrary, rapidly increasing upon him, from a retrenchment of the government allowances, which seemed to operate but against

him, his royal highness determined to make one more appeal to the justice of his country, through the medium of those who were placed at the head of its affairs; and who, consequently, had in a great measure the control of the public purse. Through Mr. Vansittart he accordingly submitted his claim to Lord Liverpool, as prime minister, in the spring of 1814, having the advantage of a confirmation from Lord Commissioner Adam of the correctness of his recollection of the promises made by Mr. Pitt; but, after being kept in a state of constant and harassing suspense until the close of the session of parliament in that year, his royal highness had the mortification to be informed, not only that ministers would themselves do nothing for him, but also that they would not sanction the introduction of his case into the House of Commons by an independent member, which the duke was very anxious to have done, from a firm, and we doubt not, a well-grounded persuasion, that the more his claims to remuneration for his losses, and for the privations in his income, which he had sustained, were known and canvassed, the more would their justice be apparent, and the removal of all ground of complaint rendered certain. Some of his brothers had already applied for and obtained large parliamentary grants for the discharge of their debts; but he asked not for this, but merely to be allowed to substantiate his just claims upon the public purse, which, if admitted, would enable him to discharge every debt that he owed in England or abroad; yet this was denied him. One only step now remained, and this he was strongly advised to take, and after some deliberation did take, by addressing to his royal brother, then Prince Regent, a memorial upon the subject, bearing date January, 1815, and transmitted through Lord Liverpool. In that memorial his royal highness, in a firm and dignified manner, urged his right to be put in as good a situation as his elder brother, the Duke of Clarence, with whom he had principally been brought up, and placed in early life on a footing of equality by their royal father. Documents appended to the memorial proved, however, to a demonstration, that a very different course had since been pursued; and that before their equality could be restored, the Duke of Kent must receive a sum of between 190 and £200,000., which, from the period of their each attaining the same age of twenty-four, had been paid from the public purse to the elder beyond what the younger brother had received, though in age the former had the advantage but by two years. At the same time another memorial was prepared,



to be transmitted through Lord Sidmouth, on the subject of the losses sustained by his royal highness as Governor of Gibraltar, through acting in obedience to his directions in correcting the gross abuses there. By so doing he afforded a pretext for his recall, by which he lost at least £84,000.; and even compelled as he was to remain a reluctant sinecurist at home, one half of that sum ought, according to all the precedents of this and other colonial governments, to have been paid to him; whereas the allowance in lieu of fees went entirely to a lieutenant-governor, whose duties he himself was most anxious personally to discharge. This representation was not, however, transmitted to the Prince Regent, from the circumstance of Lord Sidmouth having no recollections of the promise which he as prime minister had made to the Duke of Kent previous to his departure for his government; though his royal highness had so perfect a recollection of it as to feel himself warranted, if called upon, to make oath to the truth of his statement upon the subject; though those who knew the habitual veracity of the Duke of Kent, and his high sense of honour, must be convinced that such a confirmation was altogether needless. To the other representation, Lord Liverpool, on the 22d of February, 1815, returned an answer decidedly refusing all assistance, though offering very poor and unsatisfactory reasons for this determination. From his ministers the Duke of Kent made an appeal to the Prince Regent, by a letter calculated to work alike powerfully on his fraternal feelings and on his sense of justice. "If," says he, in this interesting document, "the principle be acceded to, of placing me on a footing with the Duke of Clarence, (which I claim, first, as being just and equitable; and, secondly, as having been repeatedly admitted by Mr. Pitt,) my only wish is to be completely clear from my embarrassments; and I am perfectly ready to subscribe to any arrangement for their being discharged by any gentlemen who may be chosen by yourself or ministers, without touching a farthing of the money myself, except such balance as shall remain after that object shall have been fully accomplished; and I hope, after saying this, no further proof will be wanted to satisfy you, that my motive for making this present appeal is solely that of being honourably exonerated from my debts, and not a mean sordid desire of becoming possessed of a sum of money to be appropriated to any other purpose. Pray forgive me for the length of this letter, the matter of which I found it impossible to comprise in a smaller compass; and permit me

to add one request, which is, that you will judge my claim from your own upright just mind and good heart, as then I cannot doubt of the result being favourable to my interest."

This appeal was also as fruitless as the others; we believe, indeed, that no answer was ever returned to it. The Duke of Kent, therefore, felt that he had now no resources for extricating himself from his difficulties but his own personal exertions, and an extension of the sacrifices which he had already made to a sense of justice, which seemed not to be felt in his case by those to whom he had preferred his equitable claims. After many conferences with his friends, he accordingly resolved to appoint a committee of them, to whom he assigned three-fourths of his income, professional as well as parliamentary, until the complete liquidation of his debts was accomplished; giving them for this purpose a *carte blanche* in the arrangement of his affairs, and limiting his expenditure to the remaining fourth of his income—a pittance, indeed, for a prince of the blood to live upon; and on which, after a year's trial, with the greatest economy practicable in his situation, he found it impossible to live in England; and therefore went to Brussels in August, 1816, as we have already stated in a preceding part of our memoir. Here he continued principally to reside, in the strict execution of the plan he had laid down for himself, and which had been so prudently acted upon by his friends in England, that in the course of the first year of this extraordinary, we had almost said, and we should be justified in saying, unprecedented retrenchment, more was done towards the accomplishment of an object in which his royal highness was deeply interested, than had been effected in eight preceding years. The very period at which we write, had his valuable life so long been spared, was that to which his royal highness was justifiably looking forward as that of his complete emancipation from the encumbrances which had so long pressed heavily upon him, and most materially impeded the execution of those plans of benevolence which his liberal heart devised. But Providence had otherwise determined his lot; and long before the arrival of this period, some of the most afflictive of its dispensations, by cutting off the hopes of the country, in the bloom of youth and at the very threshold of existence, induced his royal highness, in common with several of his illustrious brothers, both older and younger than himself, to turn their attention towards forming matrimonial connexions more speedily than they might perhaps otherwise have done. Of these, that formed by the Duke of Kent was one of the

happiest, most auspicious, and, in this country, the most popular. On the 29th of August, 1818, his royal highness was married, at Cobourg, to her serene highness Victoria, Princess Dowager of Leinengen, sister to Prince Leopold of Saxe-Cobourg, the husband of our late lamented Princess Charlotte of Wales; and, on his return to England, he was re-married, on Monday the 3d of July, at Kew, by the Archbishop of Canterbury; the Bishop of London assisting at the ceremony. The nuptials of his elder brother, the Duke of Clarence, took place at the same time.

It grieves us, however, to connect with the union of this estimable prince aught that is calculated to awaken painful emotion in the mind; but in following the detail of his pecuniary embarrassments, prepared under the immediate direction of her illustrious and lamented consort, it would not be right to pass over the circumstance of this marriage, though conducted with every possible regard to economy, having involved him in a very heavy though unavoidable expense, to meet which the ministry had led him to expect an outfit of £12,000., not one farthing of which was ever granted to him; and the committee of his friends were, consequently, obliged to appropriate a considerable sum from the funds so honourably allotted to the liquidation of his debts, to meet these unforeseen extraordinary disbursements, for which he had very naturally expected other provision would have been made. By this untoward circumstance the final period of his deliverance from his encumbrances, and, consequently, for his re-assuming his permanent residence at home—a point upon which he now felt a double anxiety—was to his great regret postponed to a far more distant day. His royal highness, as an act not of choice, but pure necessity, accordingly lost no time in repairing with his illustrious and amiable consort to Amerbach, the residence of her late husband, the Prince of Leinengen, which the dutchess, left by his will the guardian of their son, and regent of the principality during his minority, had occupied during the period of her widowhood. It was during the residence of their royal highnesses at this spot, where they lived upon the fourth of the duke's previous income, with the addition of its parliamentary augmentation by £6000. per annum, one half of which had been settled on the duchess at her marriage, that the prospect of giving an heir to the British crown induced his royal highness, as an Englishman, to wish to return home with his interesting partner, that their child might draw his first breath upon English ground. In this

patriotic desire the duchess fully participated ; but we want language to express our regret, that so difficult was it found to procure the means for accomplishing this important object, that her royal highness had completed the seventh month of her pregnancy before, at its most dangerous period, she was enabled to set out towards England ; “ being literally prevented,” says her royal husband, “ from moving until then, through the want of means to meet the expenses of the journey.” We make no comment upon this affecting circumstance ; for none can it require, though it speaks volumes in favour of the integrity of the Duke of Kent—the conjugal tenderness of the duchess—and as strongly against those who persevered in treating him with so much injustice and neglect. Providentially, however, no evil resulted in this late removal of the princess, but she reached England without meeting with any accident ; and, on the 24th of May, was safely delivered of a princess, at Kensington Palace ; where, on the 24th of June following, she was baptized by the Archbishop of Canterbury, assisted by the Bishop of London, by the name of Alexandrina Victoria ; his royal highness the Prince Regent ; his imperial majesty the Emperor of Russia, represented by his royal highness the Duke of York ; her majesty the Queen of Wurtemberg, represented by her royal highness the Princess Augusta ; and her serene highness the Duchess Dowager of Cobourg, represented by her royal highness the Duchess of Gloucester, being sponsors.

In answer to a congratulatory letter on the birth of a princess, at that time the heiress presumptive in her generation to the throne of these realms, in the fulness of his affectionate heart the royal parent wrote :—“ I have to acknowledge your favour of this date, in which you are so good as to renew those congratulations upon the happy event that took place yesterday morning in my family, which you personally tendered when you favoured me with a call ; and to assure you I very highly appreciate them, being satisfied they come from the heart.”

It was to be expected that a man who filled up so honourably all the departments of human life, and who evinced, on every occasion, such unaffected goodness, would prove a most affectionate husband, and a most tender parent—he did so. Among the latest papers which lie before us, we have a letter written in answer to a request that a volume of Lectures might be dedicated to his duchess ; and to a reference to that truly maternal act of her suckling herself the

infant princess. It is the last we shall insert, and we therefore give the whole:—

“ Kensington Palace, Sept. 30, 1819. .

“ MY DEAR DOCTOR,

“ In answer to the request contained in your letter of yesterday, I venture, on the part of the duchess, to sanction the dedication of your volume of Lectures to her; as I am convinced, from the merit of your former publications, that her name will be given in support of literary labours deserving of every countenance that can be bestowed upon them, whether public or private.—I appreciate most gratefully your obliging remarks upon the duchess’s conduct as a mother; upon which I shall only observe, that parental feeling and a just sense of duty, and not the applause of the public, were the motives which actuated her in the line she adopted. She is, however, most happy that the performance of an office most interesting in its nature has met with the wishes and feelings of society.—I have heard from Mr. Pettigrew of the severe loss he has sustained,” (in the death of a child), “and deeply lament the circumstance. Your letter for him shall be duly forwarded with mine of this day.—In concluding these few lines, I have to express my earnest desire for the perfect recovery of Mrs. Collyer; and to repeat the assurances of those sentiments of friendly regard and sincere esteem, with which I remain,

“ My dear Doctor,

“ Yours faithfully,

“ The Rev. Dr. Collyer, &c. &c. &c.

“ EDWARD.”

But whilst giving utterance to these patriotic and paternal feelings, the mind of his royal highness was still considerably perplexed by the unsettled state of his affairs. He had now additional and very strong ties to bind him to his native country, and to give fresh force to the wish he had ever strongly felt and uniformly expressed, to spend there the remainder of his days, now that the sphere of active service in the profession to which he was enthusiastically attached seemed closed on him abroad. He had, however, no other means of doing this, than by disposing of his favourite residence at Castle-Bar Hill, the sole convertible property which he possessed; and this, under the advice of his friends, he resolved to do, could he obtain the sanction of parliament to the measure, by means of a public lottery—a step which, notwithstanding our high respect and veneration for his character, and the deep commiseration which we have

ever felt for his unmerited misfortunes, we cannot but regret that he was, under any circumstances, induced to take. This application having however failed—the only one, in our opinion, that deservedly did so—his royal highness was induced to authorize the publication of the detailed statement of his case, to which we have so often referred, in hopes of obtaining an advantageous offer for the purchase of the only property he had in the world; “upon the sale of which,” says this plain unvarnished tale of his difficulties and distresses, “alone must rest the possibility of his continuing his residence in England, and his being able to bring up his child amongst his countrymen—both wishes nearest his heart, as well as that of the duchess; but neither of which can be accomplished, if they have no other prospect before them than that of being obliged to live, for the next six or seven years, on an income barely amounting to a third of that which the duke is known to receive from parliament, and a little more than a fourth of what it would be, if the advantages arising to him from his military situations (which he has similarly given up to his committee) were added thereto.”

This was one of the last of the public acts of a life to whose closing scene we are now drawing near: a few notes afterwards passed between the writer of this article and his illustrious friend, of no consequence, and relating to business only. Alas! little was it imagined, on either side, that those were the last! In December the duke went to Sidmouth, for the re-establishment of the health of the duchess, weakened by her maternal attentions. In about a fortnight he caught a cold, arising from getting wet in a walk, and neglecting to change his boots, which produced inflammation—fever—and death! We hurry over a scene, which we dare not trust ourselves to describe. Others, less deeply interested in it, *may* do it—we dare not attempt it. Suffice it to say, that he bore his illness with exemplary patience; and sensible of his approaching dissolution, resigned himself calmly to the will of God. His last words, addressed to the duchess, who never left his bed-side, were these: “Act uprightly—and trust in God!” Six weeks after he had walked over the cathedral of Salisbury, with its venerable prelate, his much respected tutor, did his corpse rest within its hallowed enclosure, on the self-same day, in its way to Windsor, to the sepulchre of his family.

Thus lived and died “the most mighty and illustrious Prince Edward, Duke of Kent and Strathearn, Earl of

Dublin, Knight of the most noble Order of the Garter, Knight Grand Cross of the most honourable Military Order of the Bath, and Knight of the most illustrious Order of St. Patrick; fourth son of his late most sacred Majesty, King George III. of blessed memory, and third brother of the most high, most mighty, and most excellent Monarch, George IV., by the grace of God, of the United Kingdom of Great Britain and Ireland, King, Defender of the Faith, King of Hanover, and Duke of Brunswick-Lunenburg, whom God bless and preserve with long life, health, and honour, and all worldly happiness:" words of little weight, had they not been borne out by intellectual and moral qualities, surpassing all the pomp of heraldry, and the warmest eulogy that friendship could pronounce. We have produced the evidence of these in his own correspondence, at the expense of the feelings of the writer of the major part of this article, who would not have consented to appear so prominently, could he have separated himself from the letters of his royal friend without a mutilation that would have rendered them unintelligible.

Farewell, great, good, and generous prince! Other tears have dropped upon thy sepulchre; it has been embalmed with those of the widow and the orphan—it is gemmed with those of thy country, as numerous as the dew-drops of the morning—but none more bitter nor more sincere have been shed, than those which have fallen upon these memoirs. The public will indulge this last burst of private feeling, and mingle their sympathies with the sorrow of the writer, as he turns away from the sepulchre which covers the remains of him that he once prized so well, and still loves so sincerely:—

The bridegroom may forget the bride  
 Was made his wedded wife yestreen;  
 The monarch may forget the crown  
 That on his head an hour has been;  
 The mother may forget the child  
 That smiles so sweetly on her knee;  
 But I'll remember thee, kind prince,  
 And all that thou hast done for me!

↓. B.

---

*Memoirs of JOHN TYLSTON, M. D., of Chester.*

FAITHFUL biography has justly acquired, among the wiser part of mankind, a high degree of importance; not so much on account of the eventful incidents frequently recorded, as

because the mind is therein best exhibited in its desires, its efforts, and operations. It is there we perceive the nature of the soul immortal—its adaptation for sacred intercourse—and, alas! its degeneracy. The pen of truth, therefore, instead of claiming for its subject a charter of exemption from universal frailty, will, by ascribing spiritual renovation to its proper origin, promote the Divine honour. At the same time, biography operates powerfully as a stimulus. When St. Paul desired to excite the Hebrews to a more exalted piety, he set before them illustrious examples; and, by an elegant allusion to the Olympic race, represented saints long since departed as surrounding and observing travellers to Zion. “Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sins which do so easily beset us, and *let us run with patience* the race that is set before us, *looking unto Jesus.*”

The great increase of biographical writings of late years may surely be hailed, by the friends of Christianity, as an omen singularly favourable to the progress of truth, and the ultimate evangelization of the world. The brilliancy of a pious life, in proportion to its clear exhibition, not only silences irreligion, but it illumines the Christian's path, and by its splendour prevents supineness and indolence: when exposed to a meridian sun, it is not easy to slumber. “The examples of virtue,” observes the excellent Bishop Reynolds, “will sooner allure and prevail with the minds of men to frame them to the like resolutions, than a naked and empty speculation of precepts\*.”

The following narrative, while it may serve to excite in the devout mind a more earnest desire after the best gifts, will also demonstratively prove the fallacy, not to say impiety, of the accusation, that the doctrines of grace are licentious. Here will be seen a lovely union of good sense and religion, of ardour and discretion, of uniform and persevering obedience to the precepts, as well as a love to the doctrines, of the Gospel. Here the reader will discern the holiness of faith—the animating nature of a good hope—and the true character of scriptural assurance—an assurance which, instead of producing an inattentive lukewarmness, or enthusiastic presumption, impels its possessor, by every heavenly motive, to increased exertions and deeper humility.

Dr. Tylston was born at Whitchurch, in Shropshire,

\* Works, fol. p. 1005, ed. 1658.



March 15, 1663-4. His father was Mr. John Tylston, of Fair Oak, in Staffordshire; and his mother, Mrs. Hannah Wild, of Rushton, in Cheshire. They were eminent for their piety, a holy contempt of the world, and every virtue that adds lustre to the Christian character. They trained him up in the nurture and admonition of the Lord, and witnessed in his early conversation the fruit of their labour and supplications. Who can describe the honour, the blessedness of those, who, adopting the words of Obadiah, can say, "I fear the Lord from my youth?" With such a right direction is early given to the impetus of the mind—a direction in which it will continue to move through time, and to all eternity.

Being the eldest son, he was not designed for a scholar, and his excellent father for some time discouraged the diligence he manifested in the pursuit of knowledge. Observing, however, his attachment to literature increase, and that constraint was evidently associated with unkindness, he was placed under the tuition of a respectable master; and so great was his application, perseverance, and steadiness, as to induce high expectations of future eminence. Industry at school, and respectable success, are manifestly allied. Time lost in the onset of life is seldom recovered. Those who would accomplish a good day's journey must employ the morning in it. After quitting school, he resided with the Rev. Mr. Malden\*, at Alkington, near his native place; under whose tuition he perfected himself in the Greek and Hebrew tongues.

Soon after Mr. Malden's death he was admitted into Trinity College, Oxford; where he had Dr. Sykes, the Margaret Professor of Divinity, for his tutor. His brilliant talents, adorned by a deportment in all respects exemplary, soon attracted the notice of Dr. Bathurst, then President of the College, whose able directions much assisted him. When about bachelor's standing, his inclinations suggested the study of physic as the employment of his future life; and having by an acquaintance with natural philosophy laid a good foundation for medical inquiries, he speedily turned the course of his reading into that channel. Literary pursuits, too often chilling to devotion, did not render him less atten-

\* Mr. Malden, to borrow the language of the Rev. Philip Henry, who knew him well, was "a man of great learning, an excellent Hebræan, and of exemplary piety. The relics of so much learning, piety, and humility, I have not seen this great while laid in one grave. He died May 23, 1681." See *P. Henry's Life*, Rev. Matthew Henry's *Misc. Works*, Messrs. Burder and Hughes' ed. p. 76.

tive to the exercises of piety; and as he was stimulated in his researches by pure motives, so he consecrated all his acquirements to the service of religion.

Being born in the neighbourhood of Broad Oak, his connexion with the excellent family of the Henry's there was, in all probability, very early; and, in addition to the example of his parents, it may be presumed to have had an influence upon his progress through life, especially as it respects the happy union of faith and holiness so manifestly conspicuous in his public, domestic, and personal character. While at College, he addressed to his friend, Mr. Matthew Henry, whose sister he afterwards married, the following letter, which, though it contains nothing characteristic of the writer's talents, may, as an historical document, be worth preserving:—

“ DEAR SIR,

“ Trin. Coll. May 6, 1685.

“ I hope, if you continue your thoughts of coming to London, you will also cast to make Oxford in your way, and not only so, but make some abode with us; for I fear I shall not have the opportunity of enjoying your company at London this summer. Dr. Marshall, of Lincoln, died on Easter day, in the morning; Dr. Turner (who took his degree at our house two or three years ago) the next day after. Dr. Hicks, Dean of Worcester, is preferred to Lincoln College; and Dr. Jeane, our divinity professor, to the deanry of Gloucester. Mr. Wills, of our house, has took his doctor's degree, and married Sir William Walker's daughter (our present mayor). The coronation\* was celebrated in Oxford with great solemnity, both at St. Mary's and the Theatre. Dr. Hall† was appointed to preach, who gave us a very excellent sermon upon Rom. xiii. 5. Mr. L. E. by some of his late observators, has utterly lost himself in Oxford. Pray give my hearty love and service to my Mrs., my very humble service to father, mother, sisters, &c.

“ I am yours affectionately,

“ J. T.”

After he left College he removed to London, where he studied industriously, under the guidance of Sir Richard Blackmore. His fame reached the learned Dr. Sydenham, who not only admitted him to his most familiar friendship, but opened to his access the invaluable treasure of observa-

\* Of James II.

† Master of Pembroke College, afterwards Bishop of Bristol.

tions, which, by many years' extensive practice, he had amassed. A letter written not long before his death conveys a pleasing estimation of his early privileges:—

“ I have ever looked upon my obligations to those to whom my education was committed as inexpressibly great, and beyond all possibility of return; my tutor, the Rev. Dr. Sykes, was always to me as a father, and as such I still love and honour him. I love the very name of Sir Richard Blackmore, who first encouraged me to the study of physic, gave me the first invitation to London, recommended me to several good friendships there, took care of me in the small-pox, put me in a way of acquainting me with the city practice, and honoured me with the freedom of his own most ingenious and instructive conversation, as well as the use of his library. As for the great Dr. Sydenham, who took me into his house, carried me with him to his patients, led me into the mysteries of the faculty; and, with a most generous freedom, and perpetual expressions, both verbal and real, of a true affection, treated me not only as a son and a disciple, but as a friend and companion, interesting himself with a paternal kindness in all my concerns; I cannot think of him otherwise than as a father, a friend, and benefactor; and as such, his memory must ever be sacred to me. He often told me, that if it were possible for him to get loose from his engagements at London, he would gladly come and spend the remainder of his days with me in the country: all this was the effect of his own generous temper of mind; for which way could I either deserve such a degree of friendship, or make any suitable returns?”

In the beginning of the year 1687, he went, accompanied by Dr. Sydenham's son, to Aberdeen; and received from that university, with peculiar marks of respect, the degree of doctor of physic. On his return, he commenced his professional career at Whitchurch. He gave especial proof, that skill and success are not confined to age. The common prejudices against a young physician were soon removed, and he quickly obtained celebrity. On the 30th June, 1687, he married Katharine, the second daughter of Mr. Philip Henry. They had six children, five of whom survived him. At the earnest request of many friends in Chester, he quitted his native town for that city in the year 1690; and, by successful practice, continued to increase in fame.

Having thus traced his life to its last scene, it may be edifying to point out more particularly the features of his character, and therein much that is instructive.

His mental powers rose far above the ordinary standard. In the prosecution of any inquiry he exercised a patience of thought truly manly and admirable, regarding the opinions of others rather as guides to direct, than authorities to govern, the efforts of his own mind. After his attainments became very considerable, such was his thirst for knowledge, that he redeemed for study all the time his professional engagements would allow. His closet and books were to him "what the counting house is to the industrious merchant, or the laboratory to the successful chemist." Few books came within his reach, but he made himself master of their contents: his principal delight, however, was in the writings of antiquity, especially those of Cicero, Seneca, and Plutarch. In the Epistles of Pliny he took great pleasure; and shortly before his death read, with high satisfaction, the works of Lactantius. Passages which illustrated any portion of Scripture he transcribed into an interleaved Bible, or other repository. He was accustomed also, in perusing valuable authors, to mark the most striking parts, that he might review them with more facility and advantage.

The study of natural philosophy occupied a part of his attention, and it afforded frequent opportunities for displaying his modesty and humility. He was able to discourse, with considerable ability, on the history of nature; but instead of arrogating to himself a mysterious understanding, or making an empty boast of intuitive discernment, he was ever ready to acknowledge that the causes of innumerable effects of daily occurrence exceeded his powers of comprehension. A friend having written concerning the cause of muscular motion, he replied—"I think it more ingenuous (and cheaper, I am sure it is) for a man to *confess* his ignorance, than be at a great deal of pains to *discover* it: for my own part, I hope I can employ my time better than in such disquisitions as, after all my search and thought, will afford me no satisfaction; 'tis as good to be unsatisfied at first as at last, when I find that a progress in the search doth not lessen the difficulty."

Poetry seems to have occupied a due place in his reading; and his anxiety that it should be subservient to the great cause of truth and virtue, rendered him observant and reflecting. Popularity was not, in his judgment, synonymous with approbation. He estimated talent, and measured his respect for character by consistency and moral worth. Hence arose, in addition to other considerations before alluded to, his extreme partiality for Dr. Blackmore. Though the

numbers of that satirized physician, being long since surpassed in strength as in melody, have lost their charms, it is gratifying to observe the repeated testimonies which are borne to his sterling and unvarying integrity. It is to his honour that he was the "first who professed to reform the spreading pest of poetical licentiousness, and to correct such men as Dryden, Congreve, and Wycherly \*." Nor will the following letter, addressed by Dr. Tylston to his friend, Mr. Tallents †, be uninteresting, when it is connected with the state of literature in the days of Dryden. It may indeed serve as an antidote to the predominant influence of that "manly" poet. "He was not," it has been well remarked, "gifted with intense or lofty sensibility; on the contrary, the grosser any idea is, the happier he seems to expatiate upon it ‡." It was natural for Dr. Tylston to defend Blackmore, by a comparison with his powerful opponent, and as a contrast between their respective characters was rendered needless by their striking discordance, the Indian Queen furnished an opportunity, too advantageous to be neglected, for pressing the superior worth of his despised but excellent friend:—

"Chester, July 30, 1695.

"HONOURED AND DEAR SIR,

"Your just exceptions against this piece of Mr. Dryden's, leave no hopes that ever you will be pleased with any thing that is his; since it's too easy to observe, not only some slips in morality, (and more perhaps in most of his works than this) but a general air of vanity and irreligion running through them all. That the author himself may (even in judgment of charity) be esteemed a Deist, is as plain from some of his writings besides this, (as particularly his *Life of Plutarch*) as it is from others that he can act either the Protestant or Papist, as will best serve his interest. Of the latter, he gave the world a notorious specimen in his *Hind and Pauther*; and of the former in his *Religio Laici*, where he seriously confutes the Papist—and his *Spanish Friar*, where he exposes him,—as he does in the beginning of this play, where the exorbitant power assumed by the Pope of disposing of kingdoms; the immoderate ambition and avarice of Popish princes in extending their dominion, by the most unjust and

\* *Life of Dryden.* Works, vol. i. p. 419; Sir W. Scott's ed.

† Of Shrewsbury. Ejected under the act of uniformity from St. Mary's Church there. A learned and excellent man. See M. Henry's memoir of him. *Misc. Works*, p. 782. Burder and Hughes' edition.

‡ Campbell's *Specimens of the British Poets*, vol. i. p. 258.

most cruel methods, under pretence of propagating religion; the ridiculous methods of penance and mortification prescribed, and the unparalleled luxury and excesses practised by the Romish clergy, are justly reproached as gross enormities, discoverable by the light of nature, and contrary to the principles of all religion. The humour of love and honour prevailing to such an exorbitant degree, and so industriously kept up and fomented by our men of wit, hath certainly been a great artifice of the devil, whereby he hath most effectually debauched the most refined minds, and not only alienated them from all religion, but perverted their judgment in the notion of what is virtuous and truly honourable. This humour was brought out of Spain by Don Quixote, where a lazy, torpid, and inactive temper succeeded instead of it, and it is hard to say which of those two extremes had a more fatal influence upon the state; the one by exciting a boundless and expensive ambition of invading others, or the other by taking away that degree of spirit and resolution that was necessary to defend themselves! It were well, however, if this fury, when, being banished Spain, it passed the Pyrenees, had been timely laid, before it had raised such tempests in other parts of Europe; or, if when at last it shall have spent itself, and vanished into smoke, it may be succeeded by a more solid, and truly great, and generous sense of virtue and religion. But, to return to our poet; his Indian's description of the Spaniard's ships looks the most glaring indeed, but, perhaps, falls more short of the rules of art than many other parts of his poem: give me leave to repeat some verses of it, which, I think, if set in a true light, will appear to be mere stuff:—

“ The object I could first distinctly view,  
Was tall straight trees, which on the waters flew;  
Wings on their sides, instead of leaves, did grow,  
Which gathered all the breath the winds could blow:  
And at their roots grew floating palaces,  
Whose out-blown bellies cut the yielding seas.”

“ Is not this arrant fustian\*? (to use one of his own terms.) Did you ever hear of the belly of a palace, and a palace *growing* at the root of a tree; and that not into a plant, but an animal? It is true he is describing monsters, but the description itself is more monstrous than even the

\* That is, “ thoughts and words ill sorted, and without the least relation to each other.” Dryden's explanation of Fustian; Ep. Ded. to the Spanish Friar. Works, Sir W. Scott's ed. vol. vi. p. 379.

wildest creatures of fear and fancy. We have heard of many monstrous births, of hobgoblins, and phantoms in a thousand shapes; but never did any affrighted or distempered brain so muster up the animal, vegetable, and mineral kingdoms, as to force in a tree with wings, and a big bellied palace to the composition of a *Divine Monster*, as Montezuma calls it; what is most monstrous of all, he brings in (not a silly frightful woman, or an ignorant and credulous peasant, but) one of the heroes of his play; the most accomplished prince for wisdom, courage, and virtue, all in a fright, uttering this emphatical nonsense. His description of night, methinks, looks more artificial than this: but in that and other descriptions, I think, Dr. Blackmore hath outdone him; and am sure hath done good service in vindicating the art from the licentiousness of our modern poets, who had debauched it to the highest degree. The entertainment they generally afforded was such as, if it pleased the fancy, yet the judgment would presently be sick of; and, I confess, I did often nauseate so much, that I had almost contracted an utter antipathy to the art itself. But our English Virgil hath not only naturalized but christened the Muses, and is the first that writes to the severest critics, the most chaste virgins, and most pious votaries.

“My most humble service to good Mrs. Tallents.

“I am, Sir, your most affectionate humble servant,

“J. TYLSTON.”

“To the Rev. Mr. Francis Tallents, at his house in Shrewsbury.”

So far as respects the extract selected in the preceding letter, a doubt, perhaps, may be entertained as to its presenting the reader with a specimen of what Dryden intended to convey by “arrant fustian.” The Mexicans, we are informed, when they first saw the Spanish ships, really took them for living creatures; and, it is said, that savages have been generally confused with a similar notion on the first sight of a large vessel. But, whether historically true or not, the thing is sufficiently probable in itself to be received as a *poetical* fact. It seems, indeed, difficult to conceive how a Mexican could describe such *divine monsters* to his countrymen, but by comparing the different parts of which they were composed to such objects, either of nature or art, as they were most familiar with. The tall masts would be like *trees*—the flapping sails would have the appearance of *wings*—the vast hulks would resemble castles or *palaces*—and the terms employed to connect the differing members of the wondrous creature would naturally be of a poetical cast

—inspired by a mixture of fear, of admiration, and astonishment. The principles of correctness, refinement, and chastity, which have so laudably distinguished the most elegant of Dryden's successors, seem, however, to justify the remarks of Dr. Tylston, especially as his taste was evidently in unison with an alteration more classical, though less enthusiastic.

The medical profession is, confessedly, not only honourable, but a fertile source of blessings. Dr. Tylston, whether we consider the solidity of his qualifications—the extent of his benevolence—the continuation of his success—or the fervency of his piety, was no common ornament to it. The theory of medicine he had diligently studied, and, by extensive practice, had improved, as well as augmented, his knowledge. It was his desire to have published a *Universal History of Epidemic Diseases*, digested chronologically from the earliest period; and, could the plan have been accomplished, he hoped to have conveyed much information, both rare and useful; but, for want of necessary books, which he found it impossible to procure, he was obliged to lay it aside unfinished.

In practice he was as remarkable for charity to the poor, as for diligence, fidelity, and concern for his patients. He sometimes travelled far, gratis, to advise the indigent, with as much kindness and cheerfulness as the most generous and wealthy; and not only gave them advice, but frequently physic also\*. He wrote, in his pocket dispensatory, two portions of Divine truth, as excitements to beneficence: the one—"He went about doing good:" the other—"It is more blessed to give than to receive." In the same book he wrote likewise the following excellent, not to say scriptural remark of Pliny's: "'Tis most pleasant to be kind to the grateful, but most honourable to be so to the ungrateful." His aim being to glorify God, he sought rather to do good than to obtain wealth; practically adopting that saying, "Let me be God's hand." His frequent and earnest prayers on behalf of those he attended, as also for direction in prescribing, and for a blessing on what he administered, evinced a tender concern for their welfare, while they proclaimed an active faith in Divine Providence. His spiritual improvement was

\* Valentinian, the Emperor of Rome, established by law a physician in each of the fourteen quarters into which the city of Rome was divided, who was to take care of the poor, and be maintained at the public expense. By this law the physician was allowed to accept what his patient should think fit to give him, when entirely recovered, but not what he had promised during his illness.—*Univ. Hist.* vol. xvi. p. 303, ed. 1748.



hereby increased, inasmuch as by observing the influence of minute circumstances in the changes of symptoms, his belief in the Divine adaptation of means to the end was greatly strengthened.

Nor were his charitable exertions limited to the boundaries of his professional walks. He diligently promoted every work of mercy, and he often mentioned the final rule of judgment, Matt. xxv. 3, &c. as furnishing the surest rule of present practice. His generous donation towards the building of the new chapel at Trinity College, in Oxford, was one instance of his forwardness to good works, as also of his gratitude to the seminary of learning in which he had been educated.

As the head of a family, prudence and virtue beautified his conduct. In the domestic circle he manifested a happy mixture of authority and love; and, in the education of his children, great wisdom and tenderness. The sacrifice of prayer and praise, though he was often prevented from observing a *stated* time, daily ascended, morning and evening, from his family altar. He constantly wrote the sermons he heard on the Lord's day, and in the evening repeated them—to the instruction and edification of his household. On the occurrence of any special providence, he frequently sought the devotional assistance of select friends; and for some years commemorated in his habitation, by solemn praise, the recovery of his eldest son from a dangerous fever. "I will sing," said the pious Psalmist, "of mercy and judgment; unto thee, O Lord, will I sing. I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart!"

It was his excellence, as a *Christian*, that formed the basis of the superstructure we have admired, and rendered the whole stable, compact, and ornamental. Convinced of the importance and necessity of discovering the existence of faith by its fruits, he was assiduous in the practice of virtue. To the apostolic description of a citizen of Zion he often appealed, when pleading the cause of religion, "He that doth righteousness is righteous." He was a man of prayer. The Scriptures he perused with unfeigned delight, and was influenced by their authority as a supreme rule. By frequent meditation he became conversant, in an unusual degree, with the instructive doctrines and sublime mysteries of the Gospel. When a subject particularly interesting engaged his attention, he clothed his conceptions in writing. Many divine contemplations on the being of God—the truth of the

Christian religion—the present darkness of mankind as to a future state—the extent of Divine grace, religious joy, and other important topics, survived him, evidential not only of great erudition, but of an experimental acquaintance with the truth as it is in Jesus. His natural endowments, assisted by diligent cultivation, and increased by obedience to the Divine will, raised him to an eminence in wisdom and knowledge, from which he viewed theological subjects with a comprehensive distinctness, not to be expected by those whose minds, though stored with scriptural truths, remain uninfluenced and impure. Divine communion and holy practice, as they are inseparable from the true Christian, so they are friendly to his advancement in wisdom and understanding. “If any man,” said the Redeemer of our race, “will do his will, he shall know of the doctrine whether it be of God.” When the disciples were in doubt, they applied for information to their companion, who leaned on the Saviour’s bosom.

The Divine attributes and operations, both in providence and grace, were familiar themes to his devout and contemplative mind. God was the subject of habitual gratifying thought, and as he had been enriched by the communications of his “abundant mercy,” so he delighted to speak, as well as muse, upon its free and infinite nature. He took great pleasure in testifying from his own experience the Divine goodness, and often mentioned with comfort that Scripture, Jer. iii. 4. “My Father, thou art the guide of my youth.” He ascribed the success of his affairs to him “who giveth power to get wealth,” and thence arose humility, gratitude, and a cheerful consecration of his substance to the cause of God.

In reference to the manifestly deplorable state of a great part of mankind, he pleased himself with the thought, that this earth is but a small part of the universe, and that it is probable there are many worlds of holy and blessed beings which we know nothing of; and he was much inclined to believe, that though in this earth they who find the way to life are comparatively few, yet taking the whole creation together, the everlasting monuments of God’s mercy and love will be many more than those of his wrath and justice. Connected with his exalted conceptions of the Divine excellencies, may be noticed the mean opinion he indulged, as a necessary consequence, of the present world. By daily intercourse with heaven, and with the King of kings, he made discoveries which induced a superiority to trifles. Transitory concerns being at best but vanity and vexation of

spirit, could not satisfy his affections, because renewed and elevated. So far from indulging the body, he complained of it as an incumbrance to his soul, and often said he did not think it worth while to live unless to do good; and as to worldly wealth, "What more is it," he would pleasantly ask, "than food and raiment, and having that, one may be content."

His diligence in attending the public worship of God was observable. Indeed he esteemed his frequent, though unavoidable absence from the sanctuary one of the greatest infelicities of his profession, and he would sometimes remark, "Had not our Redeemer taught us to prefer mercy before sacrifice, whenever they are rivals, the grievance would have been intolerable."

A few extracts from his accustomed memoranda on his birth-day, may serve for the further illustration of his principles and character. They express the sentiments of gratitude and sobriety—they discover a humble dependence upon Providence—and earnest desires and hope of everlasting life.

On March 15, 1696-7, he writes: "Ebenezer, I have now been a sojourner and pilgrim in the earth these three-and-thirty years. I am obliged to say my days have been few, I cannot say they have been evil, for but few of the sorrows of mortality, in events more afflictive, or health less constant, have happened to me. Divine Providence has afforded me a constant supply of life, and of all the happy conveniences of it; and with a tender care to aid me from the invading fury of those evils, to which I've sometimes apprehended myself exposed.

"The issues of futurity, set out by God in vast eternity, shall never be viewed by my mortal eye."

"March 15, 1697-8. The 15th of March, 1663-4, was the day of my own birth; the 15th of March, 1683-4, was the day of my father's funeral; on one and the same day, at the distance of twenty years, my own mother, his consort, delivered me into his tender arms; and our common mother, the earth, received him into the enclosure of the grave. So that the same time was a spring of day to him, and of grief to me. God had set the one over against the other, to prevent a luxurious mirth on the one hand, and disanimating sorrow on the other; but I am still within the lines of affliction, and that there is more occasion to lament myself, who am yet waiting for the goal, than him who is safely arrived at it, is a thing indisputable. We are born to anguish, we die to triumph; and O! thou happy soul, who having piously

and honourably discharged the duties and fatigues of mortality, art with endless pleasure and triumph at once got up to everlasting bliss; it remains that I follow thee. Heaven grant that I may arrive at thee."

" March 15, 1698-9. Infancy commences at birth, and continues to the fifth year of life. Puerility begins there, and goes on to the eighteenth year. The time between that and twenty-five affords us the style of young men. The space between that and our thirty-fifth year is our most flourishing time. Afterwards, till we arrive at forty-nine, we are said to be middle aged. That being once passed, we are justly declared old. I have, therefore, this very year, entered on the last stage but one of mortality. It is most equal that now, at last, I abandon the vanities, not only of childhood; but of youth too, and compose myself to designs that are manly. If human age must not be reckoned beyond the seventieth year, I've run over half of my course. What dangers have I escaped! What blessings have I enjoyed by the mercy of my most kind God! Wherefore, I entirely depend on him, I entirely commit myself to him, who will certainly afford me seasonable relief in this weary pilgrimage; and bestow on me a blessed immortality in the native country of my then happy soul."

In his profession of Christianity he was an avowed enemy to narrow principles. He too well knew the influence of education, of early habits and associations, and too correctly estimated the variety of intellect and perception of mankind to cherish bigotry. A spirit of genuine Catholic charity ever actuated his judgment, he disliked nothing more than the monopolizing of Christianity by any party; and the unchurching, yea unchristianizing those, who in matters of doubtful dispute fostered a different opinion. Religion did not with him consist merely in talking, or professing, or knowing; but, as the business of the heart, in habitual vigilance, sincere obedience, and holy love, as the necessary consequence of a lively faith in the essential doctrines of the Gospel. Instead, therefore, of wasting time in vain janglings about points of minor importance, still less upon garments and ceremonies, and external observances, he sought the communion of saints as such; and laboured, by diffusive benevolence, a shining conversation, and visible moderation, to commend religion to her enemies. Hence arose a proper regard for the pious and moderate divines of the established church; and though from principle a Dissenter, he joined as seriously and reverently in the Liturgy, when occasionally

present, as any worshipper. In the choice of his stated communion, he was determined chiefly by two rules. They are thus stated by his excellent brother-in-law, Matthew Henry\* :—

“ 1st. That we should choose to attend ordinarily upon those administrations (as far as the Divine Providence puts them into our reach) which we find to be most, for our edification in knowledge and faith, in comfort and holiness, and most likely to answer the end of ordinances. He particularly pleaded for himself, that he that had so little time to spare for his soul, from the business of his profession, had reason to improve that little to the best advantage. What is most edifying and advantageous, every man is best able to judge for himself.

“ 2d. That it is most comfortable to join with those who take all occasions to express their love and respect for those Christians that differ in their apprehensions from them, and uncomfortable to hear those, upon all occasions, condemned in the lump, and put under the blackest reproaches, some of whom, we have reason to believe, fear God, work righteousness; and, therefore, doubtless are accepted of him.

“ These I know,” continues Mr. Henry, “ to be the principles he went upon; and in his practice according to them, he was steady, uniform, and constant; and I think he was not to be called a Dissenter from the church of England, but a dissenter from all parties, or a consenter to Catholic Christianity. He gave this reason among others, why he would have his children baptized publicly—because he would publicly own a ministry which was condemned by many as null and invalid.”

The rapidity of his growth in grace was, in the estimation of some, predictive of an early removal to the heavenly world. A body naturally feeble, and rendered more so by the animation of a spirit, whose energies were too vigorous for its strength, added force to the expectation, and the event proved its correctness. On the 20th March, 1699, he was attacked by a violent fever, which he apprehended would prove a summons to the grave; but, committing himself with cheerful resignation to God as his father, he remarked, for his own support, and the encouragement of his friends—“ What we will we think is best, but what God wills we are sure is best.” “ He said † he had now lived past half the age of man, which was longer than he had expected some

\* MS. Account of Dr. Tylston.

† MS. Account by Matt. Henry.

years ago." Thus the approach of death is no surprise to those who, all the days of their appointed time, wait till their change comes. He expressed much satisfaction in the mercy and goodness of God, and relied particularly upon his oath, that he hath no pleasure in the death of sinners. He likewise cheerfully resigned himself to the Divine will. He addressed himself to his dying work with great seriousness and application. "I cannot think of death," said he, "without concern; but, I bless God, I can think of it without terror:" and frequently in his sickness, he spoke of the final struggle with all the concern and satisfaction that became a wise man and a good Christian. He knew, not only that it is a serious thing to die, but also that death hath no sting in it to a child of God. Many excellent things he said in his illness, which bespoke a great contempt of the world, an entire resignation, and a cheerful expectation of the glory to be revealed, which cannot be recovered in his own words, but deserve to be written in letters of gold. The disease, after the first onset, (which was fierce) seemed to retreat for two days, and gave good hopes of a speedy recovery, though he himself spoke doubtfully of his case; but, on the fourth day, it rallied again, and seized his spirits with such a violence in its assault, that he received the sentence of death within himself: and though afterwards there were some lucid intervals, yet, thenceforward, he manifestly declined apace, and set himself very solemnly and deliberately to take his leave of this world, and to make his entrance into another.

"As his distemper gave leave, he scarce left any thing untouched that was proper to be said by a dying man. He several times said, 'that when he reflected upon his manifold failings and defects, he had reason enough to tremble at the thoughts of going to give up his account to God; but,' said he, with an air of courage and cheerfulness, 'I trust to the infinite mercy of God, and the all-sufficient merits and mediation of the Lord Jesus.' Here," proceeds Mr. Henry, "he cast anchor as one abundantly satisfied. Sometimes he was much enlarged in blessing God for the experience he had had of his goodness to him, which he said he could never enough admire; particularly, he thanked God, that he had kept him from Deism, or from imbibing any corrupt principles of religion when he was abroad: also that he had lived not altogether a useless life in the world, but that God had owned him in his profession, and given him success in it. 'I cannot express,' said he, 'how good God hath been

to me all my days, and it is my comfort that I am going to a world, where I shall be for ever praising *him*.' He said, if he thought his time would have been so short, he would not have spent so much of it as he had done in the study of heathen authors; but he did it with a good design, that he might acquaint himself with the dictates of the light of nature, and know how far they went; and he had found this search a very great confirmation to him of the truth of the Christian religion—a religion which doth so highly improve and perfect natural religion, and relieves where that is manifestly defective, and leaves us at a loss.

“He frequently expressed a great willingness to die, though he had upon many accounts reason enough to desire to live; ‘But,’ said he, ‘every man must go in his order; let this be the order appointed for me, I am very well satisfied.’ He encouraged his relations and friends cheerfully to resign him up to the will of God, and desired they would do it without murmuring. He much delighted in prayer, and joined with much affection in the prayers that were frequently made with him: during all his illness he seemed to have a very great composure of mind and settled peace, except one night, when he was in a delirium, or, as he called it afterwards, a stupor, which he could give no account of; and in that he expressed a dread of God’s wrath, and some amazing fears concerning his everlasting state: but, in a short time, (through God’s goodness) that storm passed away, and he enjoyed a constant serenity of mind till he entered into everlasting peace.

“He bore the pains of his distemper,” continues his excellent brother-in-law, “with an exemplary patience and easiness of mind; making the best of every thing, and seldom complaining. He was very thankful to those who attended and ministered to him. He took a solemn farewell of those about him, spoke to his dear yoke-fellow with good words and comfortable words, kissed and blessed all his children, and to them that were become capable of receiving it, he gave good advice. He charged his son to be sure to study the Scriptures, and make them the guide of his ways; and said he to him, ‘whatever new opinions thou mayest meet with in philosophy, play with them as thou wilt, but never affect new notions and new opinions in religion; but stick to the good old religion of Christ and his apostles; and that will bring thee to heaven.’ He desired his children might read Mr. John Janeway’s *Life*, and Mr. Baxter’s *Poor Man’s Family Book*, which latter he had read a little before he

sickened, as he had some time before, with abundant satisfaction. He abridged that work, with his reasons for the Christian religion; and particularly expressed himself greatly pleased with the summary at p. 227, 'Religion is nothing else but faith turning the soul by repentance from the flesh and world, to the love, praise, and obedience of God, in the joyful hope of heavenly glory.'

"He called for his servants, and took leave of them with prayer and good counsel; he earnestly pressed upon them diligence in religion, and to take heed of all sin. 'See to it,' said he, 'that you do that, that you may reflect upon with comfort, when you come to be in my condition.' He commended the ways of religion and godliness to those about him as good ways, and such as he himself had experienced to be ways of pleasantness and paths of peace.

"It was an expression, among many, of his great humility, that to one of his affectionate farewells he gave to one (Mr. Matthew Henry) he added, 'And I pray God, that those who survive me may profit more by your ministry than I have done, abundantly, abundantly more!' He remembered his love and respects to many of his friends in the country, 'and,' said he, 'I must not forget the church of God. Though it be a time of trouble with the church in many places, yet those that are gone before, died in this belief, that God would do great things for his church in the latter days, and so do I too; Lord, do good in thy good pleasure unto Zion.' He often, with the believing hopes and expectations of a better state on the other side death, recited many Scriptures that speak of it. 'Oh, the glorious mansions,' said he, 'in our Father's house, and glorious inhabitants in those mansions; pleasures for evermore.' When he had some food given to him he said, 'What a blessed state will that be when I shall hunger no more, nor thirst any more!' When he was sometimes asked how he did, he answered, 'I am going to another world, I hope through grace, to a better. I *know* whom I have trusted, and that he is able to keep that which I have committed to him.' One present answered, 'A great truth;' he replied, 'Yes, and a great trustee.' He said, 'If it were the will of God, he would desire to die in the actual contemplation of the *goodness* of God, and the glory to be revealed \*.'"

The last two days previous to his dissolution, though sensible and tranquil, he took little notice, but gradually declined; and on Monday night, April the 8th, about eleven

\* MS. Account.



o'clock, finished, without a sigh or groan, his mortal course, in the thirty-sixth year of his age.

Sweet is the scene when virtue dies,  
 When sinks a righteous soul to rest;  
 How mildly beam the closing eyes!  
 How gently heaves th' expiring breast!  
 So fades a summer cloud away;  
 So sinks a gale when storms are o'er;  
 So gently shuts the eye of day;  
 So dies a wave along the shore.

The following Tuesday he was interred in Trinity Church, Chester, attended by multitudes testifying unfeigned sorrow and respect; a funeral sermon was preached by the Rev. Mr. Newcome, of Tattenhall, his dear and intimate friend, from Phil. i. 21. "To me to live is Christ, and to die is gain."

An extract from the original manuscript of a letter written on the event, by Matthew Henry to the Rev. Francis Tallents, will be interesting, whether regarded as an honourable testimony to departed worth, or as affording suitable instruction under bereaving providences. "I find it easy to say a great deal to aggravate the affliction we are under in the death of Dr. Tylston, whom we miss daily. What improvement I have made in learning of late years, has been owing as much to my converse with him as any thing. He set an excellent example to all his friends of serious piety. He was the ornament of our congregation, and a great reputation to us. We must own that God has a controversy with us, and would humble ourselves under this humbling providence. It should silence us, that the will of God is done, but it should abundantly satisfy us (and it would so, if we lived more by faith) that this providence was appointed to fetch one to heaven, and (I hope) to fit many for it. I desire to have death and the grave, heaven and glory, made more familiar to me. Oh! that I could, with humility and dependance upon Christ, and a holy contempt to this world, live in a believing expectation of the glory to be revealed."

J. B. W.

---

*Christian Philosophy.*

"How charming is Divine philosophy!  
 Not harsh and crabbed, as dull fools suppose;  
 But musical as is Apollo's lute,  
 And a perpetual feast of nectar'd sweets,  
 Where no crude surfeit reigns." MILTON.

THE universe of matter and of mind, whatever is discoverable, or capable of investigation, constitutes the proper object

of philosophy in the most extended use of the term. It contemplates things visible and invisible—the outstretched earth—the high heavens, the worlds of conscious existence, or possible being. The researches of philosophy cannot be circumscribed, but by those impassable limits which Infinite Wisdom has assigned to finite intelligencies. She has an eye which opens on all that is visible to sense, or perceptible by intellect; an ear susceptible of all sounds; a taste adapted to discriminate all the varieties of impression: her spirit walks abroad through all space, and her home is every where.

The pretensions of the vain, and the credulity of the illiterate, very early in the history of mankind, concurred to dignify a chosen few with the name of *Sophists*, or *wise men*; each of whom, in the most remote periods, might be described, without any extravagant censure, as “a fool amongst judges, amongst fools a judge.” Undoubtedly, a very few of the facts of natural philosophy, half understood and carelessly observed, distorted by mythological fables—associated with astrological absurdities—combined with hideous superstitions—and subordinated to a mysterious system of trickery, constituted a very considerable proportion of what was called *wisdom*: and to accumulate a fresh stock of mistakes or inventions upon the already too mountainous mass, was the great business of a speculative philosopher. The barbarian nations, as the Greeks arrogantly styled all who spoke a different language from themselves, long disputed with them the honour of originating this admirable farrago; and one cannot help smiling at the folly of their mutual disdain and self-conceit. Greece comprehended, in the opinion of a Greek, all that deserved the name of knowledge; and hence, as from its sacred fountain, issued all the streams that flowed through the world, to fertilize and purify it; while the opinion of the Phœnician, the Egyptian, the Persian, is expressed by Plato in his *Trinæus*, who introduces a barbarian addressing himself to Solon in these words: “You Greeks are always children; there is not an old man among you: you have no such thing as grey-headed wisdom.” While we pity, we cannot be much surprised at this arrogance. Ignorance is always vain, always looks upon the little mole-hill, on which it crawls, as the whole universe; being either incapable or unwilling to ascend to a greater elevation, to detect its errors. The more comprehension the mind acquires, the lower is its self-estimation. Presumption vanishes as knowledge increases. As the clouds clear away, the day of intellectual discovery and moral wisdom brightens; illusions disappear,

and the scene expands. When men were wise in their own eyes, or accredited by the vulgar and superstitious for extraordinary endowments, they were called Sophists; but when they were becoming wise in reality, they assumed a different, and more modest appellation.

The invention of the name Philosopher must, according to Cicero, be ascribed to Pythagoras. It signifies "a lover of wisdom." Pythagoras was on a visit at Phlius; and Leon, chief of the Phliansians, being exceedingly pleased with his discourses on various topics, asked him in what he principally excelled; to which he replied, that he did not profess to be *master* of any art, but was a *philosopher*. Leon inquired who were philosophers? "As in the public games," said Pythagoras, "whilst some are contending for glory, and others are buying and selling in pursuit of gain, there is always a third class who attend merely as spectators; so in human life, amidst the various characters of men, there is a select number, who, despising all other pursuits, assiduously apply themselves to the study of nature, and the search after wisdom; these are the persons whom I call philosophers." From a very superficial acquaintance with human nature, we shall readily believe that this term, unexceptionable as it is, was very soon assumed with no less arrogance of feeling, and applied with no less credulity of mind, than that for which it was a happy substitute. It became also less appropriate and select in its application, including the science of physics, medicine, polite literature, policy, ethics, and revealed truth; in a word, as was before remarked, whatever in the universe of matter and of mind, is capable of human investigation.

Whilst, therefore, the term philosophy may be considered as general in its signification; and is become so in its most frequent and accepted use, in the present age, there is an obvious propriety in designating the particular object of our philosophical research, by some qualifying and expressive epithets. Thus the study of nature may be denominated natural or physical philosophy; the art and science of medicine, medical philosophy; the consideration of literature, polite or literary philosophy; policy, political philosophy; ethics, ethical or moral philosophy; and revealed truth, in all its bearings, *Christian philosophy*: but since moral and revealed wisdom are essentially but one, constituting parts of the same whole, the theory and the practice of the same great system, the term may be considered as equally applicable to each, and is generally applied to both.

There are empirics in philosophy as well as in medicine, and it is possible they may feel disposed to sneer, when it is affirmed that the Christian Scriptures, emphatically styled the Word of God, and the Scriptures only, contain a revelation of true wisdom—wisdom profitable to direct in the concerns of this life, and the more momentous affairs of another state of existence. They teach moral and evangelical truth, and render the moral efficacious, by grafting it on the evangelical. Their precepts constitute the best guide for the life that now is, and they shed a holy and kindly radiance on the path of immortality. The first advice, therefore, which we beg to suggest, is, "*Study the Scriptures.*" The barbarian may despise the Greek, and the Greek disdain the barbarian; and it might be the high privilege of the Christian to laugh at the pretensions of both, were it not that the Volume whence he derives his superiority, influences him rather to compassionate than to ridicule. He may, indeed, look down upon others who grope in the misty vales of ignorance or infidelity, but it is only to devise the most suitable means of raising them to that high summit of peace and happiness; which, through the grace of God, he has himself attained; and he has learnt to pity, not to revile the weakness which refuses his benevolent aid.

If it be inquired, what is wisdom? the reply is obvious. Wisdom consists in choosing the best means of obtaining the best end. We, therefore, repeat the admonition, "*Study the Scriptures;*" for this most important of all reasons, they direct to those means and to that end. What is the highest good, the noblest end of which our nature is capable? Doubtless it is "to glorify God, and enjoy him for ever." No intelligent creature can pursue a higher purpose, than to glorify God. He is the best of beings. The pre-eminent importance of this end may be ascertained, by considering that the Divine Being constantly pursues it in all his operations, and by all his arrangements in the universe. It is essential to a perfect being to pursue the best end, and it is essential to the best end to terminate in him, to honour his perfections. For this, "in the beginning God created the heavens and the earth;" "all things were made by him and for him;" and, amidst the last most solemn supplications of his incarnate Son, this is conspicuous, "Father, glorify thyself." This purpose steadily pursued, is the best occupation of time, the great employment and the bliss of eternity; for the infinite benevolence of God has connected the felicity of immortal creatures with the advancement of his own glory.

The man who pursues this end is the genuine *Christian philosopher*. To know God, and the means of acceptance with him, is *real wisdom*. There is but one way in which a guilty creature can be made happy, and the Gospel of Jesus Christ is a revelation of that way. If, therefore, we remain ignorant of this, or disinclined to accept it, we know nothing to any good purpose—we fail of real wisdom, and commit the greatest folly and crime. “There is none other name given under heaven amongst men, whereby we can be saved, but the name of Jesus.” To neglect this salvation is, consequently, the highest offence against God, and a sacrifice of our own souls; it is in truth the most deliberate, the most awful act of suicide which a rational being can commit. Religion, or spiritual wisdom, induces a joyful acquiescence in this manifestation of mercy. The spirit imbued with this influence, like Zaccheus, beholds the Saviour with infinite admiration, listens to his voice, descends to sit at his feet, and welcomes him home.

From these considerations it is evident, that the principle which regulates worldly minds, merits no better name than folly. It terminates in a low object, in self, in personal aggrandizement and honour—it pursues a mean, selfish, and sordid purpose. It rises no higher than the petty distinctions, the transitory hopes, and the fleeting pleasures of the present world. Instead of terminating in the greatness of God, it is wholly absorbed in the littleness of man. What a majesty is there—what a glory then in the Christian character! He is the only *wise man*. In a just estimate of things, how does religion dignify our nature! It elevates us not only above the *brute*, but above the *man*. It brings us into close affinity with superior spirits, into converse with Heaven. It enables the poorest of Christ’s disciples, the most feeble in intellect, to look down with pity on the most splendid rank, the most exalted talent, as infinitely below them. If wisdom is to be estimated by its results, then the disciple of Jesus is wise. Worldly wisdom conduces to opulence, fame, and earthly enjoyment; but the wisdom which is “from above,” secures the bliss of eternity.

It is not meant to be affirmed, that what is revealed in the Scriptures, ought to be the sole object of reflexion or inquiry; that to be a genuine Christian philosopher, the attention must be exclusively directed to that holy Volume. May we not pursue moral, metaphysical, or other investigations? Certainly we may. Are we to close our eyes upon the fair scenes of nature, or check all curious research into her

recesses and laws? By no means. But this we assert without hesitation, that the Bible is the grand test by which truth is to be tried — the principle by which conduct is to be regulated — the guide we must implicitly follow. Whatever in morals is not built on this foundation, must inevitably fall: whoever contradicts the dictates of this instructor, must at last be silenced. The philosophy of mind must comport with the philosophy of God. This is the only “lamp to our feet, and light to our path.” Truth is conformity to this revelation. Error is inconsistency with it. Whatever system of morals may be erected, unless founded here, will prove but like “the baseless fabric of a vision.” Some of the most celebrated productions of human genius we should have admired as ingenious, had we not seen reason to condemn them as untrue; and untrue, because unscriptural. The third time, therefore, let this advice be repeated. “*Study the Scriptures.*” The present age may be justly congratulated, and this country in particular, for the zeal which it has shown in circulating these inestimable writings. All classes, and nearly all nations in Europe, have united in giving currency to them. Divine wisdom is now flowing through a thousand channels. By the translation of heavenly inspirations into the various languages of mankind, the confusion of Babel is about to be rectified; and “from the rising of the sun, to the going down of the same,” every man is about to “hear in his own language the wonderful works of God.”

A docile and humble spirit is essentially requisite, in order to eminent proficiency in the great science of Christian philosophy. Nothing so completely disqualifies the learner as vanity. The heights, and depths, and lengths, and breadths of this divine science, are open to the humble mind; but concealed in impenetrable darkness from the proud one. Humility inspires caution, but does not extinguish zeal. This disposition differs most entirely from a servile submission to the opinions of men. A variety of errors have prevailed in the world, and even whole nations have been “carried about by every wind of doctrine,” from negligence of the Saviour’s command, “learn of me.” Through forgetting or despising it, presumptuous tyrants have dared to decree the faith of others, and too tractable slaves have permitted the imposition. Assuming the dictator’s chair, how often has the infuriated persecutor thundered forth his anathemas against all who have not worshipped *him* instead of Jesus Christ, and demanded their blood as the price of their temerity in main-

taining the "liberty with which Christ hath made us free." How many monsters of impiety have, through this cause, dyed their hands in the blood of martyrs; and with more than wolfish ferocity, torn in pieces the flock of Israel. When the great day arrives to disclose the characters, and to fix the destinies of mankind, what myriads of these sanguinary reactors of the awful tragedy of Calvary will rise to shame and everlasting contempt! and what myriads will receive a crown of glory from the final Judge, who have been influenced by the principles of a Peter and a John, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye!"

We recommend further, as pre-eminently conducive to the same great end, the *habit of thinking*. Activity is indeed the element of mind, and to be totally devoid of thought is impossible to a rational being. The absence of all thought is the state of a stone. But it is to be apprehended that few, very few comparatively, use their rational faculties to any good purpose. They do not think in a train, or with profound and continued attention. Thoughts indeed dart through the mind like images across a mirror, leaving no trace behind. The airy fugitives are not often detained, as they ought to be, or rendered subservient to improvement by reflection. It is this which tends to correct mistakes, and to regulate inquiry. Reflection is the nurse of sentiment. It will be found expedient, in order to derive the greatest advantage from reflection, as well as to secure opportunity for it, to practise occasional and not unfrequent retirement, to withdraw from the crowd of tumultuous engagements and promiscuous society, to sit and to think alone. When the Redeemer of the world was about to favour his disciples with the brightest manifestation of his glory that he ever made on earth, or ever will, till he returns in the clouds of heaven, he "took Peter, James, and John his brother, and brought them up into a high mountain APART, and was transfigured before them." It has been justly remarked by Mr. Bates in his "Rural Philosophy," that "when a man is left to his own reflections, and is deprived of the countenance and approbation of those around him, his solitary opinion is less able to resist the convictions of truth; he is more at liberty to search into the motives and principles of his conduct, and his conscience is more likely to speak home to the reality of his situation. How many are there who are borne up in a conceit of their superior virtue, by the judgments or flatteries of the world, who would soon be reduced to a mortifying sense

of their true character, if this fantastic support was happily withdrawn from them!—Nor ought a deviation from ordinary life, in pursuit of such an object, to incur censure, while it is allowed to studies of far less importance or dignity. While the literary man is permitted to separate himself from society, and to devote his days and nights to disquisitions concerning ancient laws and manners, which bear little relation to us in the present circumstances of the world, it would seem unjust not to grant the same privilege to the Christian moralist, who would carry his researches up to the primitive state of human nature, from which our departure is the source of all the evils that we either feel now, or that we fear hereafter. Or while the virtuoso is allowed to wander to Rome or Athens, that, by a critical survey of the noble remains of ancient architecture he there discovers, he may be enabled to trace out the original models, we cannot fairly deny to the Christian philosopher an occasional retreat into shades and solitude, in order to look narrowly into himself, and to trace out, in the ruins he finds *there*, the perfect model of our nature as it came first from the hands of the Creator, and thence to ascertain its present state of degeneracy.”

Let us be unceasingly grateful for that glorious pre-eminence, which Infinite Wisdom has assigned the human species above every other part of the vast creation. The skilful architect usually finishes his work by the choicest selection of materials, and the most exquisite specimens of workmanship. So the “great Builder” of this varied universe first created *matter* the most inferior production, then imparted life, and produced *instinct*, and lastly inspired *reason*. “And God said, Let us make man in our image, after our likeness, and let him have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him.” The superiority of man to matter, however fair, to life however pleasing, to instinct however perfect, appears in this, that he alone is capable of contemplating and admiring the works of God. He alone possesses an eye that opens upon the heavens, and a mind capacitated to investigate its own faculties and movements—to appreciate its own principles and motives—and, above all, to receive the revelations of an infinite Intelligence. We cannot indeed but deplore the present degraded state of reason in a fallen and sinful world. Averse from God, plunged into an abyss of cares and anxieties, aiming only to acquire gain, or chained to the



oar of constant, unvarying labour, the great mass of mankind is disregardful of these momentous truths. They live without reflection; without reflection they die. "God is not in all their thoughts."

Let us, however, look forward a few short ages to the great renewal of our character, and the grand regeneration of our being; to that period when the various impediments to knowledge and happiness which now exist, and amongst which our degeneracy is most conspicuous, will be eternally removed; when our progress will be commensurate with our opportunities—our sanctification proportionate to our privileges—and our station, and our intellectual capacities, and moral feelings, attuned to the light of heaven, and perfected in the splendours of an ever present Deity. It is then that every other philosophy will prove "vain" but the Christian; that, and that only, will prove to be true wisdom. Every attainment the Christian philosopher makes on earth—every degree of knowledge he acquires—and every holy principle he cherishes and practises, connects him with that final state of blessedness. His preparation for it is daily progressive, and his assurance of it every moment brightens. He possesses this peculiar and exclusive privilege, that whatever he discovers is his own. "We who believe do enter into rest," and his final inheritance exceeding in vastness and value his most rapturous anticipations, will be "incorruptible, undefiled, and that which fadeth not away."

C.

---

*An Essay on the Religion of the Indian Tribes of North America: Read before the New York Historical Society.*  
By SAMUEL FARMAR JARVIS, D. D., A. A. S.

---

### PART I.

---

THE religion of the Indian tribes of North America has not been viewed with that largeness of observation which is the characteristic of enlightened philosophy. Various causes may be mentioned, which have hitherto conspired to prevent, or to impede such an examination. In the first place, the horror proceeding from the cruelties of their warfare forbade the calmness of investigation. As long as they were formidable, curiosity was overpowered by terror; and there was neither leisure, nor inclination, to contemplate their character

as a portion of the human family, while the glare of conflagration reddened the midnight sky, and the yells of the savage, mingling with the shrieks of butchered victims, rode, as portentous messengers, upon every gale. But that state of things has long ceased to exist. The white men of America have become too numerous to fear any longer the effects of savage barbarity; and the tales, which once carried terror to the stoutest heart, are now scarcely heard beyond the precincts of the nursery. In the room of fear should now arise a sentiment of pity. "The red men are melting," to borrow the expressive metaphor of one of their most celebrated warriors, "like snow before the sun;" and we should be anxious, before it is too late, to copy the evanescent features of their character, and perpetuate them on the page of history. But when fear ceases, contempt is a natural consequence. The Indian, whose character was once so lofty and independent, is now seen begging at our doors for the price of his perdition; and, as our foot spurns the suppliant, we are apt to think that nothing, connected with one so vile, can be worthy of our attention. But is it fair to judge from so vitiated a specimen? When a race of men are mingled with others, who consider them as inferiors, they inevitably become so. Submission to contempt is an acknowledgment of its justice. If, therefore, the Indian would avoid degradation, he must retire from the habitations of white men; and if we wish to see him in his original character, we must follow him to his native forests. — There, surely, he is worthy of our attention. The lovers of the physical sciences explore the woods of America to cull her plants, and to investigate the habits of her animals. Shall not the lovers of the moral sciences be equally ardent and industrious? Shall man, who stands at the summit of earthly creation, be forgotten amid the general scrutiny?

The sources of prejudice which I have mentioned, influence the examination of every subject connected with the Indian character: there are peculiar difficulties with regard to that which is the subject of the present essay.

The Indians themselves are not communicative in relation to their religion; and it requires a good deal of familiar, attentive, and, I may add, unsuspected observation, to obtain any knowledge respecting it. Hence, many who have been transiently resident among them, have very confidently pronounced that they have no religion; an assertion which subsequent and more accurate travellers have shown to be entirely unfounded.

Those also, on whom we rely for information, have either

been too little informed to know what to observe, or they have been influenced by peculiar modes of thinking, which have given a tinge to all they have said on the subject. The various speculations, for example, on the question whence America was peopled, led to many misrepresentations of the religious rites of its inhabitants; and affinities were discovered, which existed no where but in the fancy of the inventor. Gomara, Lerius, and Lescarbot, inferred from some resemblances of this kind, that America was peopled by the Canaanites when they were expelled by Joshua; and the celebrated Grotius, adopting the sentiment of Martyr, imagined that Yucatan was first peopled by Ethiopians, and that those Ethiopians were Christians! The human mind derives pleasure from paradox, for the same reason that it delights in wit. Both produce new and surprising combinations of thought; and the judgment, being overpowered by the fervours of imagination, becomes for a time insensible to their extravagance.

It is well known, that among the philosophers of Europe the opinion has very generally prevailed, that the natives of America were, both as to physical and mental powers, a feeble race; and, impressed with this belief, they hardly considered the religion of the Indians as worthy of minute attention. The celebrated historian of America has unconsciously fallen into this error, at the very moment in which he was censuring others, for suffering their relation of facts to be perverted by an attachment to preconceived theories. Volney, in opposition to the sentiments of Rousseau, has endeavoured to sink the character of the savage, in the same proportion as that eccentric author sought to raise it. On the subject of the Indian religion especially, no one should be read with greater caution. He who could imagine that Christianity was only an astronomical allegory, and that the birth of our Saviour meant no more than that the sun had entered the constellation Virgo, can hardly be considered as perfectly sane, even when he treats on the religion of Heathens. We need not be surprised, therefore, at the assertion, that the Indians have no regular system of religion—that each one employs the liberty allowed him of making a religion for himself—and that all the worship they know is offered to the authors of evil. Never was there an assertion more unfounded; but it enabled him to quote that maxim of the Epicurean poet, which is so frequently in the mouths of unbelievers, that all religion originated in fear:—

“*Primos in orbe Deos fecit timor.*”

On the other hand, an hypothesis has somewhat extensively prevailed, which exalts the religion of the Indians as much above its proper level, as Volney has debased it below; I mean that which supposes them to be the descendants of the ten tribes of Israel. This theory so possessed the mind of Adair, that although he had the greatest opportunities of obtaining knowledge, his book is comparatively of little use. We are constantly led to suspect the fidelity of his statements, because his judgment had lost its equipoise, and he saw every thing through a discoloured medium. I feel myself bound to notice this hypothesis the more, because it has lately been revived and brought before the public, by a venerable member of this society, whose exalted character renders every opinion he may defend a subject of respectful attention\*.

To the mind of every religious man, the history of the Hebrews is a subject of peculiar interest; and it is impossible to read of the extermination of the kingdom of Israel, without a feeling of compassion for the captives who were thus torn from the land of their prerogative. The impenetrable darkness which hangs over their subsequent history, combines with this sentiment of pity the powerful excitement of curiosity. It is not then to be wondered at, that when the disquisitions arose respecting the peopling of America, the idea of tracing to these western shores the long-lost tribes of Israel, should also have arisen before the eye of imagination with captivating splendour—that the thought should have been seized with avidity by men who were pious, and ardent, and contemplative—and that in the establishment of a theory which every one could wish to be true, facts should be strained from their natural bent, and resemblances imagined, which have no existence in reality. The most unequivocal method of tracing the origin of the Aborigines of America, as Charlevoix has sensibly remarked, is to ascertain the character of their languages, and to compare them with the primitive languages of the Eastern hemisphere. But this test will, I conceive, be found very fatal to the theory in question. The best informed writers agree that there are, exclusive of the Karalit or Esquimaux, three radical languages spoken by the Indians of North America. Mr. Heckewelder denominates them the Iroquois, the Lenapé, and the Flo-

\* See Dr. Boudinot's *Star in the West*, or a humble attempt to discover the long-lost ten tribes of Israel, preparatory to their return to their beloved city Jerusalem. Trenton, (N. J.) 1816. 8vo.

ridian. The Iroquois is spoken by the six nations, the Wyandots or Hurons, the Naudowessies, the Assiniboils, and other tribes beyond the St. Lawrence. The Lenapé, which is the most widely extended language on this side of the Mississippi, was spoken by the tribes, now extinct, who formerly inhabited Nova-Scotia and the present state of Maine, the Abenákis, Micmacs, Canibas, Openangos, Soccokis, Etchemins, and Souriquois: dialects of it are now spoken by the Miamis, the Potawotamies, Missisauques, and Kickapoos; the Conestogos, Nanticokes, Shawanese, and Mohicans; the Algonquins, Knisteneaux, and Chippeways. The Floridian includes the languages of the Creeks or Muskohgees, Chickesaws, Choctaws, Pascagoulas, Cherokees, Seminoles, and several others in the southern states and Florida. These three languages are primitive, that is to say, are so distinct as to have no perceivable affinity. All, therefore, cannot be derived from the Hebrew; for it is a contradiction in terms to speak of three languages radically different, as derived from a common source. Which then, we may well ask, is to be selected as the posterity of the Israelites: the Iroquois, the Lenapé, or the southern Indians?

Besides, there is one striking peculiarity in the construction of American languages, which has no counterpart in the Hebrew. Instead of the ordinary division of genders, they divide into the animate and inanimate. It is impossible to conceive that any nation, in whatever circumstances they might be placed, could depart in so remarkable a manner from the idioms of their native language.

But supposing that there were some affinity in any one of the languages of North America to the Hebrew, still it would not prove that the persons who speak it are of Hebrew descent. The Arabic and the Amharic have very strong affinities with the Hebrew: but does it thence follow that the Arabs and Abyssinians are Hebrews? Admitting, therefore, the fact of this affinity in its fullest extent, the only legitimate inference would be, that the languages of America are of Oriental derivation; and, consequently, that America was peopled from Asia.

To pursue this subject further would occupy too much time, upon a point which is merely subsidiary. But I cannot forbear remarking, that while the nation of Israel has been wonderfully preserved, the Indians are nearly exterminated. The nation of Israel will hereafter be restored to the land of their forefathers; but this event must speedily arrive, or the unhappy tribes of America can have no part in it. A few

years more, and they will be beyond the capability of migration! The question, then, with regard to the immediate origin of the American Indians, must remain in the uncertainty which hangs over it. Nothing but a more extensive knowledge of the languages of this continent, of those of Northern Asia, and of the Islands in the Southern Pacific, can throw any additional light upon a problem, which has so long exercised, and so completely exhausted, the ingenuity of conjecture. Their religion furnishes no assistance in the solution, for it cannot be identified with that of any particular nation in any other portion of the globe; and though resemblances, and those very strong and striking, can be traced, yet they are such as are common to the great family of man, and prove nothing but that all have one common origin. It will be readily seen, however, that this proof is of vast importance. If the religion of the Indians exhibits traces of that primeval religion which was of Divine appointment—if the debasement of it was owing, as among all other nations, to the concurrent operation of human ignorance, weakness, and corruption—and if its rites, and even its superstitious observances, bear that analogy to those of the old world, which must exist where all have flowed from one source: then all that is really useful in the question respecting the origin of the inhabitants of this continent, will be fully obtained. There will be no anomaly in the history of human nature; and the assertion of Voltaire will be found to be as false as it is flippant, that the Americans are a race entirely different from other men, and that they have sprung into existence like plants and insects.

Previous to the dispersion of the descendants of Noah, the knowledge of the true God, of the worship which he required from his creatures, and of the sanctions with which he enforced his commands, must have been common to all. It is impossible to conceive of any distinction where all were equally related to him, and possessed equal means of instruction and knowledge. In a word, the whole of mankind formed one universal church, having the same faith and the same worship. How long this purity continued we know not, nor when, nor where, idolatry was first introduced. That it began, however, at a very early period, we have the strongest evidence; for Terah, the father of Abraham, was an idolater, notwithstanding the precepts and example of Noah, both of which, for more than a hundred years, he personally enjoyed. We may account for it from that tendency in our

nature, which seeks to contract every thing within the compass of our understanding, and to subject it, if possible, to the scrutiny of our senses. A Being purely spiritual, omniscient, and omnipotent, is above our comprehension; and we seek, by the multiplication of subordinate deities, to account for the operations of his power. When this is done, the imagination feels itself at liberty to clothe them with corporeal forms; and, from this idea, the transition is not difficult to the formation of idols, and the introduction of idolatry. But notwithstanding this departure from primeval purity, the religion of mankind did not at once lose all its original brightness. It was still the form of the archangel ruined. It did not reject the worship of the true God, but seems only to have absurdly combined with it the worship of inferior divinities.

When Abraham sojourned at Gerar, the king of that country had evidently communications with the Almighty; and the testimony which God gave of the integrity of his character, and his submission to the divine admonition, clearly proves that he was a true believer. At a subsequent period, when Isaac lived in the same country, the king, a descendant of the former monarch, requested that a covenant of friendship should be made between them, because, as he observed, Isaac was the blessed of Jehovah. "This," as Bishop Horsley remarks, "is the language of one who feared Jehovah, and acknowledged his providence." When Joseph was brought before the King of Egypt, both speak of God as if they had the same faith, and the same trust in his overruling providence. Even at so late a period as when the Israelites entered Canaan, the spies of Joshua found a woman of Jericho, who confessed that "Jehovah, the God of Israel, he is God in heaven above, and in the earth beneath." The book of Job presents an interesting view of the patriarchal religion as it existed in Arabia; and it will be remembered, that in Mesopotamia, Balaam was a prophet of the Most High.

These instances are sufficient to show how extensively the worship of the true God prevailed, and that it had not become extinct even when the children of Israel took possession of the land of promise, and became the peculiar people of Jehovah. That it was blended, however, with the worship of inferior divinities, represented in idolatrous forms, is equally apparent from the sacred history. When the servant of Abraham had disclosed to the family of Nahor the

purpose of his mission, both Laban and Bethuel replied: "The thing proceedeth from Jehovah; we cannot speak unto thee bad or good." This reply was an evidence of their faith in the true God; yet it afterwards appears that the same Laban had images which he called his gods, and which were regarded with veneration, and greatly valued by himself and his children. Upon the occasion of Jacob's departure to Bethel, he commanded his household to "put away the strange gods that were among them." These gods must have been numerous, for it is mentioned that "they gave unto Jacob all the strange gods which were in their hand, and he hid them under the oak by Shechem." Even the chosen family, therefore, was not exempt from the infection of idolatry. But this was idolatry in its milder form. The progress of corruption among mankind soon introduced a grosser and more malignant species. The worship of the invisible Creator was at length forgotten, his seat was usurped by fictitious deities, and a general apostacy prevailed:—

" Quis nescit——qualia demens  
Ægyptus portenta colat?——  
Porrum et cæpe nefas violare, aut frangere morsu.  
O sanctas gentes, quibus hæc nascuntur in hortis  
Numina!"  
JUVENAL. *Sat.* XV.

Then it was that the Almighty was pleased to give the nations over "to a reprobate mind," and to select a peculiar people, to be a signal example of his providence, the witness of his wonders, and the guardian of that revelation with which he sought to check the waywardness of human corruption.

Having thus seen that all false religions are, in a greater or less degree, departures from the true; that there is a tendency in the human mind to form low and limited views of the Supreme Being; and that, in fact, all nations have fallen into the corruptions of polytheism and idolatry; we should conclude, even in reasoning *à priori*, that the religion of the Indians would be found to partake of the general character. Accordingly, the fact is amply attested, that while they acknowledge one Supreme Being, whom they denominate the *Great Spirit*, or the *Master of Life*, they also believe in subordinate divinities, who have the chief regulation of the affairs of men.

Charlevoix, who had all the opportunities of obtaining information which personal observation, and the united testi-



mony of the French missionaries could give, is an unexceptionable witness with regard to the Hurons, the Iroquois, and the Algonquins. "Nothing," says he, "is more certain, though at the same time obscure, than the conception which the American savages have of a Supreme Being. All agree that he is the Great Spirit, and that he is the Master, Creator, and Governor of the world." The Hurons call him Areskoui; the Iroquois, by a slight variation, Agreskoué. He is, with them, the God of war. His name they invoke as they march. It is the signal to engage, and it is the war-cry in the hottest of the battle. But, beside the Supreme Being, they believe in an infinite number of subaltern spirits, who are the objects of worship. These they divide into good and bad. The good spirits are called, by the Hurons, *Okkis*; by the Algonquins, *Manitous*. They suppose them to be the guardians of men, and that each has his own tutelary deity. In fact, every thing in nature has its spirit, though all have not the same rank, nor the same influence. The animals they hunt have their spirits. If they do not understand anything, they immediately say, *It is a spirit*. If any man performs a remarkable exploit, or exhibits extraordinary talents, he is said to be a *spirit*, or, in other words, his tutelary deity is supposed to be of more than ordinary power. It is remarkable, however, that these tutelary deities are not supposed to take men under their protection, till something has been done to merit the favour. A parent who wishes to obtain a guardian spirit for his child, first blackens his face, and then causes him to fast for several days. During this time it is expected that the spirit will reveal himself in a dream; and, on this account, the child is anxiously examined every morning with regard to the visions of the preceding night. Whatever the child happens to dream of the most frequently, even if it happen to be the head of a bird, the foot of an animal, or any thing of the most worthless nature, becomes the symbol or figure under which the *okki* reveals himself. With this figure, in the conception of his votary, the spirit becomes identified; the image is preserved with the greatest care—is the constant companion on all great and important occasions, and the constant object of consultation and worship. As soon as a child is informed what is the nature or form of his protecting deity, he is carefully instructed in the obligations he is under to do him homage—to follow his advice communicated in dreams—to deserve his favours—to confide implicitly in his care—and to dread the consequences of his displeasure. For this reason, when the

Huron, or the Iroquois, goes to battle, or to the chase, the image of his *okki* is as carefully carried with him as his arms. At night, each one places his guardian idol on the palisades surrounding the camp, with the face turned from the quarter to which the warriors, or hunters, are about to march. He then prays to it for an hour, as he does also in the morning, before he continues his course. This homage performed, he lies down to rest, and sleeps in tranquillity, fully persuaded that his spirit will assume the whole duty of keeping guard, and that he has nothing to fear.

With this account of Charlevoix, the relations which the Moravian missionaries give, not only of the Iroquois, but also of the Lenapés, or Delawares, and the numerous tribes derived from them, perfectly accord. "The prevailing opinion of all these nations is," says Loskiel, "that there is one God, or, as they call him, one great and good Spirit, who has created the heavens and the earth, and made man and every other creature." But, "beside the Supreme Being, they believe in good and evil spirits, considering them as subordinate deities." "Our missionaries have not found rank polytheism, or gross idolatry, to exist among the Indians. They have, however, something which may be called an idol. This is the *Manitto*, representing, in wood, the head of a man in miniature, which they always carry about them, either on a string round their neck, or in a bag. They hang it also about their children, to preserve them from illness, and ensure to them success. When they perform a solemn sacrifice, a *manitto*, or a head as large as life, is put upon a pole in the middle of the house. But they understand by the word *manitto*, every being to which an offering is made, especially all good spirits. They also look upon the elements, almost all animals, and even some plants, as spirits, one exceeding the other in dignity and power. The *manittos* are also considered as tutelar spirits. Every Indian has one or more, which he conceives to be peculiarly given to assist him, and make him prosper. One has, in a dream, received the sun as his tutelar spirit, another the moon; a third, an owl; a fourth, a buffalo. An Indian is dispirited, and considers himself as forsaken by God, till he has received a tutelar spirit in a dream; but those who have been thus favoured are full of courage, and proud of their powerful ally."

This account is corroborated by Heckewelder, in his late interesting history of the Indian nations. "It is a part of their religious belief," says he, "that there are inferior

*manittos*, to whom the great and good Being has given the rule and command over the elements; that being so great, he, like their chiefs, must have his attendants to execute his supreme behests; these subordinate spirits (something in their nature between God and man) see and report to him what is doing upon earth; they look down particularly upon the Indians, to see whether they are in need of assistance, and are ready at their call to assist and protect them against danger. Thus I have frequently witnessed Indians, on the approach of a storm or thunder gust, address the manitto of the air to avert all danger from them: I have also seen the Chippeways, on the lakes of Canada, pray to the manitto of the waters, that he might prevent the swells from rising too high, while they were passing over them. In both these instances they expressed their acknowledgment, or showed their willingness to be grateful, by throwing tobacco in the air, or strewing it on the waters."—"But amidst all these superstitious notions, the Supreme Manitto, the Creator and preserver of heaven and earth, is the great object of their adoration. On him they rest their hopes—to him they address their prayers, and make their solemn sacrifices."

The Knistineaux Indians, who inhabit the country extending from Labrador, across the continent, to the Highlands which divide the waters on Lake Superior from those of Hudson's Bay, appear, from Mackenzie's account, to have the same system of one great Supreme, and innumerable subordinate deities. "The Great Master of Life," to use their own expression, "is the sacred object of their devotion. But each man carries in his medicine bag a kind of household god, which is a small carved image, about eight inches long. Its first covering is of down, over which a piece of beech bark is closely tied, and the whole is enveloped in several folds of red and blue cloth. This little figure is an object of the most pious regard."

It is remarkable, that the description given by Peter Martyr, who was the companion of Columbus, of the worship of the inhabitants of Cuba, perfectly agrees with this account of the Northern Indians by Mackenzie. They believed in the existence of one supreme, invisible, immortal, and omnipotent Creator, whom they named *Jocahuna*, but at the same time acknowledged a plurality of subordinate deities. They had little images called *Zemes*, whom they looked upon as only a kind of messengers between them and the eternal, omnipotent, and invisible God. These images they considered as bodies inhabited by spirits, and oracular responses were,

therefore, received from them as uttered by the Divine command. The religion of Porto Rico, Jamaica, and Hispaniola, was the same as that of Cuba; for the inhabitants were of the same race, and spoke the same language. The Carribean Islands, on the other hand, were inhabited by a very fierce and savage people, who were continually at war with the milder natives of Cuba and Hispaniola, and were regarded by them with the utmost terror and abhorrence. Yet "the Charaibes," to use the language of the elegant historian of the West Indies \*, "while they entertained an awful sense of one great Universal Cause, of a superior, wise, and invisible Being of absolute and irresistible power, admitted also the agency of subordinate divinities. They supposed that each individual person had his peculiar protector, or tutelary deity; and they had their *lares* and *penates*, gods of their own creating." "Hughes, in his History of Barbadoes, mentions many fragments of Indian idols dug up in that island, which were composed of the same materials as their earthen vessels. 'I saw the head of one,' says he, 'which alone weighed above sixty pounds. This, before it was broken off, stood upon an oval pedestal, about three feet in height. The heads of all the others were very small. These lesser idols were, in all probability, made small for the ease and convenience of being carried with them in their several journeys, as the larger sort were, perhaps, designed for some stated places of worship.'" Thus, in this vast extent of country, from Hudson's Bay to the West Indies, including nations whose languages are radically different, nations unconnected with, and unknown to, each other, the greatest uniformity of belief prevails with regard to the Supreme Being, and the greatest harmony in their system of polytheism. After this view, it is impossible not to remark, that there is a smaller departure from the original religion among the Indians of America, than among the more civilized nations of Egypt, Greece, and Rome. The idea of the Divine Unity is much more perfectly preserved; the subordinate divinities are kept at a much more immeasurable distance from the Great Spirit; and, above all, there has been no attempt among them to degrade to the likeness of men, the invisible and incomprehensible Creator of the universe. In fact, theirs is exactly that milder form of idolatry which "prevailed every where from the days of Abraham, his single family excepted;" and which, after the death of that patriarch, and of his son Isaac, infected, from time to time, even the chosen family itself.

\* Edwards, vol. i. p. 48, 9.

The belief of a future state of rewards and punishments has been kept alive among all heathen nations, by its connexion with the sensible enjoyments and sufferings, and the consequent hopes and terrors of men. Its origin must have been in Divine revelation, for it is impossible to conceive that the mind could have attained to it by its own unassisted powers. But the thought, when once communicated, would, in the shipwreck of dissolving nature, be clung to with the grasp of expiring hope. Hence no nations have yet been found, however rude and barbarous, who have not agreed in the great and general principle of retributive immortality. When, however, we descend to detail, and inquire into their peculiar notions with regard to this expected state, we find that their traditions are coloured by the nature of their earthly occupations, and the opinions they thence entertain on the subject of good and evil. This remark is fully verified by the history of the American Indians. "The belief most firmly established among the American savages," says Charlevoix, "is that of the immortality of the soul. They suppose, that when separated from the body, it preserves the same inclinations which it had when both were united. For this reason, they bury with the dead all that they had in use when alive. Some imagine that all men have two souls, one of which never leaves the body, unless it be to inhabit another. This transmigration, however, is peculiar to the souls of those who die in infancy; and who, therefore, have the privilege of commencing a second life, because they enjoyed so little of the first. Hence children are buried along the highways, that the women, as they pass, may receive their souls. From this idea of their remaining with the body, arises the duty of placing food upon their graves; and mothers have been seen to draw from their bosoms that nourishment which these little creatures loved when alive, and shed it upon the earth which covered their remains. When the time has arrived for the departure of those spirits which leave the body, they pass into a region which is destined to be their eternal abode, and which is, therefore, called the Country of Souls. This country is at a great distance toward the west, and to go thither costs them a journey of many months. They have many difficulties to surmount, and many perils to encounter. They speak of a stream, in which many suffer shipwreck;—of a dog, from which they with difficulty defend themselves;—of a place of suffering, where they expiate their faults;—of another, in which the souls of those prisoners who have been tortured

are again tormented; and who, therefore, linger on their course, to delay as long as possible the moment of their arrival. From this idea it proceeds, that after the death of these unhappy victims, for fear their souls may remain around the huts of their tormentors from the thirst of vengeance, the latter are careful to strike every place around them with a staff, and to utter such terrible cries as may oblige them to depart." To be put to death as a captive is, therefore, an exclusion from the Indian paradise; and, indeed, "the souls of all who have died a violent death, even in war, and in the service of their country, are supposed to have no intercourse in the future world with other souls. They, therefore, burn the bodies of such persons, or bury them, sometimes before they have expired. They are never put into the common place of interment; and they have no part in that solemn ceremony which the Hurons and the Iroquois observe every ten years, and other nations every eight, of depositing all who have died during that period in a common place of sepulture." To have been a good hunter, brave in war, fortunate in every enterprize, and victorious over many enemies, are the only titles to enter their abode of bliss. The happiness of it consists in the never failing supply of game and fish, an eternal spring, and an abundance of every thing which can delight the senses, without the labour of procuring it. Such are the pleasures which they anticipate, who often return weary and hungry from the chase, who are often exposed to the inclemencies of a wintry sky, and who look upon all labour as an unmanly and degrading employment.

The Chepewyans live between the parallels of lat. 60 and 65 north, a region of almost perpetual snows; where the ground never thaws, and is so barren as to produce nothing but moss. To them, therefore, perpetual verdure and fertility, and waters unincumbered with ice, are voluptuous images. Hence they imagine, that after death they shall inhabit a most beautiful island in the centre of an extensive lake. On the surface of this lake they will embark in a stone canoe, and if their actions have been generally good, will be borne by a gentle current to their delightful and eternal abode. But if, on the contrary, their bad actions predominate, "the stone canoe sinks, and leaves them up to their chins in the water; to behold and regret the reward enjoyed by the good; and eternally struggling, but with unavailing endeavours, to reach the blissful island, from which they are excluded for ever." On the other hand, the

Arrowauks, or natives of Cuba, Hispaniola, Porto Rico, Jamaica, and Trinidad, would naturally place their enjoyments in every thing that was opposite to the violence of a tropical climate. "They supposed, therefore, that the spirits of good men were conveyed to the pleasant valley of *Coyaba*, a place of indolent tranquillity, abounding with *guavas* and other delicious fruits, cool shades, and murmuring rivulets; in a country where drought never rages, and the hurricane is never felt." While these voluptuous people made the happiness of the future state to consist in these tranquil enjoyments, their fierce enemies, the Charaibes, looked forward to a paradise, in which the brave would be attended by their wives and captives. "The degenerate and the cowardly they doomed to everlasting banishment beyond the mountains—to unremitting labour in employments that disgrace manhood—a disgrace heightened by the greatest of all afflictions, captivity and servitude among the Arrowauks."

Thus the ideas of the savage, with regard to the peculiar nature of future bliss or woe, are always modified by associations arising from his peculiar situation, his peculiar turn of thought, and the pains and pleasures of the senses. With regard to the question in what their happiness or misery will consist, they differ; but with regard to the existence of a future state, and that it will be a state of retribution for the deeds done in the body, they agree without exception, and their faith is bright and cloudless. "Whether you are divinities or mortal men," said an old man of Cuba to Columbus, "we know not—but if you are men, subject to mortality like ourselves, you cannot be unapprized, that after this life there is another, wherein a very different portion is allotted to good and bad men. If, therefore, you expect to die, and believe with us, that every one is to be rewarded in a future state, according to his conduct in the present, you will do no hurt to those who do none to you." This relation is given us by Martyr, and it is sufficient to show with what exactness the primitive belief has been retained. This man was a savage, but he spoke the language of the purest revelation.

---

*On the Sufficiency of Mr. Owen's Principles to counteract the Evils existing in the Manufacturing Districts. By THOMAS JARROLD, M. D., of Manchester.*

THE weakest mind is sufficiently strong to perceive disorder and confusion in the moral world, and many who see the

evils imagine they are able to point out a remedy. Hence we are told, impiously told, by one set of philosophers, that he who made us has not comprehended the works of his own hands; for that he has given to the human race a principle of increase, by which the whole world is to be peopled from a single pair, but has fixed no controlling power by which that principle is to cease, when its object is accomplished; and thus there must be confusion—thus there must be a constant pressure to force the human race from the care and protection of their all-wise and benevolent Creator, to be destroyed by vice and misery, or to disobey his commands by a cold, frigid, unnatural state of celibacy. Famine, and pestilence, and war, are thus the necessary and certain checks to the folly of marriage. This is philosophy. But, with all the force of argument, and depth of research, by which this doctrine is maintained, one error, which destroys the whole fabric, has been committed—the principle of increase has been taken as uniform and certain. The human race may double their numbers in twenty-five years; and, therefore, the supporters of this system say that, in every instance, they will do so, if not prevented by vice, misery, or moral restraint. The principle of fecundity is not, however, fixed and certain; one nation does not produce the same number of children to a marriage that another does, nor does one order of society produce the same number as another order. The marriages in Scotland, on an average, produce  $6\frac{1}{2}$  children—the marriages of the Aborigines of America do not produce more than three—the marriages of the lower order, in our own country, produce more than the marriages of the middle or higher orders. The circumstances that occasion the Aborigines of America to produce only three children to a marriage, would occasion the Scotch to produce the same, and *vice versa*, without a reference to the quantity of food. The state of civilization and society influences fecundity, and thus, in a mild and imperceptible way, the progress of population becomes various; and in a highly refined population, increase altogether ceases. Was it merely a proposition presented to philosophic investigation, whether vice and misery were not necessary in the constitution of our world to check the increase of population, it might fill up the tedium of an hour, and excite the smile of folly on the reflexion; but strange as it may appear, it is the prominent feature in that system of political economy by which Europe is governed, and which is the great bar to the consideration of those plans of moral improvement, and of personal hap-



piness, which Mr. Owen and other philanthropists have suggested. "Our population is too great," exclaim our legislators, "emigrate, emigrate; America or the Cape will receive you." "And why will America receive us?" they might reasonably demand; "have we not waste land as capable of cultivation as America?" It is the moral and political state of America that will make us room, not her soil; that requires as much labour to make it productive as ours does." But what branch of the community is oppressed by its population? is it the agricultural? In the year 1690, there were in ten agricultural counties, Bedfordshire, Huntingdonshire, Berkshire, Buckinghamshire, Cambridgeshire, Essex, Hertfordshire, Norfolk, Suffolk, and Sussex, 260,796 houses; in 1801, there were only 243,189, being a decrease of 17,607 houses in 111 years: but the population appears to have increased from 1,064,017 to 1,215,945, in the same space; the number to a family must, therefore, have increased, if there has been no mistake, to which the numbering of the inhabitants is more liable than the numbering of houses. But allowing that the inhabitants have increased one-sixth in the 111 years, the cultivated land has increased in a greater proportion; and the advancement of civilization has opened other channels of employment, for the industry of the people, to a still greater extent. Thirty thousand families dispersed over ten counties in 111 years, cannot be equal to the increased demand for labour, which even luxury and artificial wants have created. But not having a personal knowledge of the state of the agricultural districts, I shall not attempt to investigate the cause of the evils that are complained of in those counties; but shall confine my remarks to the manufacturing districts. It appears, that from the year 1690 to 1801, the number of houses in the counties of Chester, Nottingham, Lancaster, Leicester, Stafford, Warwick, and York, have increased from 280,559 to 472,005, being an addition of 191,446 houses in 111 years. The increase of population can scarcely be estimated by the number of houses, for up to 1810 the pressure of the population was so great, that suitable accommodation could not be obtained; and, in many instances, every room in a house contained a family; so that some houses would be occupied by twenty or more individuals. It is, therefore, not presuming too much to say, that those seven counties, with the metropolis and the seaports, swallow up almost the whole increase of the population for the last 111 years. And is the population of those counties excessive? Certainly not, every

moment of time, every degree of strength, is in requisition ; neither infancy nor age are exempt, all that can work are invited to exert their utmost power. The late Mr. Nathaniel Gould, with lasting honour to himself, endeavoured, by the assistance of Sir Robert Peel, to obtain an act of the legislature to diminish the hours of labour in the cotton factories, and for preventing children under ten years of age from being employed. The masters were alarmed, they could not afford a diminution of time, and supply the demand for their yarn ; they would do any thing that kindness or charity could devise for their servants, but they could not diminish the period of labour, which, in some establishments, was from five in the morning till nine at night : and so determined and powerful was the opposition, that the government thought proper so to modify the bill, that the object of the applicants was only partially obtained. Certainly, then, the population cannot be excessive, where the demand for labour is so great. In a population so large, and a manufactory so fluctuating as the cotton, variations must take place in the demand for labour ; but at no period have I known the population excessive. If, for a short period, a few men have been unemployed, the women and children have been fully occupied. At a period when the demand for labour was the smallest, the town of Manchester opened a workshop, and there were not two hundred applicants. The married women who work in factories have, at all times, exceeded the number of men unemployed ; and it is disgraceful that married women should be suffered so to work. Their proper place is their cottage, and their occupation, the duties of a wife. The money they earn is wasted, and their abodes are mere stys. But is it advisable to employ females at all in manufactories ? Were this the proper place, I think I could prove that the community was not bettered by their being so employed ; and, in that case, the population of this county, in place of being excessive, would not be half equal to the demand. At present females, because they are more manageable, are preferred to males ; and the demand for their labour is such, that almost all our domestic servants are obtained from other counties. But allowing all the individuals now employed to be retained at work, if the population be excessive, why not abridge the hours of labour ? At present every moment is occupied that the laws will allow, or the physical powers sustain. When all are thus employed, it would be preposterous to attribute the discontent which exists to a redundant population. But if the people are not unemployed, is not

the price of their labour insufficient for their wants? The curate, the exciseman, the clerk, who receives from 70 to £100. a-year, is expected to make a creditable appearance, and to live in some degree of comfort. The majority of the labouring families in Manchester have from 70 to £200. a-year; spinners, printers, silk weavers, iron founders, and artisans and mechanics, in general, earn each from 70 to £80. a-year. To this must be added the earnings of the wife and children, which is, in many instances, a larger sum. Those individuals whose labour requires no skill, as porters and dyers, obtain from 40 to £50. a-year. The weavers of calicos, and other plain fabrics, do not obtain more than from 18 to £25. a-year; but the wife, and every child above twelve years old, can earn as much; and if a man does the work which a child can do, he can in justice only expect the price of a child's labour. The country has often been alarmed at the low price of labour in Lancashire, and the inhabitants themselves have sometimes caught the impression; but the estimate should always be made of families, not individuals: and the price of wheat, which is made the standard by which the adequacy of wages is judged of, is not the standard for this county. Potatoes and oatmeal constitute the chief means of subsistence, so that wages that might be inadequate elsewhere, are not so here. Philosophers, reasoning in their closets, have, it thus appears, attributed the discontent which every where prevails to wrong causes. The evil is of a moral nature; the habits of the people have been interrupted, and thus debauched. We must retrace our steps, and replace the moral standard. Our people must have more recreation; women must resume their proper station; and the subject must be discussed and rediscussed, till the masters shall be induced to act up to the principles which Mr. Owen advances. The errors of economists, with respect to the discontent and murmuring which disturb and alarm the manufacturing districts, originate in their depending on registers, on statistical documents, and on common report. But the closet is not the place where we can study man in his social character, in his wants, in his habits, or in the principle of his increase. Those economists have never mixed with the multitude, and there studied the secret workings of the heart, and the spring of those feelings and sentiments which have confederated the mass of our labouring population into one organized body, as terrific as the rocking of the earth before an earthquake; an object indeed of alarm and dread, though the cause has been mistaken; and, therefore, the means used.

to dissolve and dissipate the impending evil; have only given to it strength and order. With the economists the quantum of food is the measure of contentment—the quantum of ignorance the measure of obedience. They forget that man is a rational and a social being, and that these capacities as imperiously demand attention, as the sense of hunger and of cold. Man, in every state of civilization, has feelings he will not suppress—sentiments he will not abandon—affections he will not stifle: he demands time for their operation—opportunity for their enjoyment—he requires recreation to fit him for employment, social intercourse to endear him to life, mental relaxation to fit him for mental exertion. But these are, in a great measure, denied the manufacturer, he is refused time for their indulgence; yet he cannot, like the beast, divide his time between labour, and sleep, and satisfying the calls of hunger. There must be seasons when the bonds of obligation and servitude are unloosed, and the man feels that he is free. Why does a soldier mutiny, he is well fed and well clothed? and if these, from necessity, are sparingly supplied, he expects privations, and bears them with fortitude; but still the camp is not exempt from mutiny: mark the circumstance, it is not when the rations of bread, but when the pay is withheld. The men cannot forego the little independence their pay procures, nor can any body of men be kept in subjection, however their wants may be supplied, who have not a pittance to call their own, and a portion of time for its enjoyment. A pauper in a workhouse is never grateful, although he lives better than he had been accustomed; he wants for a moment to forget the workhouse, and to regale himself at his own expense. What is there that is galling in slavery, but the total and unterminable dependence on the will of another? The horse and the ox are dependent and happy, but man cannot be reduced so low; he has a mind which gives him a dignity he cannot surrender—which demands, and will exert, its influence—which claims, and will enjoy a portion of independence and leisure. Attempt to withhold these claims, and depravity will gather strength till it bursts the fetters. But, it may be asked, what bearing can these remarks have on the state of society in the commercial districts? They have this bearing; the people in those districts have given up the whole of their time, the total of their strength, to their employers; and, like the soldier without his pay, they are dissatisfied and mutinous—like the soldier, they are amply supplied with the means of subsistence, but they have no

time to call their own. Roused from their beds at five in the morning, the husband and his family above ten years old proceed to their daily labour, and return again at eight or nine in the evening; at noon they go home to a hasty meal, and as soon as it can be finished, the bell again rings to work; so that the father scarcely sees his smaller children oftener than once a week: and is it enough that the head of a family can only attend to its concerns and its interests on a Sunday? On other days no cheerful fire, and well swept hearth, announce to him that his arrival had been with pleasure anticipated; no frugal repast, set out with neatness, adds to his comfort, while the charms and the solace of home dispels the weariness of the mind, and the fatigues of the body; and induce him to repeat an old adage, "Where can a man be better than in the bosom of his family?" But it is not thus; he comes home weary, but to a family that have borne the like toil with himself; from such a home he retires disgusted; and, at the public-house, spends a large part of the earnings of the day—and can it be otherwise? His wife, bred up in a factory, or at the loom, finds pleasure in no other employment. She has no knowledge of domestic affairs, and consequently the house disgusts and repels by its filthiness, and gives to a stranger the idea of poverty and wretchedness. But it is not poverty that originates the evil; on an average of the last five-and-twenty years, our working families have received above a hundred pounds a-year, and very many of them still receive that sum. A curate, an excise officer, or a merchant's clerk, with such an income, cast around their families an air of respectability and of plenty; but here is wretchedness, the report of which has reached every ear, yet no one asked the cause, for all concluded, if there was wretchedness, there must be poverty. Excessive labour has made our people unhappy and discontented; they want that recreation and leisure which fits for every duty, and which, if denied, prepares for every crime. Glance for a moment at their situation. Man, woman, and child, labour from fourteen to sixteen hours daily; labour supposes a motive, and that motive, in a well regulated state, centers in the family; but with our people there is only time to work and to sleep, no time for the females to acquire a knowledge and a pleasure in the duties that devolve upon them—no time for the males to unbend their minds, and cultivate those generous feelings of the heart, which bind man to society, and give him a place in it. Our people are as strangers in the very town that gave them birth; what

scenes of their youth cheer them in the relation? the factory bell is ever in their ears. Excessive wages have made them intemperate, and added to their misery. Four hundred public-houses consume a third of their earnings; whether in any year that sum has amounted to one million of pounds I cannot learn, but certainly it has never been so little as half that sum. No Saving-bank receives the weekly surplus\*—no ornamental piece of furniture graces their dwellings—a few days' sickness drives them to the parish. But, it may again be asked, if the people are in a state so unfriendly to their happiness, why do they not manifest it? They do manifest it in their combination—they feel an evil which has united them into one body—they did manifest it during the war, when the price of labour could not influence their conduct. Then they enlisted in an unprecedented manner. The precise number of recruits who left Manchester during the war, I am unable to ascertain; but, marvellous as it may appear, the number exceeded the number of males born in the same time. A circle drawn round Manchester, reaching half way to the next military station, did not include, during the war, more than 180,000 persons. The average of life is twenty-eight years, but as more are born than die, we will suppose that in twenty-five years the births equal the population, which gives for that period 90,000 males. In the year 1793, Mr. Griffiths, one of the magistrates, administered the oaths to 23,000 recruits; this has his own authority, verified by the number of shillings received by his clerk; and I cannot find that, in any one year, fewer than 2000 of our youths became soldiers. No man willingly leaves his home if he is happy there; the place of our birth, the friends of our youth, have also their ties. The agricultural districts sent forth but few soldiers, except those who had committed some offence of which they were ashamed; but the whole of the manufacturing population rushed forward in a body, till some streets were without a youth of the military age. I know not how to conceive of the misery of a people, if this be not a proof of it. It is a circumstance that ought to excite the attention of the legislature, rather than the foolish dreams which some have had of an excessive population. The foundations of social order are shaken, when life is without hope, without a prospect that tolerates present evils. Who can be accountable for the peace of that society where there

\* The deposits in the saving-bank are almost exclusively made by domestic and confidential servants.

are no attachments, where there has never been time allowed to form any? Another manifestation of the discontentedness of the people, is their ingratitude, as some term their conduct; no price for their labour satisfies them. When an individual could gain from 1 to £300. a-year, extensive combinations were formed, to impose laws and regulations on their employers. Should a temporary interruption to commerce take place, provision is immediately made to supply those poor who may be sufferers; but this is received without thankfulness. Every institution that ingenuity can devise for the indigent and afflicted is most liberally supported, the tear of pity is ever falling, and the hand is ever ready to relieve; but still no impression is made on the people, the masters are anxious to obtain the affections of their servants, but no master can rely on their protection and adherence. Their favour is sought at a considerable expense, but they seek it on wrong principles; and, therefore, it is never obtained. People who are not made happy, are conscious of no obligation. This state of things cannot long continue; an evil exists which must be corrected, or discontent will end in commotion. To avert the evil, the following preventatives are suggested:—Let the old practice of employing servants from six in the morning, to the same hour in the evening, be again resorted to; and if occasionally more labour is required, let the rate of payment be double for the extra time. From the adoption of this plan the most happy results would follow. The bias of the mind would be changed: now the only stimulus to exertion is the means of intemperance; then a thousand cares and pleasures would occupy the mind, and soften the heart. Then the work-people would become good servants and good subjects, because they will be made happy; they will then attend to prudent counsel, and a great moral change may be anticipated. Now so great is their hatred and animosity, that in many instances they have desisted from attendance on a place of worship, because they might meet their employers there. Another good effect of this plan, would be the improvement of the system of commerce. Most of the merchants employ, not only the whole of their capital, but the whole of their credit; so that when a market is overstocked with goods, which, in consequence, fall in price, the merchant, in place of sending fewer goods at the next shipment, sends more; for he must receive a certain amount to keep up his credit. The only consideration with him is to obtain them so low, that they may be sent with advantage to the falling market; if the fall has

been 25 per cent., he increases the quantity he sends one-fourth, and thus still further depresses the market. During the last seven years the price of cotton goods has been falling, but the exportation of them has increased in the following ratio :—

*Exported from Hull,*

	1814	1815	1816	1817
Pounds Weight of Twist	7,332,302	6,520,792	11,864,539	10,410,669
Yards of Cotton	9,244,948	12,879,524	19,178,694	27,834,516
	1818	1819	1820	
Pounds Weight of Twist	11,630,910	13,183,895	17,269,502	
Yards of Cotton	33,339,802	33,855,805	49,926,314	

It is understood, that during this period the capital employed in commerce has not increased; much has been withdrawn, and not an equal sum brought in or acquired. An increase of export thus immense and rapid, without an increase of capital, excites an apprehension that the system on which commerce is conducted, rather than a fair and legitimate increase of demand, has occasioned this increase; should this supposition prove correct, the fate of the South Sea Company awaits our merchants—and how wide will be the desolation, it is impossible to conjecture. But the evil, if impending, may in a great measure be prevented, by a return to old habits, by dismissing the work-people at six o'clock; and thus lessening the production of goods, and giving to it an uniformity; so that should the demand more than equal the supply, the production being limited, the prices must rise. Should not this general principle be adopted, there are minor regulations which promise considerable benefit, at least to the morals and comfort of the people. The first is, to dismiss all the married women from the factories: it is not their place, nor is it productive of any good result; their families are the most poor and wretched, for the public-house consumes their earnings. The women thus employed greatly exceed in number the men, who, at any time, have been unable to obtain employment. One great evil attendant on married women working in factories is, the necessary neglect of their offspring; but I would extend the remark a little further, and ask whether the custom, which of late years has prevailed, of bringing females up to some trade or occupation not domestic, is not the great cause of the prevailing immorality? "A child left to itself is a shame to its mother!" (Prov.) but such have been the pursuits of the married, and such the bringing up of the young women, that



the concerns of the family must have been neglected by the one, and unlearned by the other; the children, therefore, grow up without advice or reproof; nothing in the nature of discipline is attempted. Hence it is, that as soon as the children can earn as much money as will maintain them, they leave their father's house, or bargain with him for their board, and consider themselves as discharged from all authority: this sometimes takes place at the age of twelve, but commonly at fourteen. What constitutes a spoiled child, but one that has been brought up without discipline? In this light, the present, but especially the rising generation of the labouring class, may be considered; and spoiled children are never pleased, never satisfied. Personal gratification is their only aim; being vicious, they become unhappy, and complain of the conduct of all with whom they are connected: the road to infamy is opened to them by their parents, and their career terminates in a prison. Is it not because domestic discipline is so little exercised, that our jails are full of young delinquents? This is not the place to discuss this important subject, but I recommend it as a fit inquiry for your interesting Publication. Another means for bettering the condition of our working population, is for the well educated females to cast their influence and their kindness over the poor degraded factory girls. At present no one pities, but all avoid them; they are considered and treated as infamous, and thus their situation claims commiseration; they feel their degradation, and wish for instruction; for after undergoing fatigue, which once would have been thought impossible, and now ought to be forbidden, many of them give up the only day when they can breathe a little fresh air, and attend the Sunday school. Such children have a claim on those who can assist them—on those who can cast over them their influence, and improve, while they gratify, by little attentions, and who can foster a rising character, check the wanderings of others, and make a fair reputation valuable in all. I suggest no plan—the effort itself will furnish the method; but this should be the aim, to stamp a value on domestic and moral character.

Another regulation I advise, is to pay wages less frequently than once a week. The clerk, who receives a salary of £100. a-year, expects it in quarterly sums; and why should not the mechanic, who also receives a handsome income? In a few instances this is attempted, and with the best success. The men are less intemperate, attend with greater punctuality at their work, and their families are better fed and clothed. It

will be objected to this plan, that if the wages are not paid, debts must be contracted; but this is not an objection, debts are contracted now; almost every family owes the shop-keeper one week's consumption, for which credit they are supposed to pay 25 per cent. above the market price. If wages were paid at a more distant period this might be prevented, and would operate as an advance upon wages to that amount. Were this attempted, various articles might be bought on the best terms for a given credit guaranteed by the master; with whom also a sum might be left at each payment, to accumulate till the person could pay with ready money. If this plan could be made general, the poor rates would be almost abolished; for when a person has acquired a little property, and tasted its sweets, and the consequence that it gives him, he will struggle with adversity rather than become a pauper. The public-houses will indeed suffer, but that is a consummation devoutly to be wished. The master will object to the trouble and the responsibility; and is that the case? Yes; but it is disgraceful: for his benefit the men have given up much that makes life valuable, have lost their influence in their families, and their credit with the public; and yet the master meanly draws back, and will not assist in restoring that which is so important. Perhaps it may give some idea of what might have been done by the masters in keeping their servants from the parish, by encouraging them to make little accumulations of property, if it be told that individuals are now worth from 1 to £3000., who have gained it entirely by labour, and who have only put by what others have expended at the public-house. It would be easy to suggest other plans and regulations, but it is desirable first to see some attention paid to the subject. Mr. Owen has shown what may be done, and if manufacturers in general imbibed his spirit, all would be done. The happiness and character of the people would be rescued and restored; and we should dwell in peace, and taste prosperity.

---

*An Essay on the Agriculture of the Israelites.*

---

PART III.

---

*The Vintage—extraordinary Size of the Grapes—Vineyards—how constructed; Time of the Vintage; Mode of gathering the Grapes; and of making Wine—Vinegar—The Gleaning of*

, the Vineyard—Vessels in which Wine was kept—Olive-yards—Olive tree; Mode of gathering its Fruit; and of making Oil—Use of Olive Oil—Fig tree—Mulberry tree—Palm tree—Dates—Pomegranate tree—Apple tree—Citrons—Almond tree—Nuts—Locust tree—Balsamum, or Balm of Gilead—Orchards—Gardens—Cucumbers—Gourds—Mandrakes—Herbs—Hyssop—Rue—Mint—Wormwood—Mustard—Coriander seed—Woods and Forests—Cedars—Firs—Cypresses—Oaks—Ashes—Teil tree—Algum tree—Shittah tree—Willows—Roads—Rivers—Brooks—Bridges.

To the harvest and threshing succeeded the *vintage*, (*Levit.* xxvi. 5. *Amos*, ix. 13.) Noah was, perhaps, the first person who cultivated *vines*, and made *wine* from the grapes; and showed, in the very first instance, what care and self-command is requisite to a proper use of it. Grapes were very abundant in the land of Canaan, and especially in the territory of Judah, (*Gen.* xlix. 11.) The cluster which the Hebrew spies brought from *Eshcol*, was carried on a staff between two of them, (*Numb.* xiii. 23.) "Ancient writers tell us, that the vines in that country were very thick, and that single clusters of grapes weighed from thirty to forty pounds." (Orton.) Strabo says, that the vines in Margiana, in Asia, and other places, were so large, that two men could scarcely compass them with their arms, and that they produced bunches of grapes two cubits or a yard long. Even in this country, a bunch of the *Syrian* grape, which was produced at Welbeck, and sent as a present from the Duke of Portland to the Marquis of Rockingham, weighed nineteen pounds. It was carried more than twenty miles on a staff, by four labourers, two of whom bore it in rotation. Its greatest diameter was nineteen inches and a half, its circumference four feet and a half, and its length nearly twenty-three inches. (*Time's Telescope* for 1819, p. 273.) Gilpin, in his *Forest Scenery*, mentions a vine of the black *Hamburg* sort, in a hot-house at Valentine House, near Ilford, in Essex, which used to produce about four hundred weight of grapes annually. The stem of this vine was, in the year 1789, thirteen inches in circumference. (vol. i. p. 153.) He likewise tells us, on the authority of Misson, a traveller in Italy, that the gates of the great church at Ravenna were made of vine planks, twelve feet long, and fourteen or fifteen inches broad. (*Ib.* p. 155.) As the Hebrews were much employed about their *vines* and *fig trees*, their sitting under

them; imported their safety and prosperity. They had also a *wild vine*, which, of its own accord, grew by the way-side; and which produced *wild grapes*, of a sourish and bitter taste, (*Isa.* v. 4.) The *vines of Sodom*, or those which grew near the Dead Sea, being impregnated with its nitre and sulphur, produced grapes as bitter as gall. (*Deut.* xxxii. 32.)

The *vineyard* was commonly made on the south side of a hill, or mountain; the stones being gathered out, and the space hedged round with thorns, or walled: "My well-beloved hath a vineyard in a very fruitful hill; and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it," for the safe and convenient residence of the keeper and vine-dressers; "and also made a wine-press therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.—I will," therefore, "take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: and I will lay it waste; it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it." (*Isa.* v. 1—6. see also *Psalms* lxxx. and *Matt.* xxi. 33.) A good vineyard consisted of a thousand vines, and produced a rent of "a thousand silverlings," or shekels of silver. (*Isa.* vii. 23.) It required two hundred more to pay the dressers. (*Song of Solomon*, viii. 11, 12.) In these the keepers and vine-dressers laboured, digging, planting, pruning, and propping the vines; and gathering the grapes, and making wine. This was at once a laborious task, and often reckoned a base one. (*2 Kings*, xxv. 12. *Song of Solomon*, i. 6. *Isa.* xli. 5.) Some of the best vineyards were at Engedi, or perhaps at Baal-hamon, which might not be far distant, and at Sibmah. (*Eccles.* ii. 4. *Song of Solomon*, i. 14. viii. 11. *Isa.* xvi. 9.) Vines also were trained upon the walls of the houses. (*Psalms* cxxviii. 3.) "The vines with the tender grapes gave a good smell" early in the spring, (*Song of Solomon*, ii. 13.) as we learn also, from *Isa.* xviii. 5. "afore the harvest," that is, the *barley* harvest, "when the bud is perfect, and the sour grape is ripening in the flower."

The *vintage* followed the wheat harvest and the *threshing*, as we have seen before, (*Levit.* xxvi. 5. *Amos*, ix. 13.) about June or July, when the clusters of the grapes were gathered with a sickle, and put into baskets, (*Jerem.* vi. 9.) carried and thrown into the wine-vat, or wine-press, where they were probably first *trodden* by men, and then *pressed*. (*Rev.* xiv. 18—20.) It is mentioned, as a mark of the great work and

power of the Messiah, "I have trodden the" figurative "wine-press alone; and of the people there was none with me." (*Isa. lxiii. 3.*; see also *Rev. xix. 15.*) The vintage, as we have before observed, was a season of great mirth. Of the juice of the squeezed grapes were formed *wine* and *vinegar*. The wines of Helbon, near Damascus, and of Lebanon, where the vines had a fine sun, were reckoned most excellent. (*Ezek. xxvii. 18. Hos. xiv. 7.*) The wines of Canaan being very heady, were commonly mixed with water for common use, as the Italians do theirs; and sometimes they scented them with frankincense, myrrh, calamus, and other spices; (*Prov. ix. 2, 5. Song of Solomon, viii. 2.*) they also scented their wine with pomegranates, or made wine of their juice, as we do of the juice of currants, gooseberries, &c. fermented with sugar. Wine is best when old and on the lees, the dregs having sunk to the bottom. (*Isa. xxv. 6.*) Sweet wine is that which is made from grapes fully ripe. (*Isa. xlix. 26.*) The Israelites had two kinds of *vinegar*, the one was a weak wine, which was used for their common drink in the harvest field, &c. (*Ruth, ii. 14.*) as the Spaniards and Italians still do: and it was probably of this that Solomon was to furnish "twenty thousand baths" to Hiram, for his servants, the hewers that cut timber in Lebanon. (*2 Chron. ii. 10.*) The other had a sharp acid taste, like ours; and hence Solomon hints, that a sluggard vexes and hurts such as employ him in business; "as vinegar" is disagreeable "to the teeth, and smoke to the eyes;" (*Prov. x. 26.*) and, "as vinegar" poured "upon nitre" spoils its virtue; so "he that singeth songs to a heavy heart," does but add to its grief. (*Prov. xxv. 20.*) The poor were allowed to *glean* grapes, as well as corn and other articles; (*Levit. xix. 10. Deut. xxiv. 21. Isa. iii. 14. xvii. 6. xxiv. 13. Mic. vii. 1.*) and we learn that "the gleaning of the grapes of Ephraim" was "better than the vintage of Abiezer." (*Judges, viii. 2.*) The vineyard was not to be pruned and dressed in the sabbatical year. (*Levit. xxv. 3, 4.*) The vessels in which the wine was kept were, probably, for the most part, *bottles*, which were usually made of *leather*, or goat skins, firmly sewed and pitched together. The Arabs pull the skin off goats in the same manner that we do from rabbits, and sew up the places where the legs and tail were cut off, leaving one for the neck of the bottle, to pour from; and in such bags, they put up and carry, not only their liquors, but dry things which are not apt to be broken; by which means they are well preserved from wet, dust, or insects. These would in time crack and wear out. Hence, when the Gibeo-

nites came to Joshua, pretending that they came from a far country, amongst other things they brought "wine bottles old, and rent, and bound up" where they had leaked." (*Josh.* ix. 4, 13.) Thus, too, it was not expedient to put new wine into old bottles, because the fermentation of it would break or crack the bottles. (*Matt.* ix. 17.) And thus David complains, that he is become like "a bottle in the smoke;" that is, a bottle dried, and cracked, and worn out, and unfit for service. (*Psaln* cxix. 83.) These bottles were probably of various sizes, and sometimes very large; for when Abigail went to meet David and his four hundred men, and took a present to pacify and supply him, "two hundred loaves," and "five sheep ready dressed," &c. she took only "two bottles of wine;" (1 *Sam.* xxv. 18.) a very disproportionate quantity, unless the bottles were large. But the Israelites had *bottles* likewise made by the *potters*, (see *Isa.* xxx. 14. margin, and *Jerem.* xix. 1, 10. xlviii. 12.) We hear also of vessels called *barrels*. That of the widow, in which her meal was held, (1 *Kings*, xvii. 12, 14.) was not probably very large; but those four in which the water was brought up from the sea, at the bottom of Mount Carmel, to pour upon Elijah's sacrifice and altar, must have been large. (1 *Kings*, xviii. 33.) We read likewise of other *vessels*, which the widow of Shunem borrowed of her neighbours, to hold the miraculous supply of oil; (2 *Kings*, iv. 2—6.) and of the "water-pots," or jars, or jugs, "of stone," of considerable size, in which our Lord caused the water to be converted into wine. (*John*, ii. 6.) Grapes, among the Israelites, were likewise *dried* into *raisins*. A part of Abigail's present to David was "an hundred clusters of raisins;" (1 *Sam.* xxv. 18.) and when Ziba met David, his present contained the same quantity. (2 *Sam.* xvi. 1.; see also 1 *Sam.* xxx. 12. and 1 *Chron.* xii. 40.)

Amid the blessings promised by God to the Israelites in the holy land, was that it should be "a land of oil-olive," (*Deut.* viii. 8.) and that he would give them *olive trees*, which they planted not. (*Ib.* vi. 11.) And, accordingly, we find that they had their *olive-yards*. (1 *Sam.* viii. 14. 2 *Kings*, v. 26. *Neh.* v. 11.) These were made sometimes "in the low plains," (1 *Chron.* xxvii. 28.) and sometimes in the high grounds, as on the Mount of Olives, and on Mount Carmel. Maundrel does not mention any olive trees growing upon Mount Olivet when he visited it, but says, "About twenty yards lower they show you Gethsemane, an even plat of ground, not above fifty-seven yards square, lying between the foot of Mount Olivet and the brook Cedron. It is well

planted with olive trees, and those of so old a growth, that they are believed to be the same that stood here in our blessed Saviour's time. In virtue of which persuasion, the olives, and olive stone, and oil, which they produce, become an excellent commodity in Spain. But that these trees cannot be so ancient as is pretended, is evident from what Josephus testifies, *Lib. vii. Bel. Jud. cap. 15.*; and in other places, viz. that Titus, in his siege of Jerusalem, cut down all the trees within about one hundred furlongs of Jerusalem; and that the soldiers were forced to fetch wood so far, for making their mounts, when they assaulted the temple." (p. 105.) He also speaks of passing "through large olive-yards," between Kane Leban and Beer; (p. 64.) and likewise of "having gone about half an hour through the olive-yards of Sidon." (p. 119.) From the Mount of Olives the Israelites obtained the olive branches, which they put up, with branches of other trees, on their houses, and in the courts of the temple, at the feast of tabernacles. (*Neh. viii. 15.*) There were figures of olive trees in the temple, (see *Psalm lii. 8. Zech. iv. 3. Rev. xi. 4.*) and the posts of the entrance to the holy of holies, and the posts of the door of the temple, as well as Solomon's two cherubims covering the ark, were of *olive wood*. Tournefort mentions eighteen kinds of olives; but, in the Scripture, we read only of the cultivated and wild olive. The cultivated olive is of a moderate height, and thrives best in a sunny and warm soil. Its trunk is knotty, its bark smooth, and of an ash colour; its wood solid, and yellowish; its leaves oblong, and almost like those of the willow, of a dark green colour on the upper side, and whitish below: perhaps, instead of *green olive*, we should read *flourishing olive*, *Psalm lii. Jerem. xi. 16.* In the month of June it puts forth white flowers, growing in bunches, each of one piece, widening towards the top, and dividing into four parts. After this flower succeeds the fruit, which is oblong and plump. It is first green, then pale, and when quite ripe, becomes black. Within it is inclosed a hard stone, filled with oblong seeds. The wild olives were of a lesser kind." (*Brown.*) Olive trees were grafted; (*Rom. xi. 17, 24.*) and, it should seem, that at times, probably from some blight, either by frost or insect, it cast off its flowers, and "the labour of the olive failed;" (*Habak. iii. 17.*) for Eliphaz, in Job, (xv. 32, 33.) says of the prosperous sinner, "It shall be accomplished before his time, and his branch shall not be green. He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive." The

fruit was gathered by *shaking* and by *beating*, (*Isa.* xvii. 6. *Deut.* xxiv. 20.) and the oil was expressed from it by treading. (*Mich.* vi. 15.) The first fruits of the oil were offered at "the feast of ingathering," or of "tabernacles," on the fifteenth day of the seventh month. (*Exod.* xxiii. 16. *Levit.* xxiii. 39. *Numb.* xviii. 12.) It was used for anointing, in many kinds of cookery, where we use fat and butter; in medicine, and for burning in lamps. Solomon was to furnish Hiram, for himself, and his servants, twenty thousand baths of pure oil. (*1 Kings*, v. 11. *2 Chron.* iii. 10.)

The *fig tree*, in this climate, seldom exceeds eight or nine feet in height, nor has it a stem much thicker than a man's arm. There are, however, two in the garden of the Archbishop's Palace at Lambeth, said to be the first which were introduced into this country by Cardinal Pole, which cover "a space of wall fifty feet in height, and forty in breadth. The circumference of the stem of one of them is twenty-eight inches, and of the other twenty-one." (*Gilpin's Forest Scenery*, vol. i. p. 152.) They, however, grow very large in the East; and some of them are capable, it is said, of sheltering fifty horsemen, according to others, four hundred. (*Brown.*) The size of the leaf is very large. The fig tree contains a milky or oily juice, the deficiency or redundancy of which renders it barren. When this juice is deficient, the overseer cures it with dung (*Luke*, xiii. 8.) and sweet water; when it is redundant, he causes part of it to evaporate. Tournefort says, that in the islands of the Archipelago, one of their fig trees generally produces two hundred and fourscore pounds weight of fruit. They were sometimes planted in vineyards. (*Luke*, xiii. 6, 7.) Its shooting out was a sign that *summer* was nigh at hand. (*Ib.* xxi. 29, 30.) The *barren* fig tree, which had *leaves* and *no fruit*, and was cursed by our Lord a few days before the passover, when, according to St. Mark, "the time of figs was not yet," (xi. 13.) suffered its sentence probably, not because it had not *ripe* figs on it, but because "it had no show of fruit," no young ones to ripen in due time. Spring was the season for *green* figs: "lo! the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; *the fig tree putteth forth her green figs*, and the vines with the tender grape give a good smell." (*Song of Solomon*, ii. 11—13. If visited by the locust, they ate off the bark clean, and left the boughs white. (*Joel*, i. 7.) When gathered, they



were dried and pressed into *cakes*; a part of Abigail's present to David was "two hundred *cakes of figs*." (1 *Sam.* xxv. 18.)

The *sycamine*, *sycamore*, or Egyptian fig, a very different tree from our sycamore, which is a species of plane, has its name from *sycos*, a fig tree, and *moros*, a mulberry tree, because it partakes of the nature of each of these trees; of the mulberry tree in its leaves, and of the fig in its fruit. This fruit grows neither in clusters, nor at the ends of the branches; but sticking to the trunk of the tree, which is sometimes so large, that three men can hardly grasp it. It is always green, and bears fruit at several seasons of the year. Its taste is pretty much like a wild fig. Amos says, "I was no prophet, neither was I a prophet's son; but I was an herdsman, and a gatherer of *sycamore* fruit," or wild figs. (vii. 14.) Pliny and other naturalists observe, that this fruit does not grow ripe till it is rubbed with iron combs, after which it ripens in four days. And Jerome upon Amos says, "that without this management, the figs cannot be eaten, because of their intolerable bitterness. To render this tree fruitful, they make chinks and clefts in the bark, through which a kind of milky liquor continually distils." This, it is said, causes a little bough to be formed, having sometimes six or seven figs upon it. They are hollow, without grains; and there is found in them a little yellow matter, which is generally a nest of grubs. Sycamores were common in Egypt, Judea, and other places; and the wood was used in the former country, for barks and for coffins; and, in the mummy-pits, has been found fresh when 3000 years old. In Judea, it was used for building common houses; (1 *Kings*, x. 27.) and so to "change sycamores into cedars," (*Isa.* ix. 10.) is to render the buildings of cities, and the state of the nation, much more glorious than before. They were of so much consequence, that David placed Baal-hanan, the Gederite, over "the sycamore trees that were in the low plains." (1 *Chron.* xxvii. 28.) We hear of their growing by the way-side in our Lord's time. (*Luke*, xvii. 6. xix. 4.) Mention is made of *mulberry trees*, (2 *Sam.* v. 23, 24. 1 *Chron.* xiv. 14, 15.) and "the valley of mulberry trees," (*Psal.* lxxxiv. 6.) according to the marginal reading. But it seems to be doubted whether these trees were not rather *weeping willows*. (See *Brown*.) There does not seem to be any proof that *silk*, the produce of the *worm* of the mulberry tree, was grown in Canaan. Sandys, indeed, speaking of Sidon, when he visited it, says, "The merchandizes appropriate to this

place are cottons and silks, which here are made in the mulberry groves, in different quantity." (p. 212.)

The palm tree grows very tall and upright, and the leaves retain their verdure through the whole year. The more it is exposed to the sun it grows the better, and is said to flourish the more for having weights pressed upon its head, or suspended to its branches. The fruit of it is called the *Date*, a sort of fig, sweet and luscious, and it produces little till about thirty years old; after which, while the juice continues, the older it becomes the more fruitful it is; and will bear three or four hundred pounds of dates every year. A kind of wine is also extracted from it, which is perhaps what the Scripture calls *shichar*, or *strong drink*. (1 Sam. i. 15. Prov. xx. 1. Luke, i. 15.) It likewise yields a kind of honey. Doddridge, in his paraphrase on John, xiii. 26. says, "And when he had dipped the sop in a thick kind of sauce made of dates, raisins, and other ingredients beaten together, and properly diluted, he gave it to Judas Iscariot," &c. He adds in a note, "The Jews still retain such a sauce, which they call *charoseth*, made of such ingredients, about the consistence of mortar, to represent the clay in which their forefathers wrought, while they were under bondage to the Egyptians. See Buxt. Synag. Jud. cap. 18.; and the *Religious Ceremonies of all Nations*, vol. i. p. 215." There were figures of palm trees in Solomon's temple, and in Ezekiel's visionary one. (1 Kings, vi. 29. Ezek. xl. 16.) Branches of palm were the symbols of victory and triumph. (John, xii. 13. Rev. vii. 9.) Palms grew on the banks of Jordan; but the best were those on the plains of Jericho, thence called "the City of Palm trees," (Deut. xxxiv. 3.) and those of Engedi, called also, on that account, Hazazon-tamar, or *the cutting of the palm tree*. The palm tree, from the same root, produces a great number of suckers, which form upward a kind of grove or wood by their spreading. It was probably under the shade of a little wood of this kind, that the prophetess who discomfited Sisera "dwelt under the palm tree of Deborah," between Ramah and Bethel. (Judges, iv. 5.)

The pomegranate tree, as its name declares, is of the apple kind. It grows to the height of about eighteen or twenty feet, and is very spreading. In Judea, probably, they grew much higher, since we hear, that on a certain occasion, "Saul tarried," that is, in his tent, "in the uttermost part of Gibeah, under a pomegranate tree which is in Migron." (1 Sam. xiv. 2.) Its wood is hard and knotty, the bark is reddish, the leaves greenish, inclining to red, and somewhat

like those of myrrh. It has prickles, or thorns, upon its branches; but the wild kind is more prickly than the cultivated. The blossoms are bell-shaped, large, handsome, and red. When the flowers are double, they produce no fruit. The fruit is very beautiful, of a reddish colour, both without and within. The juice is like wine, mixed with little *grains* or kernels. Wine was sometimes made of it, or mixed with it. (*Solomon's Song*, viii. 2.) The rind, or shell, is large and hard. Pomegranates were hung round the lower hem of the long robe of the high priest, alternately with bells; (*Exod.* xxviii. 33, 34. xxxix. 25, 26.) and on the net-work, which covered the two pillars of the temple, Jachin and Boaz, were two hundred figures of pomegranates, ninety-six of which were seen on a side. (1 *Kings*, vii. 18, 42. 2 *Kings*, xxv. 17.) Pomegranates were among the specimens of choice fruit brought by the faithful spies out of the promised land, (*Numb.* xiii. 23.) and they were among the good things promised to the Israelites; (*Deut.* viii. 8.) and again by Haggai, on the rebuilding the temple, on the return from the Babylonish captivity. (ii. 19.) They were sometimes planted in orchards as the principal trees. (*Solomon's Song*, iv. 13.)

In treating of *the apple tree*, Brown says, "Perhaps the Hebrews extended this name to pear, cherry, and other fruit trees. Nay, Bochart says, there were few of either, in Canaan. Nay, though orange and lemon trees now grow in considerable numbers in that country, it is doubtful if they did so in the more ancient times. It is therefore probable, that *Tappuahh* properly means the *citron tree*, and its fruit. Citron trees are very noble, exceedingly large; their leaves very beautiful, continuing always on the tree, of an exquisitely fine smell, and affording a most delightful shade. Their fruit, or *citrons*, is very sweet and pleasant, of the colour of gold, extremely fragrant, and proper to be smelled by such as are faint. (*Solomon's Song*, viii. 5. ii. 3, 5. vii. 8. *Prov.* xxv. 11.) Damascus, in Syria, was peculiarly famed for its fine apples and pears, Egypt for its bad ones."

But little is said in Scripture respecting *the almond tree*, but that little sufficiently proves its existence, and the honour in which it was held. The rod of Aaron, which miraculously blossomed and bore fruit in a night, and which was afterwards preserved in the ark, (*Numb.* xvii. 8.) was made of almond wood; and the bowls of the golden candlesticks, in the temple, were "made like unto almonds, with a knop and a flower in one branch." (*Exod.* xxv. 31—46.) The hoary head of the aged man is said to "flourish as the

almond tree" covered with its blossoms, (*Eccles. xii. 5.*) "the blossoms of the grave\*." "The Hebrew name of the almond tree" is said by Brown to be "derived from *shakad*, which signifies to *watch*, and imports that it keeps its station, being the first that blossoms in the spring, and the last that fades in harvest." In the present which Jacob sent to Joseph, as governor of Egypt, were "nuts and *almonds*." (*Gen. xliii. 11.*) "The *nuts* here mentioned," says Orton, "were most probably the *pistachio* nuts, which were reckoned a great dainty, and were peculiar to Judea and Syria." "A garden of *nuts*" is mentioned in *Solomon's Song*, vi. 11. The pistachio tree grows to the height of twenty-five or thirty feet. Whatever may have been the food of John the Baptist in the wilderness, of which more will be said under the article *locust*, in treating of the *animals* of the Israelites, yet it is certain, on the authority of *Sandys*, and other travellers, that there is a *tree*, or *shrub*, growing in Judea, called the *locust tree*, the buds of which something resemble *asparagus*. (See *Sandys*, p. 183, and *Doddridge on Matt. iii. 4. vol. i. p. 101.*)

*Sandys*, speaking of Jericho and her palm trees, says, that she was "chiefly proud of her *balsamum*. A plant then onely thought particular unto *Jury*, which grew most plentifully in this valley, and on the sides of the western mountains which confine it; being about two cubits high, growing upright, and yeerely pruned of her superfluous branches. In the summer, they lanced the rine with a stone, (not to be touched with steele) but not deeper than the inward filme; for, otherwise, it forthwith perished: from whence those fragrant and precious teares did distill, which now are onely brought us from India; but they far worse, and generally sophisticated. The bole of this shrub is of least esteeme, the rine of greater, the seed exceeding that, but the liquor of greatest; knowne to be right in the curdling of milke, and not staining garments. Here remained two orchards thereof, in the daies of *Vespasian*; in defence of which a battel was fought with the Jewes, that endeavoured to destroy them. Of such repute with the Romans, that *Pompey* first, and afterwards *Titus*, did present it, in their triumphs, as an especial glory; now utterly lost, through the barbarous waste and neglect of the Mahometans." (p. 197.) This is the famous *Balm of Gilead*, so highly celebrated in Scripture. (*Jerem. viii. 22. xli. 11. li. 8.*)

\* *Percy's Old Ballads*, Introduction to the Blind Beggar of Bethnal Green.

What has been said respecting the several trees, has anticipated what may be said respecting *orchards*, except, that much the same distinction seems to have been made with the Israelites between *orchard* and *garden*, that there is with us now; for though the words were sometimes used promiscuously, yet that seems to be called an *orchard* which consists principally of *trees*; while the *garden* is for smaller shrubs, herbs, flowers, and esculents, and was used more for pleasure. Solomon, in his magnificence and pursuit of pleasure, says, "I made me great works; I builded me houses; I planted me vineyards; I made me gardens and *orchards*, and I planted trees in them of all kind of fruits; I made me pools of water, to water therewith the wood that bringeth forth trees." (*Eccles.* ii. 4—6.)

As man was, in a state of innocence, placed in a *garden*, through which a river ran, and in which grew "every tree that is pleasant to the sight and good for food," (*Gen.* ii. 9.) so, it is not to be wondered at, that man should have attempted in all ages, to imitate this forfeited abode of lost innocence. The gardens of Solomon had their "fountains," (*Song of Solomon*, iv. 15.) or springs bubbling up, and running in murmuring streams; "all manner of pleasant fruits," (*Ib.* vii. 13.) the vine, the fig-tree and the palm, the pomegranate; the apple and the nut; (*Ib.* ii. 3—5, 13. iv. 13. vi. 11. vii. 7, 8.) "camphire with spikenard, and saffron; calamus and cinnamon, with all trees of frankincense, myrrh and aloes, with all the chief spices;" (*Ib.* iv. 13, 14.) the mandrakes (vii. 13.) giving their pleasant smell, the rose of Sharon and the lily of the valleys. (*Ib.* ii. 1, 16. vi. 2, 3.) Here too, probably, were "the cedar, the shittah tree and the myrtle, and the oil tree;" "the fir tree, and the pine, and the box tree." (*Isa.* xli. 19. lx. 13.) Ahab coveted the vineyard of Naboth the Jezreelite, which was in Jezreel, hard by his palace, that he might "have it for a garden of herbs." (*1 Kings*, xxi. 2.) And the Israelites, in the time of Isaiah, abused their gardens to purposes of idolatry, having one particular tree in the midst of it, probably, in imitation of "the tree of life in the midst of the garden of Eden," where they performed their rites. (*Isa.* i. 29. lxxv. 3. lxxvi. 17.)

It was, probably too, in a *garden*, but used for a very different purpose, under one particular *fig tree*, that He who sees all things, though at a distance, and who sees into the inmost thoughts of man, beheld the Israelite indeed in whom was no guile, employed in his devotions to the one living and true God. (*John*, i. 48.) Josephus says, that in his time,

the country round Jerusalem was well planted, and interspersed with gardens, for more than eleven miles round the city. (See *Keit on Prophecy*, vol. i. p. 101.) Isaiah, speaking of the desolate state of Jerusalem, says, "the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers." (i. 8.) To persons who have seen cucumbers growing only under frames, or under hand-glasses on a hot-bed, this simile may not be intelligible; but, at Sandy in Bedfordshire, and the neighbouring country, they are grown on a very extensive scale, in gardens of perhaps half an acre, or an acre, or more, with a cottage in the midst, or adjoining. They are sown in the open ground, in drills, every eight or nine days, that some seed may always be in the ground to come up and succeed, in case that which is up should be cut off by the frost. Two thousand bushels have been sold out of the parish of Sandy in one week. They are carried by the gardeners in carts all round the country, to the distance, perhaps, of sixty miles, and sold at the low price of three large, or five smaller ones for a penny: they have indeed been sold as low as sixteen for a penny\*.

In respect to *the gourd*, Brown writes, "It is hard to say what was the *kikayon*, gourd, that covered Jonah's head at Nineveh. Jerome says it was a small shrub, which, in the sandy places of Canaan, grows up in a few days to a considerable height, and with its large leaves, forms an agreeable shade. It is now generally thought to be the *Palma Christi*, which the Egyptians call *kiki*. It is somewhat like a lily, with large smooth and black spotted leaves. Dioscorides mentions a kind of it that grows to the height of a fig-tree, and whose branches and trunk are hollow as a reed, (*Jonah*, iv. 6.) Harmer seems to think it was all that he had for his booth. *Wild gourds* are plants which produce branches and leaves, which creep along the surface of the earth, as those of the cucumber. Its fruit is of the form and size of an orange, containing a light substance, but so excessively bitter, that it has been called the gall of the earth, and it is ready to kill one with violent purging. Theuchzer thinks it might be the white briar, or white vine, the berries of which the young prophet gathered, and which are agreeable to the eye, but very bitter, and violently purgative." (*2 Kings*, iv. 39.) In *1 Kings*, vi. 18. we are told that in Solomon's temple

\* See *Time's Telescope* for 1817, p. 254. Between Warrington and Manchester cucumbers are grown in large quantities, in the open fields, which produce some of the largest and finest ever seen.—EDIT.

"the cedar of the house within was carved with knöps and open flowers." In the margin it is *gourds*. And in *Numbers*, xi. 5., the Israelites murmur for the "the *cucumbers* and *melons*" which they had in Egypt. They would, probably, if they did not find these in the land of Canaan; obtain seed from Egypt, and under these terms may possibly be the whole of the *cucumber* and *melon* tribe, as *gourds*, *pumpkins*, &c. comprehended. On the same reasoning we must suppose that they had *garlick* and *onions*, (*Numb.* xi. 5.) of which the Jews are very fond at this day.

The *mandrake* is a plant of the *pentandria monogynia* class, the root of which, at some distance from its upper part, is generally divided into two branches, which is the reason why it is thought to have somewhat of the figure of a man, the two branches representing his two legs. From this root spring, in the male *mandrake*, a number of leaves, narrow at the base, and obtuse at the end. These are about a foot in length, and five inches in breadth; and are of a dusky green colour, and of an unpleasant smell. The female has longer and narrower leaves, and is of a darker colour. The fruit is a large roundish berry, containing two cells, and a great number of seeds. It has been groundlessly imagined, that *mandrakes* conciliate affection, or cure barrenness; but they are a soporific of considerable virtue: small doses of its bark have done good in hysteric disorders; but, if used in larger quantities, it brings on convulsions, and other bad symptoms. According to our translation of *Genesis*, xxx. 14—16. Reuben having found *mandrakes* in the field, Rachel coveted them; and Leah, on a certain condition, allowed her to have them. But what were the *dudaim* which Reuben found, whether *mandrakes*, jessamine, violets, lilies, pleasant flowers, mushrooms, or citron apples, we cannot determine. Some suppose them to be such agreeable flowers of the field as children gather, Reuben then being only about five or six years of age. The *dudaim*, mentioned in *Solomon's Song*, vii. 13. being named along with *fruits*, were probably some kind of fruit likewise. Dioscorides, Lemnius, and Augustine, tell us, that *mandrakes* have a sweet smell; but, then, these must have been different from ours. Some say, that though the leaves of the female plant have a very disagreeable smell, yet those of the male plant have a pleasant one. We are told, that in the province of Pekin, in China, there is a kind of *mandrake* so very valuable, that a pound of the root is worth thrice its weight in silver; for they say that it so wonderfully restores the sinking spirits of dying persons, that there is

often time for the use of other means, and thereby for recovering them to life and health. (See *Brown* and *Cruden*.)

The term *herb* has different senses annexed to it in Scripture. Sometimes it is put for the whole vegetable creation, as in *Gen.* ix. 3., and sometimes for the smaller vegetables, as distinguished from the larger, or *trees*, as in *Gen.* i. 29.; and sometimes it is used to denote the smallest, as cultivated in gardens, and distinguished from *trees* and *shrubs*. (*Luke*, xi. 42. *Rom.* xiv. 2.) In this sense it may comprehend all the *cabbage tribe*, what are called *pot herbs*, and also those which are good for *medicine*. When man was in a state of innocence, and his body not liable to *disease* and *death*, every thing was *good* for him; but, on his body becoming subject to disease and death, some of them became injurious and *poisonous*; and others, again, were their *antidotes*, or *medicinal*. The Israelites were to eat the *paschal lamb* "with *bitter herbs*," (*Exod.* xii. 8.) to remind them of their bitter bondage in Egypt. One of these was *hyssop*, with a bunch of which the blood of the paschal lamb was to be sprinkled on the lintel and two side posts of the door of the house. (*Exod.* xii. 22.) It was also used on other occasions. (*Levit.* xiv. 4, 52.) It is a shrub which sends forth a multitude of twigs or suckers, from one root; as hard as any large wood, and ordinarily grows about a foot and a half high, at proper distances. The stalk puts out longish leaves on both sides, which are hard, odoriferous, warmish, and a little bitter to the taste. The blossoms on the top of the stem are of an azure colour, and like to an ear of corn. It is said of Solomon, that "he spake of trees, from the cedar tree that is in Lebanon, even unto the *hyssop* that springeth out of the *wall*." (*1 Kings*, iv. 33.) But as *hyssop* does not grow out of the wall, nor is it the smallest of vegetables, as the cedar is the largest, so some commentators, instead of *hyssop* read *moss*. Another of the bitter herbs of the Israelites was probably *rue* (*Luke*, xi. 42.) and *wormwood*. (*Deut.* xxix. 18. *Prov.* v. 4.) We hear also of *mint*. (*Luke*, xi. 42.) *Mustard* is one of the plants with cruciform flowers, the pistil of which arises from the cup, and finally becomes a long pod, divided by an intermediate membrane into two cells, containing small roundish seeds, which are of a hot, sharp, and biting taste. Our Saviour compared the kingdom of heaven to "a grain of *mustard seed*, which a man took and sowed in his *field*." He says it is "the least of all seed, but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and



lodge in the branches thereof." (*Matt.* xiii. 31, 32.) There are eleven or twelve kinds of mustard. That of Canaan grew much larger than ours. "The Jewish Talmud mentions a stalk of it that was sufficient to bear a man climbing up on it, and another whose principal branch bore three barrels of mustard seed." (*Brown.*) The *manna* which fell from heaven for the Israelites in the wilderness, is compared to *coriander seed*, (*Exod.* xvi. 31. *Numb.* xi. 7.) on account of its roundness, which shows that *coriander* was well known to them. It is a plant of the *pentandria digynia* class; the fruit is a roundish berry, containing two half round seeds; the two seeds together being about the bigness of a *pea*, with a smooth surface. It has an aromatic smell, and a pleasant taste; and is useful in medicine for stomach complaints arising from wind.

But the Israelites had not only their fields, their vineyards, and their gardens; but, likewise, their *woods* and *forests*. From these were obtained wood for *firing*, for *agricultural* and *domestic purposes*, and *timber* for building. The most remarkable of these was the forest of Lebanon, or Libanus, growing on the mountain of the same name in the south of Syria, and north of Canaan. When taken at large, Brown says it is 300 miles in circumference, and consists of two large mountains, Libanus and Anti-libanus. According to the ancients, these mountains lay east and west; but, according to the moderns, north and south; Libanus on the west side, and Anti-libanus on the east; with Coele-Syria, or Hollow-Syria, or the pleasant valley of Lebanon, (*Joshua*, xi. 17.) between them. According to Calmet, Mount Lebanon is shaped like a horse-shoe, with its opening towards the north. It begins about ten miles from the Mediterranean Sea, well northward in Syria, and runs south till almost over against Sidon, then turns eastwards on the north frontiers of Galilee; and, lastly, turns northward, running as far as Laodicea Scabiosa, in Syria. But, according to Maundrel and Reland, the valley between the two mountains is much more long and narrow than Calmet's representation will allow of. Maundrel says, "Having gone for three hours across the plain of Tripoli, I arrived at the foot of Libanus; and from thence continually ascending, not without great fatigue, came in four hours and a half to a small village called Eden, and in two hours and a half more to the *cedars*. These noble trees grow amongst the snow, near the highest part of Lebanon; and are remarkable, as well for their own age and largeness, as for those frequent allusions made to

them in the Word of God: Here are some of them very old, and of a prodigious bulk; and others younger, of a smaller size. Of the former, I could reckon up only sixteen; and the latter are very numerous. I measured one of the largest, and found it twelve yards six inches in girth, and yet sound; and thirty-seven yards in the spread of its boughs. At about five or six yards from the ground, it was divided into five limbs, each of which was equal to a great tree." (*Journey*, p. 142.) "But the truth is," says Brown, "travellers are in so much danger from the wild beasts that haunt it, and from the scarce tamer Arabs that rove about it, that they dare not search it with such care and deliberation as an exact description would require." In Lebanon, it is said, that four mountains rise, as it were, one above another; the first has a fruitful soil, excellent for vines; the second is barren; the third enjoys an almost perpetual spring; the fourth is often, but not always, covered with snow. De la Roque thinks that Lebanon is higher than the Alps and Pyrenees. The vast numbers of lions, leopards, and other wild beasts, rendered it dangerous to walk in. But the vines in the lower parts, and the cedars on the top of it, rendered it extremely beautiful and fragrant; "the smell of Lebanon" was proverbial. (*Solomon's Song*, iv. 11. v. 15. *Has.* xiv. 5—7.) The springs in it, and the waters that descended from those springs, and from the melting of the snow in the spring, in the rivers Jordan, and Eleutherus, Abana, and Pharphar, that run to the southward, and in the rivers of Rossian, Cadichœ, and Abvali, that run west or north, are fine water. (*Jer.* xviii. 14.) Moses had a strong desire to see Lebanon, but was only allowed a distant prospect of it. (*Deut.* iii. 25. xxxiv. 1—3.) From Lebanon, Solomon had his wood for building the temple and other structures. For this purpose he made a treaty with Hiram, King of Tyre, "Now, therefore, command thou that they hew me cedar trees out of Lebanon; and my servants shall be with thy servants; and unto thee will I give hire for thy servants, according to all that thou shalt appoint: for thou knowest that there is not among us any that can skill to hew timber like unto Sidonians. And Hiram sent to Solomon, saying, I have considered the things which thou sentest to me for; and I will do all thy desire concerning timber of cedar, and concerning timber of fir. My servants shall bring them down from Lebanon unto the sea; and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou

shalt receive them; and thou shalt accomplish my desire in giving food for my household. And King Solomon raised a levy out of all Israel; and the levy was thirty thousand men. And he sent them to Lebanon, ten thousand a month by courses; a month they were in Lebanon, and two months at home; and Adoniram was over the levy. And Solomon had threescore and ten thousand that bare burdens, and four-score hewers in the mountains," &c. (1 *Kings*, v. 6, 8, 9, 13—15.) From Lebanon the Tyrians and Sidonians had their wood for shipping and building; and the Assyrians and Chaldeans a great part of the wood which they used in their sieges of the cities of Syria, Canaan, and Phenicia. "The tower of Lebanon, which looketh towards Damascus," was, perhaps, a castle built by David, or Solomon, at the south-east of Lebanon, to awe the Syrians; if it was not, rather, "the house of the forest of Lebanon," a stately structure at Jerusalem, mostly built with cedars from Lebanon, (*Solomon's Song*, vii. 4. 1 *Kings*, vii. 2.) We are told also that Jotham, king of Judah, "built cities in the mountains of Judah, and in the forests he built castles and towers." (2 *Chron.* xxvii. 4.) Lebanon was called also "the king's forest," because the Persian kings took it under their especial care, and Asaph was the keeper of it. (*Neh.* ii. 8.)

There were a variety of forests besides in Canaan; as the forest of *Hareth*, in the south of Judah; (1 *Sam.* xxii. 5.) of mount Ephraim; (*Joshua*, xvii. 18.) of Bethel; (2 *Kings*, ii. 24.) of Bashan; (*Is.* xi. 13. *Zech.* xi. 2.) and of Carmel; (2 *Kings*, xix. 23.) It is probable that marshes, producing shrubs or thickets, were called woods. On the east of Jordan was the "wood of Ephraim," because Jephthah had there routed and cut off multitudes of the Ephraimites. (*Judges*, xii. 5. 2 *Sam.* xviii. 6.) Here too it was that David's army fought with Absalom. The principal trees of these forests, besides the cedar and the fir, already mentioned, seem to have been the cypress and the oak; (2 *Sam.* xviii. 9. *Isa.* xlv. 14. *Ezek.* xxvii. 6.) the ash; (*Is.* xlv. 14.) the *teal-tree* (*Is.* vi. 13.) and the *almug*, or *algum* (1 *Kings*, x. 11: 2 *Chron.* ii. 8. ix. 10.) supposed to be the same as *ebony*, *Brazil wood*, *citron tree*, or some gummy sort of wood, perhaps that which produces the gum ammoniac or Arabic; and, so, is thought by some to be the same as the *shittah* tree. (*Is.* xli. 19.) That some art was used on some of these, called *strengthening* them, to make them perhaps more strong, and straight, and beautiful, perhaps cutting off the side branches and dressing them, appears from *Is.* xlv. 14.: "He

heweth him down cedars, and taketh the cypress and the oak, which he *strengtheneth* for himself among the trees of the forest." These forests were sometimes set on fire by lightning, by accident, or by the malice of an invading army, when the scene must have been tremendously awful. (*Psalm* xxix. 1—9. *Is.* ix. 18. x. 18. *Jerem.* xxi. 14. *Zech.* xii. 6.)

We hear likewise of "*willows* by the water-courses:" (*Is.* xlv. 4.) and willows afforded branches, amongst other trees, for erecting the tents at the feast of tabernacles. (*Levit.* xxiii. 40.) Sandys, speaking of the river Jordan, says, it is "shadowed on both sides with *poplars*, *alders*, *tamarix*, and *reedes* of sundry kinds. Of some the Arabians make darts and javelins; of others, arrowes of principall esteem; others they select to write with, more used than quills by the people of these countries." (p. 141.)

That the Israelites had made *roads* or *highways*, and in what manner they were made, is evident from several passages of Scripture. In *Levit.* xxvi. 22, it is threatened them, that, if they are disobedient, "their *highways* shall be desolate;" and in *Judges*, v. 6. we are told, that, "in the days of Jael, the highways were unoccupied, and the travellers walked through bye-ways." From *Is.* xl. 3, 4. we learn how a highway was made: "Prepare ye the way;"—"make straight in the desert a highway;"—"every valley shall be exalted;"—the road raised or cast up through the valley;—"and every mountain and hill shall be made low;"—the road levelled over them in a great measure;—"and the crooked shall be made straight, and the rough places plain." Such was the process of the *Roman roads*, and such is ours in Britain. It is true, we hear, in one place, a charge to "gather out the stones." (*Is.* lxii. 10.) But this must mean such stones as were too large, and would obstruct the passage, as is often the case in a mountainous country.

Of *Rivers* in the land of Canaan, the only one of any consequence was the *Jordan*; which, with its lakes, or *seas* of Galilee, and the Dead Sea, ran through the whole extent of it from north to south. There were, besides, of inferior note, "that ancient river, the river *Kishon*," (*Judges*, v. 21.) rising in one of its heads at the foot of Mount Tabor, and emptying itself into the Mediterranean sea, at the foot of Mount Carmel; the brook, or river *Jabbock*, (*Gen.* xxxii. 22. *Deut.* ii. 37.) rising in the mountains of Gilead, on the east of Jordan, and running westward to Jordan, into which it empties itself a little south of the sea of Tiberias, after separating the kingdom of Sihon from that of the king of

Bashan ;—and “ the river *Arnon*,” a small river, which rises in the mountains of Gilead, and runs along the north border of Moab, to the south-west, till it discharges itself into the Dead Sea. (*Numb.* xxi. 13. *Judg.* xi. 18, 26. *Is.* xvi. 2.) The *brook* is, for the most part, a small river, or stream, that flows but in rainy seasons, and ceases in the time of drought. (*Job.* vi. 15—18.) “ As the word *Nachal*,” says Brown, (article *Brook*), “ signifies both a *brook* and *valley*, it is possible there might be other brooks, which are rendered valleys in our translation. Nay, in a country so abounding with hills as Canaan, it is probable valleys and brooks were seldom separate.” A *valley*, indeed, almost necessarily implies a *brook*; as the water, draining into the bottom from the higher ground, wears itself a channel; and, in any thing of a wet season, there must always be a stream. The brook *Cherith*, where Elijah was fed by the ravens, was on the east side of Jordan. (*1 Kings*, xvii. 3, 4.) The principal brooks on the west of Jordan, were *Eshcot*, *Sorek*, *Kidron*, and *Gaash*.

There is no mention in Scripture, either directly or indirectly, of which the writer is aware, of any *Bridge*. The author of the article *Bridge*, in the *Encyclopædia Britannica*, says, indeed, “ The most simple part of these, we cannot doubt, were in use from the beginning of time. When any passage exceeded the step or stretch of a man’s legs, we cannot imagine but his natural invention would lead him to apply a stone, if of sufficient length to answer his purpose; but if not, a piece of wood, or trunk of a tree, would be employed in the same way, to render the passage more easy for himself. History does not inform us that this useful art was carried to any great extent in the ages of the antediluvians; but we can scarcely imagine but they were acquainted with it, so far as we have mentioned, and even to a greater degree. Can we suppose that such geniuses as discovered the method of founding and working in iron and brass, and the formation and use of musical instruments, would be wanting in discovering methods so intimately connected with their own advantage?” He mentions the early degree of perfection and elegance at which the *Chinese* arrived in the construction of *arches*; and the bridge of one arch, the span of which is 600 feet, and the height 750 feet, from one mountain to another, and adds; “ It is universally allowed, that, if *Noah* was not the founder of that monarchy, it was some of his grand-children, at a very early period; their form of government resembling the patriarchal, which is in favour of *Noah* being their founder; and that they cultivate those arts,

of which he instructed them in the rudiments." I cannot, however, but think that, however obvious the laying a *long stone*, or *plank*, or *tree*, over a *narrow* stream, and the placing of *stepping stones*, in a wider, but shallow stream, and with long stones, or planks, from one to the other of these, may be, yet, for a wide stream, the Israelites, and the neighbouring nations, had no idea of a bridge. Jacob passed over the brook, or river *Jabbok*, with his family and cattle, at the *ford*. The men of Jericho pursued after the spies to "the *fords* of Jordan;" (*Josh.* ii. 7.; see also *Judg.* iii. 28.) and we hear also of "the *fords* of Arnon." (*Isa.* xvi. 2.) When David passed over Jordan, on his return to Jerusalem, "there went a *ferry-boat* to carry over the king's household." (2 *Sam.* xix. 18.) Sennacherib boasts to Hezekiah, that in the countries through which he had passed, "with the sole of my feet have I dried up all the rivers of besieged places;" (2 *Kings*, xix. 24. *Isa.* xxxvii. 25.) which I understand, as a hyperbolical expression to imply, that his army was so numerous, that in fording the rivers, they brought away all the water on the soles of their feet.

Of the *boats* and *ships* of the Israelites, more will be said in treating of their *fisheries*.

This seems to be the chief of what may be said as to the cultivation of the *land* of the children of Israel. The consideration of their *cattle*, &c. or *live stock*, and a few other particulars, shall be reserved for a future Essay and Number.

P.

## REVIEW.

*An Account of the Arctic Regions, with a History and Description of the Northern Whale-fishery.* By W. Scoresby, Jun. F.R.S.E. 2 vols. 8vo. Edinburgh, 1820. Constable. pp. 657, 582.

To a general reader the northern whale-fishery may seem but an unpromising subject, and an acquaintance with many individuals engaged in that adventurous occupation, may not prepossess him in favour of a book from the pen of the captain of a Greenland ship; but a perusal of the work before us will dissipate such prejudices, and introduce him to an author who discusses some of the most interesting topics of general science with much vigour and cultivation of intellect, while he describes the stupendous scenes of Arctic

nature with the vivacity of an intelligent and original observer.

Captain Scoresby, though a young man, has been known for several years as an enterprising and successful whale-fisher, uniting to consummate professional skill and intrepidity, uncommon scientific attainments. How these have been acquired by one who went to sea at eleven years of age, and has spent the succeeding seventeen summers amid the ices of Greenland, might excite surprise; but our business is less with the individual than with his work, an analysis of which we propose to submit to our readers; premising that while it confirms to him the possession of those faculties at which we have hinted, it displays another quality, unfortunately too seldom combined with them, a deep and rational feeling of devotion, characterizing a mind as amiable as accomplished.

The work commences with some judicious remarks on the probability of eastern and western communications, between the northern Pacific and Atlantic Oceans. The exploratory voyages of the Russians have almost decided the question of the separation of Asia and America; but the perils of that navigation, and the impossibility of accomplishing the voyage in one season, put to rest all hope of an advantageous communication between Europe and India by this route. The arguments adduced by our author render the existence of a north-west passage sufficiently probable; and we agree with him in his scepticism as to the commercial utility of this passage, should it ever be discovered: yet we do not condemn the recent attempts to discover it. The solution of this geographical problem is an object worthy of a great nation, even though it did not hold out a rational promise of additional light on the phenomena of magnetism, or of currents in the ocean. Approving then of the expeditions lately sent into the Arctic Seas (the last of which has been so much more successful than any preceding one) we only had to regret that any paltry etiquette of office should have deprived our country of the advantages it might have derived in such an undertaking, from the experience and perseverance of this accomplished mariner. This regret is not diminished on perusing Mr. Scoresby's observations on the mode of conducting expeditions in those inhospitable regions. The author's remarks on the means of reaching the Pole itself, were first promulgated before the Wernerian Society of Natural History at Edinburgh; where they produced, as we are told, an extraordinary sensation, from the

ingenuity and boldness of the proposal. Were the object worthy of the risk attending such an attempt, we have little doubt of the practicability of his plan; and are convinced, that travelling from the northern extremity of Spitzbergen, in sledges drawn by dogs on the ice, is the only method by which the Pole can be attained. For our own part, we never put any faith in those speculations which represent the Pole as surrounded by open water. An imperfect acquaintance with the difficulties under which early navigators took celestial observations, or vague calculations of the effect of the summer's sun on the Arctic ices, are the slippery foundations on which the existence of a *Polar basin* rests. Before the invention of "Hadley's Quadrant," little dependance could be placed on any observation of the sun's altitude, taken at sea, under the most favourable circumstances; yet we are required by some writers to believe the accounts of early Dutch navigators, ignorant of the Arctic currents, who, on the credit of observations, taken with no better instrument than the exploded *forestaff*, in a climate subject to frequent fogs, and very extraordinary atmospheric refractions, imagined that they had penetrated within less than one degree of the Pole. We will even venture to affirm, that, previous to the late voyage of Lieutenant Parry, the nearest approximation to the Pole, resting on good observations, is that attained by Mr. Scoresby and his father in 1806, when they reached latitude  $81^{\circ} 30'$  in long.  $19^{\circ}$  east.

An excellent analysis of the progress of discovery in Arctic regions concludes the first chapter, and affords much curious information to those who have no leisure or inclination to peruse a vast collection of original authors; and one of the appendices give a highly valuable chronological list of voyages in those regions, which seems very complete.

The second chapter contains excellent descriptions of some Polar countries, particularly of Spitzbergen, and Jan Mayen's Island. The former, and part of the coasts of the latter, are laid down by Mr. S. in beautiful maps, constructed by himself from his own astronomical observations. In those little frequented regions, good observations have been rarely made; and the geography of such distant and desolate countries is very erroneous in our best general charts. Thus Jan Mayen's Island is usually laid down in from  $71^{\circ}$  to  $71^{\circ} 23'$  north lat., and from  $9^{\circ}$  to  $11^{\circ}$  west long. But from an actual survey of the coast, Captain Scoresby has ascertained its true limits to lie between  $70^{\circ} 49'$  and  $71^{\circ} 8' 20''$  north lat., and between  $7^{\circ} 26'$  and  $8^{\circ} 44'$  west long. The account of the Icebergs of



Spitzbergen is striking, and affords very favourable specimens of our author's powers of description, besides illustrating the danger of incautiously approaching those majestic scenes:—

“It is not easy to form an adequate conception of these truly wonderful productions of nature. Their magnitude, their beauty, and the contrast they form with the gloomy rocks around, produce sensations of lively interest. Their upper surfaces are generally concave; the higher parts are always covered with snow, and have a beautiful appearance; but the lower parts, in the latter end of every summer, present a bare surface of ice. The front of each, which varies in height from the level of the ocean, to 400 or 500 feet above it, lies parallel with the shore, and is generally washed by the sea. This part, resting on the strand, is undermined to such an extent by the sea, when in any way turbulent, that immense masses, loosened by the freezing of water lodged in the recesses in winter, or by the effect of streams of water running over its surface, and through its chasms in summer, break asunder, and with a thundering noise fall into the sea. But as the water is in most places shallow in front of these icebergs, the masses which are dislodged are commonly reduced into fragments before they can be floated away into the main sea. This fact seems to account for the rarity of icebergs in the Spitzbergen sea.

“The front surface of icebergs is glistening and uneven. Wherever a part has recently broken off, the colour of the fresh fracture is a beautiful greenish blue, approaching to emerald green; but such parts as have long been exposed to the air, are of a greenish grey colour, and at a distance sometimes exhibit the appearance of cliffs of whitish marble. In all cases, the effect of the iceberg is to form a pleasing variety in prospect, with the magnificence of the encompassing snow-clad mountains, which, as they recede from the eye, seem to ‘rise crag above crag,’ in endless perspective.

“On an excursion to one of the Seven Icebergs, in July 1818, I was particularly fortunate in witnessing one of the grandest effects which these Polar glaciers ever present. A strong north-westerly swell having for some hours been beating on the shore, had loosened a number of fragments attached to the iceberg, and various heaps of broken ice denoted recent shoots of the seaward edge. As we rowed towards it, with a view of proceeding close to its base, I observed a few little pieces fall from the top; and while my eye was fixed upon the place, an immense column, probably fifty feet square, and one hundred and fifty feet high, began to leave the parent ice at the top; and leaning majestically forward with an accelerated velocity, fell with an awful crash into the sea. The water into which it plunged was converted into an appearance of vapour or smoke, like that from a furious cannonading. The noise was equal to that of thunder, which it nearly resembled. The column which fell was nearly square, and in

magnitude resembled a church. It broke into thousands of pieces. This circumstance was a happy caution; for we might inadvertently have gone to the very base of the icy cliff, from whence masses of considerable magnitude were continually breaking. This iceberg was full of rents, as high as any of our people ascended upon it, extending in a direction perpendicularly downward, and dividing it into innumerable columns." [pp. 103—105.]

The deception of vision, in judging of distances in Arctic countries, is remarkably perceived on the approach to Jan Mayen's Island, from the contrast between its pure unsullied snows, and the dark compact layers, which Mr. Scoresby found along its beach.

The third chapter consists of a hydrographic survey of the Greenland seas. The remarkable changes in the colour of the ocean in those latitudes early attracted the notice of our author, who discovered that the greenish hue which it assumes in particular places, where the depth is immense, is owing to myriads of minute animals; the multitudes of which astonish us. He estimates that one cubic fathom of such water contained 23,887,872. This abundance of animal life is not without its utility in the economy of nature. These myriads afford food, either directly or indirectly, to the whole race of cetaceous animals. The minute *medusa*, and *moniliform* animalcules, detected in the waters, appear to be the food of *sepia*, *vetinix*, *cancr*, and *helices*, which swarm in the Greenland seas, and constitute the favourite sustenance of the whale tribe. It is not a little remarkable, that the vastest of the animal creation should feed on such minute individuals. The occurrence of this green coloured water is a joyful sign to the whale fishers, for it is the favourite haunt of the huge mysticetus, or *Greenland whale*. In this water he delights to revel. He may be seen just below the surface, darting forward, with his enormous jaws expanded, to receive the rushing flood; while the fringes of the bony arch, which clothes his upper jaw, separate his minute prey from the currents issuing at the angles of his mouth.

We are here also presented in a table, with the results of Mr. Scoresby's numerous experiments, on the specific gravity of sea water; from which it appears that the specific gravity of the waters of the Greenland sea, is somewhat less than that of the ocean in the Temperate and Torrid Zones. We have likewise the results of some curious experiments on the temperature and depth of the Arctic Ocean. It is not a little remarkable, that the temperature of those seas, even during keen frosts, and in the midst of ice, is sometimes as high as

36° or 38°, and that in soundings near Spitzbergen, Mr. S. found the temperature *increase* with the depth, instead of diminishing, as has been found in other seas by Peron and many navigators. The ingenuity and resources of Mr. Scoresby's mind are apparent in his mode of conducting these experiments; and we regard his *marine diver*, as the most perfect kind of sea gage hitherto employed. The following results are selected from his tables.

	Depth in feet.	Temperature by Six's Thermometer.
Lat. 79° N. Long. 5° 40' E.	Surface .....	29°. 0'
	78 .....	31°. 0'
	222 .....	33°. 8'
	342 .....	34°. 5'
	600 .....	36°. 0'
	2400 .....	36°. 0'
Lat. 79° 4' N.	Surface .....	29°. 0'
Long. 5° 38' E.	4380 .....	37°. 0'
Lat. 78°. 2' N.	Surface .....	32°. 0'
Long. 8°. 10' W	4566 .....	38°. 0'

The cause of those phenomena, seems to be the influence of currents bringing warmer water toward the Pole, and the cooling effect of immense fields of ice reposing on the surface of this sea. In the detail of the experiments, we find a trait of that liberality, which distinguished the late venerable president of the Royal Society, in whom science always found a patron: and the reader will observe with regret, that the curious and expensive apparatus, with which the preceding results were obtained, was lost by an unlucky accident in prosecuting similar experiments at the vast depth of 7200 feet. During those researches the author's attention was occupied in ascertaining the effect of pressure on different sorts of wood. Attached to the marine diver, pieces of wood were sunk to great depths, and thus exposed to enormous pressure, from the superincumbent column of water, which was sufficient to render them specifically heavier than water; a circumstance which had been remarked in boats forcibly dragged down by whales. The effect on each piece was modified, not only by the nature of the wood, but also by its form and size. The pieces were sunk to the depth of 6348 feet (upwards of a mile,) where the pressure must have exceeded 25 cwt. on each square inch of surface. The results are given in a table, the substance of which may be stated in Mr. Scoresby's own words:—

“ From this Table we may observe, that the greatest increase of specific gravity, by pressure, in the specimens of the different kinds of wood submitted to experiment, was obtained by the fir;

the next greatest by the ash; the next by the elm; the next by the oak; the next by the teak; the next by the hickery; and the least by the mahogany. The cork gained still less than any of the pieces of wood. The proportion of impregnation of the same kind of wood, in specimens of different sizes and shapes, is derived from the experiments made on the ash; and it is curious to observe, that the largest cube of ash, and the parallelopipedon of the same, received the greatest proportional increase of weight; while the smaller pieces received less and less additional weight, per cubic inch, as they decreased in size. It is also a little curious, that the specimens sent to the depth of 2058 feet, were as much impregnated as those sent down above 6000 feet. The degree of impregnation of the one-inch cubes of ash, produced by immersion to the depth of 2058 feet to 6348 feet, varies irregularly, but is evidently as great at the depth of 2058 feet, as under any superior pressure; so that it is probable that the greatest permanent impregnation by pressure, of such open-grained woods as ash, elm, fir, &c. is produced at the depth of 300 or 400 fathoms. Hence it is clear that no use can be made of this effect of pressure, for determining the depth, unless it be within 2000 feet of the surface; and even in this limit, the results may be uncertain.

"From a comparison of column VII. with XIII., and column IV. with XV., it appears, that an effect of the impregnation of the wood with sea-water, was to increase its dimensions, as well as its specific gravity; each specimen, on an average, having swelled 0.05 cubic inch in every solid inch of original dimensions, and gained 84 grains on every 100 grains of original weight; that is, an increase of one-twentieth in size, and twenty-one twenty-fifths in weight." [pp. 201, 2.]

The ingenious proposal of applying this effect of pressure to ascertain soundings at great depths, is now superseded by the excellent invention of Mr. Perkins, late of Philadelphia, but now of London, in which the compression of a column of water in a brass cylinder is effected by a solid piston moving through a collar of oiled leather; an instrument in which simplicity is combined with accuracy.

We must refer to the original work for an account of the currents in the Greenland seas, and the disquisition on waves, both of which are ably treated by our author, and would be injured by abridgment.

His account of the northern ices, unites accuracy of detail with highly interesting description. When sea water freezes, it deposits the greatest part of its saline contents; and indeed the probability is, that the small quantity which remains in the ice, is only that portion which is natural to the sea water retained in its pores. The specific gravity of the waters of the Greenland sea, according to our author, may

be stated at 1.0263; or their saline contents consists of 54 ounces to each gallon of water; and they freeze at  $28\frac{1}{2}$  Fahrenheit. The opaque ice, which appears of a whitish or grey colour in the air, is denominated *salt water ice* by sailors; while that which is more transparent they distinguish as *fresh water ice*: from the latter they obtain potable water; but the melting of the former yields a water somewhat brackish. This difference arises rather from the celerity of the process of freezing, than any difference in the origin of the two kinds of ice: a hasty congelation favouring the retention of a larger quantity of salt water in the pores of the ice. This is rendered obvious by the circumstance, that ice formed on the surface of the sea, after being piled in *hummocks* on fields, or even long exposed to intense cold below the surface of the sea, acquires the properties of *fresh water ice*. The most opaque and most transparent ice differ, however, very little in density. Mr. Scoresby never found the specific gravity of the former lower than 0.915, nor of the latter higher than 0.925, compared to distilled water at  $32^{\circ}$ ; but if the comparison be made between the ice, and the waters of the Spitzbergen sea, at their mean temperature, the ice will float with about  $\frac{1}{3}$  of its bulk, above the surface of those seas. The author here details a few experiments on the separation of air from water during its congelation; and describes the progress of the formation of ice, on the surface of the Arctic Ocean. The appearance of ice-fields is well described:—

“Ice-fields constitute one of the wonders of the deep. They are often met with of the diameter of twenty or thirty miles; and when in a state of such close combination that no interstice can be seen, they sometimes extend to a length of fifty or near a hundred miles. The ice of which they are composed, is generally pure and fresh; and in heavy fields, it is probably of the average thickness of ten to fifteen feet, and then appears to be flat, low, thin ice; but where high hummocks occur, the thickness is often forty, or even fifty feet. The surface, before the month of July, is always covered with a bed of snow, of perhaps a foot to a fathom in depth; this snow dissolves in the end of summer, and forms extensive pools and lakes of fresh water. Some of the largest fields are very level and smooth, though generally their surfaces are varied with hummocks. In some, these hummocks form ridges or chains, in others, they consist of insulated peaks. I once saw a field that was so free from either fissure or hummock, that I imagine, had it been free from snow, a coach might have been driven many leagues over it in a direct line, without obstruction or danger. Hummocks somewhat relieve the uniformity of intense light reflected from the surface of fields, by exhibiting shades of delicate

blue in all the hollows, where the light is partly intercepted by passing through a portion of ice. When the surface of the snow on fields is frozen, or when the snow is generally dissolved, there is no difficulty in travelling over them, even without either snow skais or sledges; but when the snow is soft and deep, travelling on foot to any distance, is a work of labour." [pp. 241, 2.]

His theory of their formation is extremely probable:—

"It appears from what has been advanced, that openings may occasionally occur in the ice between Spitzbergen and the Pole, and that these openings will, in all probability, be again frozen over. Allowing, therefore, a thin field or a field of bay-ice to be formed in such an opening, a superstructure may probably be added by the following process. The frost, which almost constantly prevails during nine months of the year, relaxes towards the end of June or beginning of July, whereby the covering of snow annually deposited to the depth of two or three feet on the ice, dissolves. Now, as this field is supposed to arise amidst the older and heavier ice, it may readily occupy the whole interval, and be cemented to the old ice on every side, in such a manner as to prevent the melted snow from making its escape. Or, whatever be the means of its retention on the surface of the young field, whether by the adjunction of higher ice, the elevation of its border by the pressure of the surrounding ice, or the irregularity of its own surface, several inches of ice must be added to its thickness on the returning winter, by the conversion of the snow-water into solid ice. This process repeated for many successive years, or even ages, together with the enlargement of its underside from the ocean, might be deemed sufficient to produce the most stupendous bodies of ice that have yet been discovered; at the same time, that the ice thus formed would doubtless correspond, in purity and transparency, with that of fields in general." [pp. 244, 5.]

Ice-fields have, in summer, a strong tendency to drift to S. W. and have been observed to advance in this direction, 100 miles in the course of a single month. On emerging from the smaller masses of ice, known under the names of *packs* and *streams*, which previously sheltered them from the agitations of the waves, fields are generally disrupted by the *swell*, into *floes*; which are further disintegrated to form the shelter of other fields, or to be finally dissolved. There is something peculiarly striking in the following passages, with which we shall conclude our account of this portion of the work:—

"The occasional rapid motion of fields, with the strange effects produced by such immense bodies on any opposing substance, is one of the most striking objects the polar seas present, and is certainly the most terrific. They not unfrequently acquire a rotatory movement, whereby their circumference attains a velocity

of several miles per hour. A field thus in motion, coming in contact with another at rest, or more especially with another having a contrary direction of movement, produces a dreadful shock. A body of more than ten thousand millions of tons in weight, meeting with resistance, when in motion, produces consequences which it is scarcely possible to conceive! The weaker field is crushed with an awful noise; sometimes the destruction is mutual: pieces of huge dimensions and weight, are not unfrequently piled upon the top, to the height of twenty or thirty feet, while a proportionate quantity is depressed beneath. The view of those stupendous effects in *safety*, exhibits a picture sublimely grand; but where there is danger of being overwhelmed, terror and dismay must be the predominant feelings."

"In the month of May of the year 1814, I witnessed a tremendous scene. While navigating amidst the most ponderous ice which the Greenland sea presents, in the prospect of making our escape from a state of *besetment*, our progress was unexpectedly arrested by an isthmus of ice, about a mile in breadth, formed by the coalition of the point of an immense field on the north, with that of an aggregation of floes on the south. To the north field we moored the ship, in the hope of the ice separating in this place. I then quitted the ship, and travelled over the ice to the point of collision, to observe the state of the bar which now prevented our release. I immediately discovered, that the two points had but recently met; that already a prodigious mass of rubbish had been squeezed upon the top, and that the motion had not abated. The fields continued to overlay each other with a majestic motion, producing a noise resembling that of complicated machinery, or distant thunder. The pressure was so immense, that numerous fissures were occasioned, and the ice repeatedly rent beneath my feet. In one of the fissures, I found the snow on the level to be three and a half feet deep, and the ice upwards of twelve. In one place, hummocks had been thrown up to the height of twenty feet from the surface of the field, and at least twenty-five feet from the level of the water; they extended fifty or sixty yards in length, and fifteen in breadth, forming a mass of about two thousand tons in weight. The majestic unvaried movement of the ice,—the singular noise with which it was accompanied,—the tremendous power exerted,—and the wonderful effects produced, were calculated to excite sensations of novelty and grandeur, in the mind of the most careless spectator! [Ib. 247—250.]

In another section, Captain Scoresby offers very valuable and interesting observations, on the extent and changes in the situation of the polar ices. These are illustrated by an excellent chart, constructed from his personal observations, in the year 1818, and engraved from his own beautiful drawings, which we have had an opportunity of admiring. The chapter on Atmospherology, abounds with most

interesting observations and original views, on some of the nicest points of natural history. A series of very valuable meteorological tables, the fruit of twelve years' observations, during the months of April, May, June, and July, in the Greenland seas, forms an important addition to this department of natural science. To save the reader the tedious labour of collecting the results of so many observations, the author has judiciously thrown into a tabular form, the conclusions deduced from his numerous investigations. The effect of approach to the polar ices is very conspicuous on the mean temperature of the climate; and one of the most important facts established by Mr. Scoresby, is the fallacy of Mayer's formula, for obtaining the mean temperature in different latitudes. This empirical rule, deduced from an examination of numerous meteorological registers, kept in warm and temperate climates, gives about  $34^{\circ}$  as the mean temperature of Spitzbergen, in latitude  $78^{\circ}$ : but our author satisfactorily shows, that Mayer's formula, though it approximates pretty well to observations in low and temperate latitudes, suddenly differs widely from the truth, in the neighbourhood of the Arctic ices, when the mean temperature is actually depressed  $17^{\circ}$  below the result of calculation by this formula. This remarkable anomaly is established on his thermometric observations, made during the four months of the whale-fishery, and on the result of a very ingenious and legitimate calculation, for the remainder of the year. Pursuing these investigations, he tries to estimate the temperature of the Pole itself, and his speculations render it highly probable, that instead of a temperature of  $31^{\circ}$  or  $32^{\circ}$ , as calculated by Kirwan and Leslie on Mayer's formula, the actual mean annual temperature, at that point, cannot exceed  $10^{\circ}$  F. From these results, Mr. Scoresby regards the existence of an open sea at the Poles, as very problematical.

Thermometric changes are often great and sudden in those seas. Even in the summer months, our author has observed the thermometer below  $0^{\circ}$ . The lowest he had seen it was  $-4^{\circ}$ , and its highest at any time during April, May, June, and July  $48^{\circ}$ , giving an extreme range of  $52^{\circ}$ , and this range increases as the temperature diminishes, so that he calculates the range in winter at double that of the summer months. The sudden changes in temperature must be exceedingly inconvenient. The tables show no less than  $14^{\circ}$  of difference occurring in two hours; and it is worthy of remark, that those sudden effects on the thermometer were simultaneous with changes in the pressure, as indicated by the



barometer. Captain Scoresby shows the extreme value in those seas, of attention to indications of both instruments, especially of the latter, which is still too much neglected by navigators :—

“ I never knew the barometer,” says he, “ mark a pressure of less than twenty-nine inches, without its being accompanied by a gale of wind, either at the place of observation, or in the immediate neighbourhood of it; and in the course of my observations of the oscillations of the mercury, during sixteen voyages, not above five or six storms have, I think, occurred, which were not predicted by the barometer. The value of this instrument then, in a country where there is frequently not an interval of five minutes between the most perfect calm and the most impetuous storm, is almost incalculable. The faithfulness of its indications are certainly not duly appreciated, else it would be more generally used. At one period, I amused myself by registering my predictions, from the changes observed in the barometer; and on reviewing those memoranda, I find that, of eighteen predictions of atmospheric changes in the year 1812, whereof several were remarkable, sixteen or seventeen proved correct.” [pp. 372, 3.]

The greatest range of the barometer, observed by Mr. Scoresby within the Arctic Circle, differs but little from what it is in our own climate. The observations of 12 years give only 2.54 inches as the range: the highest point being 30.57, the lowest 28.03. These changes take place often with rapidity, especially in the spring of the year.

The appearance of the Greenland atmosphere differs little from that of our winter sky, except that its blueness when clear, is of a deeper hue, and its transparency in those states more perfect. Far within the confines of the compact ice, the sky is often cloudless, the air serene, though cold: but on the fishing stations, and on the exterior borders of the ice, the sky is often enveloped in clouds, or obscured by fog. There is nothing very peculiar in the view of the midnight sun. When very near the horizon, it may be viewed with the naked eye without inconvenience; but when elevated more than 5°, it becomes too brilliant to be looked on, and when the rays are reflected from extensive fields of ice covered with snow, the eyes are so painfully affected as to endanger vision. The power of the sun is often such as to melt the pitch on one side of a ship, while ice is rapidly forming on the other. The moon, is rarely visible in summer in those regions, on account of the intensity of solar light; and it was with no little surprize, that we learnt from Mr. Scoresby, how rarely a chronometer is found in a Greenland ship.

How those who navigate the Arctic seas, where opportunities of lunar observations are so rare, contrive to ascertain their longitude without a chronometer, we are at a loss to conceive. The quantity of humidity suspended in the Arctic atmosphere appears to be but small, from the little liability of metals to rust. This remark has been made by former navigators, and is well known in different parts of Russia. The greatest dryness indicated by Leslie's hygrometer was  $27^{\circ}$  at temp.  $27^{\circ}$ ; but its average state in the Arctic seas, is stated by Captain Scoresby at  $5^{\circ}$  or  $6^{\circ}$  in May,  $7^{\circ}$  or  $8^{\circ}$  in the beginning of June, and from the end of June to the middle of July, when fogs are frequent, the great dryness might amount to  $5^{\circ}$ , the average to not above  $2^{\circ}$  or  $3^{\circ}$ ; but he remarks, that though the external air be so damp, yet the dryness of the air was extreme in a house or in the cabin of a ship, heated as his cabin often was to  $60^{\circ}$ , when the external air was  $10^{\circ}$  or  $15^{\circ}$ , in this situation Leslie's hygrometer has indicated  $150^{\circ}$ . When the temperature of the external air was  $30^{\circ}$ , and that of the cabin  $64^{\circ}$ , the hygrometer has in the former stood at  $7^{\circ}$ , in the latter at  $102^{\circ}$ . From this extreme dryness, the wainscoting of a ship's cabin sometimes shrinks as much as  $\frac{1}{2}$  inch in a pannel of about fifteen inches wide. Mr. Scoresby was unable to obtain any signs of electricity from the air in those regions, by means of an insulated rod fixed to the main-mast head, acting on Bennet's electrometer; but accident appears to have rendered his experiments incomplete, and we recommend to him a careful repetition of them. That atmospheric electricity is weak in high latitudes, we have every reason to believe, for the intensity of this power is greatest toward the equator; and we know, that in northern latitudes the occurrence of thunder and lightning is rare. Indeed, there appears to be some relation between the quantity of evaporation and electric intensity. The remarks of our author on atmospheric phenomena, produced by reflection and refraction, are very interesting. His account of the *ice blink*, by which an intelligent observer can ascertain the state of ices without the sphere of direct vision; and his remarks on the extraordinary refractions of distant objects, are particularly so. We may add, that since the publication of his book, he has shown, in a paper inserted in No. IV. of the Edinburgh Philosophical Journal, how the height of mountains may be ascertained, by measuring the depression of the true horizon — a fact which we recommend to the consideration of the geologist and geographer.

Our limits do not permit us even thus hastily to discuss all the subjects connected with meteorology, contained in the volumes before us; but it would be injustice to omit noticing the curious plates, in which the different forms of snow flakes, or crystallizations of water, observed by our author, are delineated. They give the forms of ninety-six different crystallizations, which are all manifestly modifications of the hexagonal prism and pyramid. These plates are a great improvement on the inaccurate delineations of Muschenbroek, where many of the figures are represented as bounded by highly curved surfaces, instead of regular planes. The remarks on *frost-rime* and fogs are curious. Fogs are very common in the Greenland seas; and their density is often such, that the navigator is unable to obtain a good observation by the usual method. In such situations, Captain Scoresby strongly recommends the use of the artificial horizon. When the motion of the sea is too great to admit of this device being employed, he describes a valuable expedient, employed by him to lessen the error in estimating the angle of the sun's elevation, viz. bringing the eye of the observer as near as possible to the surface of the water during the operation. When the natural horizon is obscured, the artificial horizon, placed on a sheet of ice, becomes a most valuable instrument.

The remaining part of the first volume treats of Arctic Zoology; and the most important article in this chapter is the account of the *Balæna Mysticetus*, the principal object of the Greenland adventurer. Numerous as the captures of this animal, by different nations, have been for many centuries, it is strange that neither one accurate description, nor a tolerable figure of it, existed, until the publication of Mr. Scoresby, on this subject, in the Wernerian Transactions, which has been repeated in the work now before us. The figures of the *cetææ*, in the celebrated work of La Cépède, are often singularly incorrect; and, in some instances, do not convey any tolerable idea of the animal intended to be described. His delineation of the *mysticetus* is destitute of that fish-like form which this animal possesses, and would rather convey the idea of a sluggish mass of jelly or fat, than of an animal capable of exerting a velocity of eight miles an hour. Captain Scoresby has successfully combated the idea, supported by great names, and maintained by our best writers, respecting the much greater size of this animal in former times than at present. A comparison of the size of the whale-bone, and quantity of oil furnished by whales of

this supposed gigantic size, shows the mistake; which probably has partly arisen from authors confounding the *Balaena Physalis* with the true Greenland whale, but chiefly from the love of the marvellous. The whale is stated by many authors to have a voice, and the learned Pennant quotes Pontoppidan for its *bellowing*; but Mr. Scoresby, who has personally been engaged in the capture of 322 whales, assures us that it has no voice, though it makes a loud noise while respiring. This *blowing* is not, however, accompanied by the ejection of water, as is usually asserted, but only of a dense vapour emitted with the breath of the animal. The usual size of this animal, when full grown, is about sixty feet, and some have been found seventy feet in length; but the accounts we have of whales 200 or 300 feet long are chimerical. The greatest circumference is from thirty to forty feet. The eyes of the whale are remarkably small, scarcely exceeding in size those of an ox. The fat, or blubber, is contained in cells; and these are connected together by tough reticulated fibres, which are condensed into the external skin. From these cells the oil is separated by boiling. It is in the previous putrefaction that whale oil acquires its disagreeable smell; for if separated while the blubber is fresh, the oil of the whale is colourless, inodorous, and as bland to the taste as the finest olive oil. In this state it will keep a long time, and we have seen a portion of whale oil so prepared, perfectly sweet after being kept in a common phial for two years. The *whalebone* is lodged along the edges of the upper jaw, pointing downward, and a little backward. There are usually upwards of 150 *laminae* of this substance on each side, the longest of which measure about ten or twelve feet in length; but, in very large whales, they have been found more than fifteen feet long. The inner edges of these *laminae* are fringed with hairs, which are nothing but the elongated fibres of the *whalebone*. The other bones of the whale are hard and porous, like those of some land animals. The whale is a timid creature, flying the approach of man; yet maternal affection is sufficient to overcome this timidity. The *cub* is of little value, but it is occasionally harpooned as a snare for the mother. There is something exceedingly affecting in the following description of her conduct on such an occasion:—

“In this case she joins it at the surface of the water, whenever it has occasion to rise for respiration; encourages it to swim off; assists its flight, by taking it under her fin; and seldom deserts it while life remains. She is then dangerous to approach, but affords frequent opportunities for attack. She loses all regard for her own

safety, in anxiety for the preservation of her young;—dashes through the midst of her enemies;—despises the danger that threatens her;—and even voluntarily remains with her offspring, after various attacks on herself from the harpoons of the fishers. In June, 1811, one of my harpooners struck a sucker, with the hope of its leading to the capture of the mother. Presently she arose close by the 'fast-boat,' and seizing the young one, dragged about a hundred fathoms of line out of the boat with remarkable force and velocity. Again she arose to the surface; darted furiously to and fro; frequently stopped short, or suddenly changed her direction, and gave every possible intimation of extreme agony. For a length of time she continued thus to act, though closely pursued by the boats; and, inspired with courage and resolution, by her concern for her offspring, seemed regardless of the danger which surrounded her. At length, one of the boats approached so near, that a harpoon was hove at her. It hit, but did not attach itself. A second harpoon was struck, this also failed to penetrate; but a third was more effectual, and held. Still she did not attempt to escape, but allowed other boats to approach; so that, in a few minutes, three more harpoons were fastened; and, in the course of an hour afterwards, she was killed.

"There is something extremely painful in the destruction of a whale, when thus evincing a degree of affectionate regard for its offspring, that would do honour to the superior intelligence of human beings; yet the object of the adventure, the value of the prize, the joy of the capture, cannot be sacrificed to feelings of compassion." [pp. 471, 472.]

The author's descriptions of *Balæna Physalis*, and *B. Musculus*, are short and correct; and we would advise him to publish figures of them, if he be possessed of drawings. His figures and descriptions of the *Narwal* have corrected many extravagant errors of other naturalists. La Cépède's figures are incorrect, and he asserts that this animal attains the size of fifty or sixty feet. Captain Scoresby, who has killed many of this species, says, that when fully grown, its length is about sixteen feet, and it is eight or nine in circumference. Its tusk, or horn, instead of growing to the length of sixteen feet, as some assert, rarely exceeds eight or nine feet. Naturalists are indebted to Mr. Scoresby for the publication of a good representation, furnished by a friend, of *Balæna Rostrata*, a small species, which has been confounded, from inaccurate description, with other species; and also for the republication of Dr. Traill's description and figure of a new species of dolphin, which that gentleman inserted, several years ago, somewhat injudiciously, in Nicholson's Journal. In the original paper it was named *Delphinus Melas*, which

the doctor appears to have since changed for the more characteristic appellation *Delphinus Deductor*, deduced from the gregarious habits of the animal, and the disposition of the herd to follow a leader.

Mr. Scoresby has added little to our knowledge of the *Walrus*, for this singular inhabitant of the ocean has been well described and figured by former authors; but we cannot avoid remarking, that we expected a better account of the different species of *seals*, from one who must have had many opportunities of examining individuals of this genus. There are several species in those seas which have never been well described, and we strongly recommend to him a better discrimination of those animals in a future edition of his work. The Polar bear is well described, and the illustrative anecdotes are interesting, as displaying the powers and instincts of this formidable creature. On the ornithological part of this chapter, we have no comments to offer, except that we doubt not that another excursion to the shores of Spitzbergen would, probably, have added several articles to this department.

We are surprised that the author should have retained the exploded arrangement of *Squalus* and *Cyclopterus* under *Amphibia*. This classification arose from an erroneous opinion of Linnaeus respecting their respiration, which has been long detected; and we advise him to follow Pennant, Shaw, and others, in classing them with fishes, under the order *Cartilaginei*. The Greenland shark is established as a new species by Mr. Scoresby, whose drawings and descriptions cannot fail to attract the attention of naturalists. The use of the most extraordinary appendage to the eye of this animal will puzzle the physiologist. Had it not been constantly present, it might have been regarded as a disease; but what purpose it serves in the economy of this fish, we do not pretend to explain. The remarks on the classes *Articulata* and *Vermes*, are less ample than we expected. The author appears to have paid less attention to this difficult branch, than to the other departments of natural history; and, though we are indebted to him for the knowledge of some new animalcules, and for many highly interesting observations on the economy of the minutest beings in the scale of creation, we are confident, that aided by his friend Dr. Leach, he is capable of laying science under many additional obligations. This remark is not meant to convey censure on the industry of the intelligent author; but having astonished us by the extent of

what he has accomplished, he has taught us to be somewhat inordinate in our expectations.

The second volume commences with an outline of the history of the northern whale-fishery. The first prosecution of this art in the open sea is generally, but erroneously, attributed to the people inhabiting the shores of the Bay of Biscay. Our author justly remarks, that it may be traced to the Norwegians as early as the ninth century. In the voyage of Ohthere, undertaken about the year 890, the capture of whales is spoken of as a branch of industry familiar to the northern nations; and Danish writers inform us, that the Norwegians and Icelanders were actively engaged in the whale-fishery in the ninth and tenth centuries. This adventurous occupation was, probably, introduced by the Normans into France, where it was extensively practised in the tenth, eleventh, and twelfth centuries; and it most probably spread from Normandy along the coasts of the Bay of Biscay, to which whales appear to have resorted in great numbers. The inhabitants of those coasts became active and enterprising fishers, and for a considerable time supplied the other nations of Europe with the most skilful harpooners. It is, however, certain, that the whale attacked by them, in their own seas, could not be the *Mysticetus*, or Greenland whale. It was generally a smaller species; and occasionally the larger *Balanoptera*, or *Fin-whales*, may have exercised the dexterity of the adventurers. The periodic resorts of those animals to the Bay of Biscay became less regular, in proportion as they were disturbed; and as they retreated to securer haunts, the Biscayans, gradually acquiring courage from experience, pursued them to the frozen shores of Iceland, Greenland, and Newfoundland; and, perhaps, then for the first time became acquainted with the more valuable *Mysticetus*. The hardy inhabitants of Iceland, uniting with the Biscayans in such enterprizes, had established an extensive northern whale-fishery before the end of the sixteenth century.

The earliest attempts of the English in this path, appear to date no farther back than 1592; but it was assiduously prosecuted by the merchants of Hull (still the foremost in this trade) before the conclusion of that century. The Dutch dispute with our countrymen the discovery of Spitzbergen; but the whale-fishery on its coasts was first practised by the English. Such is a general outline of the early European whale-fishery, but the art of successfully attacking the whale in his own element, appears to have been known from remote

periods to the Esquimaux, and rude natives of some of the islands in the great Southern Ocean. In their fragile canoes they seem to have attacked and subdued the monsters of the deep. On some of the ornamented caps brought by captain Cook from these newly discovered islands, we remember to have seen figures of men in the act of harpooning whales, which, from the rude designs of the native artist, appear to be *Balenoptera*. The Esquimaux seem, from the remotest ages, to have derived an important part of their luxuries from their expertness in attacking the *Cetacea*.

We venture to recommend the author's comparative view of the whale-fishery, not only on account of the important information it conveys on this subject, but as a useful lesson to the politician on the injurious effect of continued monopolies to national industry. Though the English led the way to the lucrative Spitzbergen fishery, they were soon followed, and entirely driven from the field, by the superior success of their Dutch rivals. The first adventures from England were carried on by chartered joint-stock companies, and though much capital was employed, and much perseverance displayed, the former was swallowed up, and the latter rendered unavailing, by the superior management of the inhabitants of Holland; who, after stimulating the enterprize of their capitalists, by exclusive privileges for a few years, wisely threw the trade open, in 1641, to all adventurers. The policy of this measure became immediately apparent. During the existence of the Dutch chartered companies, the annual average number of vessels did not exceed thirty; but very soon after the dissolution of the monopoly, the number of ships was augmented tenfold; and the profits of the trade was great, notwithstanding the increased competition. In the mean time, the British whale-fishery was nearly annihilated; and it was not until about the middle of the 18th century, that we again appeared as the rivals of the Dutch in the northern whale-fishery. The spirit of commercial adventures, seconded by parliamentary enactments, revived this neglected branch of industry, which has since attained the highest importance:—

“ Between the years 1750 and 1788, 2449 whale-fishing ships, burden 740,065 tons, were fitted out from the ports of England; including repeated voyages; and 430 ships, burden 130,998 tons, from the different ports of Scotland. The bounties paid to the owners of these vessels, in the course of the above interval of thirty-nine years, amounted to £1,335,098. 1s. 2d. for England, and £242,837. 19s. 2d. for Scotland. The official value of the



produce of the whale-fisheries imported into England in the forty-one years, included between 1760 and 1800, was £2,144,387. 8s.; and into Scotland in the thirty-two years, included between 1769 and 1800, was £381,374. 10s. 3d. The official value of exports from England during the former period, chiefly consisting of rum for stores, was about £16,000. [pp. 117, 118.]

From this period it has been progressively on the increase; and, in 1818, England sent to the northern whale-fishery 104 ships, Scotland 53:—

“In the five years ending with 1818,” says our author, “about 68,940 tons of oil, and 3420 tons of whalebone, of British fishing, have been imported into England and Scotland. If we calculate the oil at £36. 10s. per ton, which was about the average price, and the whalebone at £90., and add to the amount £10,000., for the probable value of the skins, and other articles,—the gross value of goods imported into Britain from Greenland and Davis’ Straits in five years, free of first cost, will appear to have been near three millions sterling.” [pp. 122, 123.]

Our limits do not permit us to follow our author through the rest of this comparative view, which is interspersed with many useful practical observations. The manner in which the Greenland fishery is now conducted, is different from that in which it was carried on by the early adventurers. The number of whales and walruses around Iceland, Jan Mayen, and Cherri Island, first drew the fishers to their shores. Those animals, however, harassed by the annually increasing number of their enemies, retreated to more northern regions; and the rediscovery of Spitzbergen by Hudson, in 1607, opened an extensive field to the industry of the adventurers. The walrus and the whale abounded in the bays of that country, and the Dutch, taking the lead in this traffic, erected on Amsterdam Island very extensive boiling-houses, for the reduction of the *blubber* into oil. In that desolate region the village of Smeerenberg, during the fishing season, assumed the appearance of a thriving seaport. The island was then visited by 300 sail of ships, carrying from 12,000 to 18,000 men; part of whom were employed in capturing whales, while the rest converted the produce of the fishery into marketable commodities, or administered to the wants or the comforts of their more adventurous countrymen. At the close of the fishing season, the vessels were laden with the prepared oil and whalebone; and the whole population, migrating to their native shores, resigned their summer habitations to the desolation of an Arctic winter. In process of time, the whales left also the

bays of Spitzbergen, and the fishers were once more compelled to search for their prey in the open sea. The buildings on Amsterdam Island were deserted, as the establishments on Jan Mayen's Island had previously been; and before the end of the 17th century, Smeerenberg presented little but the ruins of its former importance. The loss of capital, on this change, was immense. The fishery became more uncertain. The adventurers pursued the whales from the bays to the more exposed sea coasts, thence to the banks at some distance from the land, and then to the borders of the ice. In this last situation, the fishers at first hesitated to attack them; but emboldened by experience, they ventured to push their way among the ices: and about 1700, this had become the general practice, and changed the whole process of the whale-fishery. The blubber was cut off the carcass of the whale when fastened to the ship, and was carried home in casks: the construction of the vessels employed in the trade was materially changed; and the capital embarked was necessarily increased. No ship was adapted to a navigation among heavy ice, unless most substantially built, and fortified by additional timbers around the bows, and additional planks along the sides. A large capital now became necessary, on account of the superior value of the ships employed, the greater number of boats, and quantity of tackle and implements required, and the increased hazards of the voyage. Notwithstanding these disadvantages, the whale-fishery had been successfully pursued ever since; and though the difficulties have rather increased than diminished, as the retreat of his prey has carried the fisher farther among the ices, the effects of his perseverance, activity, and increased dexterity, are apparent in the striking increase of late years in the produce of the fishery.

About the early part of the 18th century, the Dutch commenced the fishery in Davis' Straits. It was first carried on in the bays and creeks on the western coast of Greenland; and as the whales migrated, they have been pursued by the adventurers of all nations engaged in this trade, especially the English, to the coasts of America, and, more recently, far up the bay or inlet named after our enterprising countryman, Baffin.

The fourth, fifth, and sixth chapters of this volume treat fully of the different modes of conducting the fishery, and the manner of rendering its products marketable. This part of the work commences with most valuable practical remarks on the best construction and fitting out of a Greenland ship;

the preparations for the fishery ; a description of the boats and implements employed ; the various modes of attacking the whale, under different circumstances of the weather and situation of the ice ; the manner of securing and *flesing* the dead whale ; the laws of the fishery ; and the causes of success in this occupation. These topics scarcely admit of abridgment ; and we shall therefore content ourselves with stating the general method of attacking the whale in those seas, and securing its produce. When a whale is seen from a ship, a boat, manned, and previously furnished with harpoons and lines, is instantly let down ; and if the fish seem large, another follows it. The men row with all their might after the whale ; for this animal seldom remains more than two minutes above the surface when not fatigued, and generally continues under water from five to fifteen minutes. Should the whale lie on the surface unconscious of the approach of the boat, or be incapable, from former exertion, of descending immediately, they row directly on the animal ; and just before the boat strikes it, the harpooner, whose station is on the bow, buries his weapon in its back toward the pectoral fins. Should the whale appear inclined to move before the boat gets near enough, the harpoon is thrown after the manner of an ancient spear, or fired from a small gun. A skilful hand will give sufficient force to the harpoon at eight or ten yards distance ; and the gun harpoon will take effect at thirty or forty yards. The wounded monster often flourishes his tail with surprising force, threatening destruction to all around ; and usually descends to a vast depth, dragging the strong lines attached to the harpoon with great velocity out of the boat. Line is then joined to line as long as it is judged necessary. He often descends for more than a mile in perpendicular depth, at the rate of eight miles per hour ; and instances have been known of a whale not being subdued, until, in its perpendicular and horizontal flight, it had dragged out of the boats employed in its capturing, line to the length of nearly six miles. When struck, the whale usually descends, and generally reappears in thirty minutes. Mr. Scoresby never knew any remain below above fifty-six minutes ; but he has been informed that an instance had occurred where a whale remained an hour and a half below, and yet came up alive. On its reappearance, the animal, exhausted by his vast exertions, and by the enormous pressure which he must have sustained from the column of superincumbent water, is incapable of again speedily diving. At this favourable moment, the

assistant boats, guided by the motion of the fast-boat, and often by a pellicle of oil on the surface of the water, endeavour to reach the animal, and, according to circumstances, either pierce it with two or three additional harpoons, or attack it with sharp lances, plunged into its vitals. At length, exhausted by its efforts to escape, and the attacks of its enemies, the animal, unable to descend, usually announces its approaching end by spouting blood from its blowholes. When the last struggles are over, the prize is secured by passing a rope through holes cut in its pectoral fins and tail, the last of which is lashed to boats, until they can form a junction with the ship. The time necessary for subduing a whale is very various. Some are killed after being struck by a single harpoon; while, in other instances, a chase has occupied a ship's boats for many hours, and at last been unsuccessful. Mr. Scoresby mentions a remarkable instance, where his boats were for fifteen hours and a half engaged with one whale, which, after all, made its escape. When brought along the ship's side, the whale is secured by tackles, the blubber is cut off in long stripes, and, after being divided on deck into smaller pieces, is preserved in casks.

The peculiarities of the fishery are illustrated by many interesting anecdotes, which give a singular idea of the boldness and dexterity requisite in those who engage in this hazardous employment. Independently of the general risk of navigating seas very subject to sudden and violent storms; and encumbered with ice, much danger arises in consequence of the separation of the boats from their respective ships, by unexpected movements of the ice, and in the dense fogs, so prevalent in the Greenland seas. The whale-boat is exposed to the peril of being dragged down, or hurried below ice by the animal, in its efforts to escape, or of being dashed to pieces by a stroke of its powerful tail, the vibrations of which in the air are sometimes heard at the distance of three miles. The sudden fall of icebergs is a source of danger less frequent in the Greenland sea than in Davis' Straits; but the danger from the approximation of extensive *floes*, or of icy fields, in the former, may be considered as a counterbalance to this advantage. Several melancholy instances of the loss of boats' crews, beset in *packs* of ice, are narrated by our author: but the chief source of danger in the whale fishery is from the object of the pursuit. Violent concussions are often communicated to the men, either directly by the fins and tail of the animal, or through the medium of the oars. "Harpooners have been struck dead by a single stroke of a

whale's tail." The entanglement of the lines attached to the first harpoon has suddenly cut off a limb, or severed the harpooner in two. Men are not unfrequently thrown out of a boat by jerks of the whale; and boats are occasionally shivered into pieces by a blow from its tail. A remarkable instance is related, p. 364, where the blow impressed the bow of the boat, so that "the keel was broken—the gun-wales, and every plank, except two, were cut through—and it was evident, that the boat would have been completely divided, had not the tail struck directly upon a coil of lines." The harpooner dexterously avoided the impending blow by leaping overboard. Boats, together with their crews, have, by the efforts of a whale, been tossed into the air. Mr. Scoresby describes one instance which fell under his own observation. A whale had been struck; and the first boat that advanced to the assistance of the *fast-boat* approaching incautiously, was encountered by the whale as it rose to the surface, and, with all its crew and implements, was projected several yards into the air. Another forms the subject of the frontispiece to the second volume.

We have likewise a summary of the peculiarities of the whale fishery in Davis' Straits, and a comparison between it and that of Greenland. The result is, that though at first sight the advantage seems to be in favour of the former, the additional value of the seal skins brought home by the Greenland ships, the greater tear and wear of the vessels and cordage in Davis' Straits, and the increased expense of provisions and wages for a voyage two or three months longer, brings the probable advantages of both nearly to an equality. The profits of a Greenland voyage are precarious, and it is not easy to give a general estimate. The following, from the superior skill and activity of the captains, is certainly too favourable a picture of the general profits:—The ship *Resolution*, of Whitby, commanded by Mr. Scoresby's father or himself, cost, with her first outfit, £8,000. At the end of fifteen voyages, the balance in favour of her owners was £19,473. 10s. 2d., "besides the value of the outfit for the sixteenth voyage. If we reckon this at £6,500., the profit derived from the £8,000. originally advanced, in addition to the interest of capital embarked, will amount to about £26,000."

We must refer to the work itself for the preparation of the oil and whalebone, and the economical purposes they serve: but may here remark, that the importance of the author's practical observations on the whale fishery, and the various

information conveyed in his book, has not escaped the sagacity of the committee of the French Institute, appointed to report on this work. They point out its extreme value to the reviving commercial enterprize of France; and we have reason to believe that translations of it will speedily appear both in that country and in Holland, for the assistance of those who intend to prosecute this species of mercantile adventure.

The last chapter will be read with much interest. It is the journal of a remarkable voyage of our author, in which his ship, having been squeezed between two enormous masses of ice, had twenty-two feet of her keel, and nine feet of the garboard-strake, or lowest plank, torn off, after a successful fishing. This disaster, instead of appalling, served only to call forth all the resources of captain Scoresby's mind. Measures were promptly taken to meet the extraordinary emergency. The water-logged ship was hauled to the edge of a *field*, and her cargo unloaded on the ice. After several ingenious, though unsuccessful attempts, to *careen* her so as to reach the enormous leak, the broken fragments, which prevented the external application of *oakum*, old sails, &c. in the manner technically called *fothering*, were removed; and this remedy was then so effectually applied, as to permit the application of a novel and excellent method of stopping this extensive leak, devised by the captain. His ingenuity triumphed. The crew, animated by his example, resumed their confidence, and the vessel was speedily reloaded. Having secured the assistance and attendance of another whaler by the surrender of half his cargo, after most extraordinary labour and anxiety, captain Scoresby began to push through the icy barrier which lay between him and the open sea. In this attempt, by dint of intrepidity and perseverance, he was successful, and carried his vessel and crew, without farther accident, into port, through dangers and discouragements, from which the firmest minds might have recoiled. In such circumstances an ordinary navigator would have at once abandoned ship and cargo, and thought only of safety. Self-possession and ingenuity could scarcely be put to a severer trial; and our admiration of those valuable qualities is heightened by the modesty of the narrative. Half the cargo was saved to the owners, and the subsequent repairs of the ship did not amount to £200.

It yet remains that we notice the appendix, which contains abstracts of acts of parliament, and reports of some interesting legal decisions on the subject of the whale fishery;

and some farther particulars, intended rather for those engaged in the trade than for the general reader. Two articles in this appendix should be here noticed. Mr. Scoresby gives the result of his experiments on the specific gravity of whale oil at different temperatures. If water be 1.0000, whale oil at  $32^{\circ}$  0.9312, its specific gravity diminishes in the proportion of 0.00035 for every degree of increased temperature. The experiments are introductory to some judicious remarks on the propriety of selling oil by weight instead of measure.

The last article in this appendix is a republication of our author's highly valuable and original paper on the Magnetic Deviation, which was read to the Royal Society of London, on Feb. 4, 1819; a circumstance deserving of notice, as a desire of appearing original seems to have suppressed, in subsequent authors, a due acknowledgment of the doctrine here promulgated. The fact, that when a ship's head is laid either east or west, the compass in the binnacle does not correspond in direction to the magnetic meridian, though when the vessel is lying in the direction of that meridian, this anomaly is not perceived, was, we believe, first observed by Wales, the astronomer, who accompanied captain Cook in his second voyage. He remarked, that when the ship's head pointed E., the *deviation* of the north end of the needle was to the E.; and when she lay in the opposite direction, it was to the W.: but Mr. Wales does not attempt any explanation of the phenomena. Numerous and important experiments were made on this subject by captain Flinders, who found that the deviation depended on something in the body of the ship; for when the compass was carried to the end of the bowsprit, or of the boom, it was not affected by the position of the ship: and this sagacious observer inferred that the anomaly depended on the iron in the vessel; but he was much puzzled to account for the gradual diminution of the magnetic deviation as he approached the equator. Captain Flinders' observations were confirmed by lieutenant Bain, R. N., who appears to have been aware of the coincidence between the *deviation* and the *dip*. The same remark was forced on the attention of Mr. Scoresby in the high latitudes he annually frequented; and the true nature of the disturbing force was certainly first promulgated by him, after having been for several years engaged in experiments on this subject. It is well known, that if a piece of iron be held in the *magnetic position*, its upper end (in the northern hemisphere) becomes a S. pole, while its lower assumes the magnetism of a N. pole; and this is reversed in the southern hemisphere. Mr. Scoresby

saw the connexion of these facts with the deviation ; which he chiefly ascribed to the combined effects of the *upright* masses of iron used in the construction or equipment of the ship : the upper extremity of those masses having acquired polarity, must collectively attract, in a powerful manner, the dissimilar pole of the needle. This will be most conspicuous at the binnacle, from the vicinity, in many cases, of the large perpendicular bolt which forms the *capstan-spindle*. When a ship's head lies in the magnetic meridian, the influence of the iron, coinciding with terrestrial magnetism, is not perceived ; but when the ship lies across the magnetic meridian, it becomes a disturbing force, and causes a deviation from the true direction of the compass. As the dip of the needle decreases, or the magnetic position becomes more horizontal, the magnetism of the upright pieces of iron diminishes ; and on the magnetic equator, which is not far from that of the earth, the disturbing forces, acting horizontally, affect the needle less unequally, and, therefore, vanish in the superior power of terrestrial magnetism. On passing into the southern hemisphere, the upper ends of the pieces of iron become north poles, and attract the S. pole of the needle, causing a deviation in proportion to the magnetic dip. These are the general facts : but we have trespassed so much on the time of our readers, that we dare not, at present, further pursue this interesting subject.

We have given such an extended analysis of the work before us, as its importance and merits justly demand. We think favourably of the style, which is generally clear and vigorous, often eloquent. A few inaccuracies, which a candid critic will attribute to the haste of composition, and a few expressions which a fastidious taste might scruple to employ, have not escaped us ; but the varied entertainment and instruction which these volumes afford, cast those trifling blemishes into the shade ; and we rise from the perusal with a high opinion of the talents and industry of the author.

---

*Geraldine ; or, Modes of Faith and Practice. A Tale*, by a Lady. London. 3 vols. 8vo. Cadell. pp. 300, 285, 296.  
*No Fiction. A Narrative founded on recent and interesting Facts*. 4th. edition. London. 2 vols. small 8vo. 1820. Westley. pp. 340, 340.

"I know not," says Sterne, "whether the remark is to our honour, or otherwise, that lessons of wisdom have never such power over us, as when they are wrought into the heart



through the ground-work of a story, which engages the passions : is it that we are like iron, and must first be heated before we can be wrought upon? or, is the heart so in love with deceit, that where a true report will not reach it, we must cheat it with a fable, in order to come at truth?" and from these observations we do not see any reason to dissent. The fact, certainly, is undeniably true, the cause is somewhat mysterious. Thus in all ages, that class of writings known by the name of romances and novels, has attracted a general attention; and under this kind of writing must unquestionably be classed the *parabolical* instruction of the Holy Scriptures. Unfortunately, however, in all ages, and in none more widely than the present, this mode of writing which, when it is restrained by noble sentiments, and virtuous and Christian principles, may be eminently serviceable to the cause of truth, has been so grossly abused by its prostitution to the worst of purposes, that good men have too hastily laid it under a general and sweeping proscription. Mr. Fletcher of Saltoun, in one of his tracts, quotes it as the saying of a wise man that, give him the making of all the ballads of a nation, he would allow any one that pleased to make their laws. The saying, we think, was founded on reflection and good sense, and is applicable to the subject before us; for any kind of writing, how trifling soever in appearance, that obtains a general currency, and especially that early preoccupies the imagination of the youth of both sexes, must demand particular attention, and may, therefore, reasonably awaken more than ordinary jealousy in those, who in the work of education, have in a great measure committed to them the formation of the character of future generations of mankind.

The indiscriminate censure, however, which this feeling may often have engendered, betrays a weak or a prejudiced mind, and defeats also its avowed object. To denounce, therefore, without exception, the whole series of existing novels, would be equally injudicious and ineffectual. The objection to novels, which is founded simply upon their being works of imagination, may be considered as indicative of a want of taste and of sensibility, which disqualifies the person maintaining it, for passing any judgment upon the subject: for, the objection to be entitled to any consideration, ought to lie against the *execution*, and not the fiction of a work, any farther than as that fiction is involved in the execution, which, with their moral tendency, is alone the object of criticism.

The propriety of employing fiction in aid of morality, might be established by a reference to the practice of those serious writers, who have made fancy the handmaid of virtue; as well as by the consideration of its being blended with inspiration itself, in the pages of the Sacred Volume. Its obvious tendency to interest the passions, and, when associated with piety, to impress the heart, renders it an engine of incalculable power, and of the utmost importance to the cause of virtue. To the works of Richardson, Mrs. Moore confesses her obligations for her first virtuous feelings, in the following expressive tribute of a grateful heart,

‘If some faint love of virtue glows in me  
Pure spirit! I first caught that flame from thee.’

Fictitious writings furnish one of the best channels for conveying instruction; for painting human life and manners; for showing the errors into which we are betrayed by our passions; for rendering virtue amiable and vice odious. The effect of well contrived stories towards accomplishing these purposes, is stronger than any effect that can be produced by simple and naked instruction; and hence we find that the wisest men in all ages, have, more or less, employed fables and fictions as the vehicles of knowledge. It is not, therefore, the nature of this sort of writing considered in itself, but the faulty manner of its execution and the improper ends it is made to accomplish, with which we are determined ever to wage war.

It is with us matter of serious lamentation, that the number of useful novels is indeed exceedingly small, while under this name, the press teems with works of the most injurious tendency. The character given by *Mr. Hume*, of the novels of his day, will serve, it is to be feared, as a just description of some of the most popular works of fiction in our own. ‘I remember’, he observes, ‘I was once desired by a young beauty, for whom I had some passion, to send her some novels and romances, for her amusement in the country; but was not so ungenerous as to take the advantage, which such a course of reading might have given me, being resolved not to make use of poisoned arms against her.’

With novels and romances the circulating libraries of our times are more plentifully supplied than were those in the days of Hume; and if of a less gross, they are of a more seductive and dangerous description. By the immorality, or at least the impropriety of the principles they inculcate, and the

outrages upon all correct and virtuous feelings, which their anonymous authors unhesitatingly commit by their publication, public morals and the public taste are incalculably injured, and truth is supplanted by the vagaries of a wild, uncultivated, and vicious imagination.

The more obvious effects of an early and indiscriminate perusal of this description of books, upon the female mind, may be traced in a *vitiated taste—a passion for the romantic—and a depression of the moral standard*. There is, perhaps, no species of writing which so directly interests the passions; as works of imagination; nor, is there any fascination to which the youthful mind surrenders itself with less caution, than to the luxury in which fancy revels, in the perusal of works of fiction. But this course, wherever it is adopted, becomes exclusive, too imperious to admit a rival; the only train of study which could operate as a corrective is rendered insipid, and at length discarded; while the victim of delusion, unconscious of disease, rejects with disdain the means of cure. Whenever this line of reading is early indulged, and long persisted in, the prospect of intellectual superiority and of dignified deportment will be involved in a mist, which, increasing as the sun of life declines, can only terminate in the darkness of ignorance and guilt. A passion for *romance*, rather than the realities of life, is also a never failing result of an indiscriminate and long indulged perusal of novels. The romantic situation in which the heroine is continually placed, presents to an undisciplined imagination the most fascinating picture of happiness; and the infatuated reader longs to act out the character of her favourite model of perfection. When it is recollected, that the judgment is always blinded in proportion as the fancy of these fair readers is inspired, an elopement may well be anticipated, as the natural and appropriate termination of a passion for novels. The worst effect, however, as well as the last in order, resulting from this mischievous habit, is a depression of the moral standard. This effect is produced in general, not so much by the formal inculcation of immorality, as by the fascinating pictures of vice—the substitution of the law of custom for the decisions of morality,—the connexion between plausible villany and apparent happiness—together with an affectation of contempt for the intelligent and virtuous members of society. The Scriptures, which contain the only standard of morality, are either not at all adverted to, as being incompatible with the effect to be produced, or, if any allusion be made to them, it is under the notion of an obsolete statute-book,

which, whatever its effect may be upon the vulgar, has long been exploded by the disciples of the sentimental school. The siege of morality may be carried on by sap, as well as by storm; nor, is it of much consequence, by which method the assailants succeed, if they ultimately gain possession of the citadel of the heart.

If such, therefore, be the tendency of a promiscuous perusal of works of fiction, how imperious is the duty of parents, and of those who have the conduct of education, to render the youthful mind independent of a course of reading, attended with such baneful effects! nor is there any method so likely to ensure success, as that of inducing a love for solid information, and a taste for elegant accomplishments. An arbitrary prohibition of novels as such, and of tales partaking all their characteristics but the name, is of all methods the most injudicious, as from our native perverseness, we generally attribute to a prohibited object, some latent sweetness not to be found in the whole compass of permitted enjoyments. The grounds upon which, as parents or the conductors of education, we withhold this fascinating course of reading, should therefore be duly explained, in order that a conviction of the propriety of our conduct being felt, the obedience of our children or pupils may be equally voluntary and enlightened.

In strict accordance with these preliminary observations and admonitions, we have great pleasure in introducing to the attention of our readers the first of the two works which stand at the head of this article, and which forms a gratifying exception to that class of writing, which we are anxious to proscribe: equally pure in principle and felicitous in execution, it illustrates the indissoluble connexion between virtue and happiness, and traces the equally certain issue of vice in misery and degradation. Its characteristic excellence consists, in our opinion, in the perspicuity and fidelity with which it develops the operation of circumstances in forming character; particularly in the person of the heroine. Enjoying the advantages of religious instruction, Geraldine's earliest years are beautified with piety, the principles of which, though afterwards suppressed by the influence of dissipation, under the salutary discipline of adversity revive at a later period, and secure to their possessor that *reality* of happiness, of which the world presented to her only the *counterfeit*. The incidents of the story are well linked together; and the *ordisemblable* is continually kept in sight. The author has evidently accomplished all she intended, with respect to

what may be called the mechanism of the work ; her object being obviously to interest the reader so far in the plot, as to facilitate the communication of those important moral lessons which might possibly be disregarded in the less insinuating form of ethical instruction. The characters, though numerous, are well discriminated—the dialogues remarkably spirited—the letters examples of that superior excellence, for which the fairer sex are so justly famed. We regret that our limits will not permit us to fortify each of these assertions by proof ; but we trust that our readers will verify them by a speedy perusal of the work, which we warmly recommend, without the abatement of a single qualification, of sufficient importance to be placed upon record, except that we are decidedly of opinion, that not even for the purpose of exhibiting in their truly odious colours the fashionable vices of the age, is an author, or authoress, justified in rendering his, or her pages subservient to the sin of taking the name of God in vain ; and *that* we conceive is done in several exclamatory expressions, put,—and correctly enough, as it respects them,—into the mouth of some of the characters in this interesting and useful tale. We cannot, however, but furnish the reader with one extract confirmatory of the high, but well merited praise, which we have bestowed upon the work. It is a dialogue on the poetical merits of Lord Byron :—

“ ‘ How miserably you contract and degrade the province of imagination, Fanny,’ said Montague, ‘ by considering it as contributing only to amusement.’ ”

“ ‘ Why, what more does poetry do,’ returned Fanny, ‘ than beguile the idlest hours of an idle life ?’ ”

“ ‘ What more,’ exclaimed Montague ; ‘ has it not animated the patriot, and inspired the hero ? Does it not refine the heart, and teach it to melt with tenderness, and glow with devotion ?’ ”

“ ‘ It is true,’ said Mr. Maitland, ‘ that poetry has occasionally done all this ; but I am not at all certain that poets, in general, are good teachers of morality. I am not at all certain, that if I had daughters to educate, I should not prohibit poetry till after the age of twenty.’ ”

“ The ladies denounced Mr. Maitland as the most barbarous of the human race. One of them, the youngest Miss Bernard, protested that Walter Scott, Lord Byron, and Moore, were all such loves, that there was no possibility of living without them.’ ”

“ ‘ They are too highly honoured, by such *discriminating* praise,’ said Montague, with a glance of contempt. ”

“ ‘ Lord Byron, degraded to a love,’ exclaimed he in a low voice, and turning to Mrs. Mowbray : ‘ absolute profanation :

Jupiter, with his thunder-bolt, might as well be dwindled to a piping shepherd.'

" 'Poor little Harriet,' said Mrs. Mowbray, highly diverted by Montague's irritation; 'she was not aware that she was treading on holy ground. You are to know,' said she, addressing the young lady, 'that Lord Byron is the god of Montague's idolatry. In his estimation, he holds among the poets precisely the same rank that Brahma does among the Hindoo divinities. He is quite ready to worship them all; but his fervour and raptures are reserved for Lord Byron.'

"Miss Harriet declared, 'that she doated on Lord Byron; that she did not know which she liked best of his poems, they were all so pretty.'

" 'Pretty!' echoed Montague, with uplifted eyes.

" 'To withhold our admiration from your favourite is utterly impossible, Montague,' said Mr. Maitland. 'Who is not dazzled by his transcendent genius? What heart is untouched by his profound feeling? but yet—yes, I see you are arming yourself for the battle—I deny that the moral effect of his poetry is good.'

" 'The old flat hackneyed objection, I suppose,' said Montague. 'His heroes touch the brink of all we hate, and yet we hate them not; you may as well quarrel with Milton for investing Satan with majesty, for not painting him with horns and hoofs.'

" 'No!' said Mr. Maitland, 'we mourn over the fall of Satan; we regret that this son of the morning should forfeit his radiant throne; but his fate is a tremendous warning. Now, Lord Byron endows his heroes with a tenderness so exquisite, so mysteriously blended with the hardihood of daring and fearless guilt; that a sublimity is given to their vices, calculated to confuse and darken our moral views.'

" 'I think this objection fanciful and overstrained,' said Montague; 'because he has the judgment to seize, or the genius to create, characters productive of the finest poetical effect, are we to be idiots enough to mistake them for models, or fancy that the eternal bounds of virtue and vice can be affected by the visions of a poet's fancy?'

" 'You think it preposterous,' said Mr. Maitland; 'now it does not appear surprising to me, that the enthusiastic contemplation of such characters should enfeeble our salutary horror of vice. What young and tender mind refuses its sympathy even to Lara? and does it not lose all remembrance of Gulnare's crimes, in the passionate, the devoted tenderness of the faithful page?' [pp. 120—124.]

We now take our leave of the fair author, not without the hope of farther acquaintance; and trusting, that on the next interview, she will appear *unmasked*.

Her novel, or tale, is an attempt, and a successful one, to

purify that class of writing from its immoralities and frivolities; and to give it a beneficial, rather than an injurious tendency, without materially altering the characteristic features of its composition, which is not the case with the other work placed at the head of this article. This belongs to a new species of fictions, that within the last thirty years has sprung into existence, not improperly termed "Religious Novels;" and, without pledging ourselves to an approval of all those which have appeared under this character, we yet do not hesitate to state, that when, as in the work before us, the object is palpably good, and the sentiments, on the whole, are congenial with the spirit of Christianity and truth, we read such compositions with pleasure, and shall have no objection to witness their increase. Let it not, however, be understood, that to this species of writing we have no objection. We cannot but deplore that the state of society is such as to render these moral stimulants necessary, nor can we ever forget that too frequently, in this kind of writing, *principles* are but obscurely enforced, and are sometimes under, and at others over, estimated. Men as they *ought to be*, and not *men as they are*, are too generally delineated; and even the moral and religious feelings excited in the minds of the readers of these compositions, frequently resemble those which Dr. Chalmers has admirably described, as awoke in the minds of men, wise but in the wisdom of this world, in his invaluable sermon on "The Mysterious Aspect of the Gospel to the Men of the World," a passage from which we cannot refuse ourselves the pleasure of presenting to our readers:—"All their views of human life, and all the lessons they may have gathered from the school of civil or of classical morality, and all their preferences for what they count the clearness and rationality of legal preaching, and all the predilections they have gotten in its favour from the most familiar analogies in human society,—all these, coupled with their utter blindness to the magnitude of that guilt which they have incurred under the judgment of a spiritual law, enter as so many elements of dislike in their hearts, towards the whole tone and character of the peculiar doctrines of Christianity. And they go to envelope the subject in such a shroud of mysticism to their eyes, that many of the preachers of the Gospel are by them resisted on the same plea with the prophet of old, to whom his contemptuous countrymen meant to attach the ridicule and the ignominy of a proverb, when they said — 'he is a dealer in parables.'"

"No Fiction" is stated to be founded on recent and

interesting facts, and those facts, it has been generally said, are widely known, and have not been sufficiently concealed by the reverend gentleman to whom the work is generally, and from internal evidence, we believe correctly ascribed. To that statement the author has, however, distinctly replied in the preface to this edition, by declaring that the facts are not so known; that the key to the history is, and ever has been, alone in his possession; and that he shall not, certainly as yet, present it to the world. With this statement we are satisfied, and have, therefore, now noticed a work on which we delayed to deliver an opinion until a charge so serious against the prudence, and delicacy, and honour, and honesty of the author should be removed.

The narrative of "No Fiction" is simple and interesting. A young man, named *Lefevre*, is the hero of the tale; and, like most heroes, his exploits sometimes appear surprising. But his history is that of "a Christian backslider reclaimed." The events of his life are extraordinary, and not unfrequently romantic; but what would have displeased in a novel of the old school, here delighted us, because, with every occurrence, so much of the nature of the human heart is developed, and principles and sentiments so important and operative are combined and enforced, that we forgot, in the progress of the tale, the thorns which surrounded the rose. His friend Douglas is an amiable and interesting Christian, and with the names of Mr. and Mrs. Russell, we shall long associate ideas of venerable, cheerful, and sincere piety. The necessary limits of the observations which we can make on this tale, preclude us from presenting to our readers a further analysis of the work; nor do we regret that circumstance, since we do not hesitate to recommend it to their perusal. The man of the world may learn from it, that there is no real happiness apart from piety; the professors of Christianity may learn, that they must do something more than profess; the wavering and vacillating may learn to avoid the evils of the course which they are pursuing, by determining to waver and to doubt no more; and the sincerely pious may learn, that, with love to God, and to the world at large, should be blended a cheerfulness and gentleness of manner and deportment, which will greatly assist the advancement of Christianity in the world. Their religion is one of joy and not of gloom; let them beware, therefore, how they convey to the world, by their conduct, a false impression of their faith and hope.



*A General History of the House of Guelph, or Royal Family of Great Britain, from the earliest Period in which the Name appears upon Record, to the Accession of his Majesty King George the First to the Throne. With an Appendix of Authentic and Original Documents.* By Andrew Halliday, M. D., Domestic Physician to his Royal Highness the Duke of Clarence. 4to. London, 1821. Underwoods. pp. 539.

WHATEVER stigma faction may attempt to cast upon the government of his present Majesty, however wide may be the distinction between his personal character and that of his lamented father, this glory must not at least be withheld from his reign—this feature cannot pass unobserved in his conduct, that he has been a liberal patron of literature and the arts. The publication of the Stuart papers was highly creditable at once to his patriotism and the generosity of his disposition; and when the first baronetage of his reign was conferred upon the most distinguished writer in his dominions, the selection did equal honour to the monarch and the bard. Various other proofs of our assertion might easily be produced, but we satisfy ourselves with the work before us, which, commenced under the auspices of the duke of Clarence, passed through the press under the immediate inspection of his Majesty—for we believe that he saw, read, and corrected most of the sheets;—and is now presented to the public, with all the advantages of his powerful patronage and support. In all this at least, he is but treading in the steps of his venerated parent, though we have every reason to hope, that as a patron of learning, he will soon excel all his predecessors of a race, to whom the British nation is still more deeply indebted, on other and more important grounds. The services which they have rendered us; the ills which they have been the means, in the hands of Providence, of averting, give a peculiar interest to their history; though until the present moment, singular as it may appear, the people over whom they have swayed a gentle sceptre, have been far more ignorant of its details, than of the lives and actions of princes, with whose race they have been engaged in all but incessant wars. A faithful and interesting memorial of so illustrious a house has, therefore, long been, and, we regret to add, still is, a *desideratum* in British literature; though it is one to whose compilation the present work will afford facilities which have not hitherto been enjoyed, and

which will not, we sincerely hope, be suffered to pass by unimproved.

The royal family of Guelph is unquestionably one of the most ancient, as, for more than a century, it has also been of the most powerful of the sovereign houses of Europe. According to some antiquaries, its founder and the first of the Roman Cæsars had one common father; others are satisfied with making him a chieftain of the Scyrrî, one of the lost tribes of the Goths, in the days of Attila, the Hun; whilst a third party, amongst whom we rank ourselves, still more decidedly than our author, who associates "every degree of probability" with an earlier distinction,—more moderate still, admit that the first traces of the present family, in the page of authentic history, are to be found in the reign of Charlemagne. But, according to the laudable custom of that fraternity, of which Mr. Jonathan Oldbuck was so happy an example, the derivation of the name is involved in still deeper obscurity, and surrounded by difficulties as impossible to surmount. Guelph, says one class of these learned disputants, is undoubtedly but a translation of the Latin word *Catulus*, whence the *Woëlpe* of the Saxons, the *Welp*, *Wolpe*, and *Wülpe* of the Belgians, and the English *Whelp*—and, in support of this derivation, we are furnished with one of those *fables merveilleuses*, rather than *amusantes*, with which the earlier pages of history are so thickly strewn, resting on no lighter authority than that of John Tambacus, a grave professor of theology, who has inserted it in the eighteenth chapter of the eleventh book of his learned and elaborate, though somewhat ponderous treatise, in we know not how many folio volumes, *de Consolatione Theologica*. The wife of a certain knight, relates this reverend author, having borne at one and the same time (*simul et semel*) twelve sons, and being afraid, on account of her husband's poverty, that they should be unable to bring them up; and fearing, moreover, that he might, peradventure, be angry with her for proving so prolific, bribed her hand-maiden to carry them to the river and drown them. As she was proceeding to execute this somewhat unmaternal commission, she was observed by the bishop of Cologne, who seeing her at the river's side, despatched a servant to ascertain what she was doing, to whose question of what she was carrying in her apron, she replied, Whelps; whence the young men, who were taken under the protection, and educated at the charge of the prelate, by whom they were piously named after the twelve apostles, derived a name afterwards illustrious in the

history of their country, and of the world. A second class conceive the word to be a translation of the Latin *lupus*, thus substituting a wolf for a dog, as the patronymic derivation of the race; whilst the monk of Weingarten, a legendary chronicler of the family, rejecting altogether the brutish original of the name, asserts, that one of the ancestors of the Guelphic house, intermarrying with Kathulina, the daughter of a Roman senator, her descendants were from her called *Catulini*, which, when rendered into German,—*ci-près*, we presume in the language of lawyers, for it certainly is not very near its native original,—as *Welp*, or *Wolf*, became the name of the family. Another conjecture, for in such cases all is conjecture, and must be conjecture still;—that of Professor Eichorn, of Gottingen, refers the name to a corruption of the Saxon term *huelpe*, written in German *hülpe*, and signifying aid or assistance, or as we have the same word in English, help. The opinion of Dr. Halliday, and it would have been an unpardonable abandonment of the immemorial privileges of authors, if he had not advanced an opinion upon the subject, is, that the name is derived from the animal painted on the standard of the chieftain, which was often too, perhaps generally, the war cry of his tribe in battle; and might not, therefore, improbably be assumed by their leader as his family name, when he first submitted to the rite of baptism. As this hypothesis gives us the choice of a wolf, or a whelp, we are satisfied to adopt it for ourselves; and we cannot suppose that such adoption can be particularly disagreeable to the illustrious house, to whom the choice of these animals may be a matter of more importance than, we confess, it is to us.

Leaving, then, this knotty point in the uncertainty in which it ever must remain, proceed we now to take a rapid glance at the historical detail before us. That there was a Welf amongst the leaders of the barbarian horde which, under the name of *Scyrrî*, in the fifth century, had possession of the ancient *Rhatia*, now the mountainous district of the Tyrol;—that another of them, in the sixth, commanded the *Boivarîi*, or Bavarians, under Childebert, king of the Franks, as auxiliaries to the Romans, against Atharus, the Lombard king;—that, in the seventh, a third was chamberlain to king Dagobert, and employed by him (*ex officio* too, it may have been, in so incomplete a court), we are, by no means, disposed either to deny, or stoutly to maintain, because it seems to be admitted upon all hands—pardon us, reader, we entreat, at once the seeming irreverence to royal ancestry and the pun—that

these may, peradventure, have been whelps of another litter. We pass by, therefore, with as little ceremony as can possibly be paid to such illustrious personages, not only these rude progenitors of the race—if progenitors indeed they were—and with them their right trusty and well-beloved cousins, Adelbertus, count of Bavaria, ancestor of the marquesses of Tuscany, and Ruthardus, ancestor of the counts of Altdorf and kings of Burgundy or Arles, *missus regius* of France, in Germany; and come at once to the marrow of the matter, in the history of Boniface, count or governor of Lucca, and of the whole province of Tuscany, who made no inconsiderable figure in the days and court of Charlemagne; with whom, or, at farthest, with Guelph, count of Bavaria, his grandfather, our author admits that the true history of the house of Guelph begins. This chieftain, no doubt, came from Germany into Italy; the policy of the founder of the Carolingian race inducing him to select his *comites* from provinces at a distance from those which they were deputed to govern. His original name was Wolfhardus; which signifying the “Doer of Good Works,” was literally rendered *Bonifacius* in the language of Italy, and in the Latin records of an empire, the chief of which is said to have been proud of considering himself a scion of the Guelphic stock, and might, therefore, naturally be expected to prefer its members to offices of rank and confidence. His son, Boniface the Second, was entrusted by Louis the Pious with the defence of the maritime coast of Italy, and of the isle of Corsica, against those ravages of the Mahomedans of Africa which already began to threaten Europe with that tremendous march of havoc and devastation, which laid waste the finest provinces of her southern states. At the head of a small armament, he landed on the African coast, between Utica and Carthage; five times repulsed the attacks of the infidels with considerable slaughter and disgrace; and, returning in triumph to Lucca, effected the deliverance of his cousin, Judith, of Altdorf, wife of the emperor Louis, from the convent of Tortona, where she was confined by her rebellious step-son, Lothaire, until the gallant Boniface conducted her over the Alps, and restored her to the arms of her affectionate husband. This resolute and chivalrous step naturally exposed him to the hatred of Lothaire, who still held possession of Italy, whence he was banished; but retiring to the court of France, he was there received with open arms, and some of its most honourable posts were conferred upon him. His son, Adelbert the First, who assumed the title of duke of

Tuscany, was one of the pious princes with which the dark ages abound, whose history is to be traced alone in musty grants of lands and tenements, and charters of immunities to the church; though, at one period, his piety seems to have given place to his revenge, as he joined with the duke of Spoleto in soliciting the aid of the Saracens in invading the Ecclesiastical States. For this he was of course excommunicated, and declared the enemy of God and man; but though we marvel not that pope John the Eighth, thus grievously offended, should denounce him as a robber, we are not quite so clear why his wife should have been associated with him in crime and in punishment, as an adulteress. Happily, however, the wrath of the successors of St. Peter, though generally deadly while it lasts, is frequently short in its duration, and some political change, or, more probably, some fresh grant of territory or of revenue to the papal see, having put his holiness into a better humour, not only was his excommunication taken off, but the duke and his dutchess were commended, by the very same pontiff, to the love, protection, and prayers of every friend of the true church.

Of his son, Adelbert the Second, surnamed the Rich, a curious anecdote is related. During the contest for the crown of Italy, between Berengarius, who reigned at Verona, and Guido and Lambert, who were seated on the throne of Pavia, the duke of Tuscany supported or deserted the standard of the latter princes, who were his uncle and his cousin, with a degree of infamous treachery, rarely equalled, even in that unprincipled age.

"It is reported," says Dr. Halliday, "that, during one of these desertions, he marched to surprise his cousin Lambert, who was hunting without suspicion in a forest near Piacentia. The tents of the Tuscans, who deemed themselves secure of their royal game, resounded with drunken and lascivious songs during the greater part of the night; but when their intemperance subsided into sleep, they were surprised by the watchful Lambert, at the head of no more than a hundred horse. Adelbert, who could neither fight nor fly, was dragged from his hiding-place among the mules and asses of the baggage train. His shame was embittered by the rude pleasantry of the conqueror, who told him, that his wife Berta had said he should either be a king or an ass. 'A king thou art not,' said he, 'but thy second title I shall not dispute; and wisely hast thou chosen a place of refuge among the animals of thy species.' The death of Lambert restored Adelbert to liberty; but the state of Italy long fluctuated with the vicissitudes of his interests or passions. Berengarius, who was oppressed by his service, sometimes accused, and sometimes imitated, the example

of his ingratitude. Louis, king of Arles, was defeated and dismissed, and recalled to the crown of Italy, again established, and again dethroned, as he was the friend or enemy of the marquis of Tuscany." [pp. 9, 10.]

How such a time-server could deserve the eulogium pronounced upon him by Dr. Halliday, that "his memory was embalmed in the tears of a grateful people, and the public happiness was buried in his grave," we are at a loss to imagine. That such a flourish decorates his tomb, we doubt not; but epitaphs, and those of princes pre-eminently, are too proverbially liars to admit of their being referred to as materials of authentic history; beyond the subordinate and immaterial points of titles, age, a marriage, offspring, or a date. With the two sons of Adelbert, Guido and Lambert, terminated the direct succession to the dukedom or marquisate of Tuscany, for the terms seem to have been used indifferently in the family of Guelph; but the title was restored; in 952, to a collateral branch, in the person of Adelbert the Third, grandson of Boniface, count of Lucca, the second son of Adelbert the first duke, and consequently second cousin to the last possessor of the dukedom in the elder house: but the duchy passed, never to return, into the hands of an illegitimate son of Hugh, king of Italy, half-brother to Guido, being the son of his mother, Berta, by a former marriage. Othert, sometimes called Albert, or Adelbert, the son of Adelbert the Third, though often termed the well-beloved and trusty friend of Berengarius, king of Italy, with that treachery but too common to the unsettled period in which he lived, and from whose operation the family of Guelph seems not, by any means, to have been exempted, from a fugitive and rebel in the court of Otho the First, emperor of Germany, became an ally of that sovereign in the invasion of Italy, which issued in the dethronement of his benefactor and his friend. For this service, more important than honourable, he was rewarded by the victor with the title of count of the Sacred Palace, and with the more substantial recompense of several states, both in Germany and Italy. As count palatine, it was the office of Albert to preside in the courts of justice, as representative of the emperor, and to pronounce finally on all appeals to him; but how he discharged this important function, we are not informed. He retained his high dignity for twelve years, residing during that period chiefly in the city of Pavia, and in the castle of Lomello. At length, according to a custom but too prevalent in his age, he retired to a convent, which he had richly endowed, and, in the

character and habit of a monk of St. Benedict, strove, by abstinence and penance, to expiate the sins of his life, which the adoption of this course would induce us to conclude, from analogy, to have been great. His estates, and the title of marquess of Liguria, descended, on his resignation and secular death, to his son, Albert II., a prince, rich, according to Gibbon, in land, vassals, and four valiant sons, who, with their father, all took an active part in supporting the pretensions of Arduin the Lombard, in opposition to those of Henry the Saxon, to the imperial crown. Embracing the cause which proved unsuccessful, they, together with Azo, the second marquess of Este, son of Azo, the eldest, or, according to some writers, the second son of Odbert, made a noble stand against the German forces near Pavia; raised an insurrection in Rome; but, being finally defeated and made prisoners at Apulia, were all convicted of treason, and sentenced to be beheaded; though their lives were spared by the clemency of the emperor, who restored to them also their confiscated estates, excepting such parts of them as had been given, *in pios usus*, to the church, a vulture which seldom, if ever, could be brought to disgorge any portion of her prey. Laid, by his generosity or his policy, under such deep obligations to the new emperor, this branch of the family of Guelph continued faithful to him during the remainder of his life, though they afterwards opposed the election of Conrad, duke of Franconia, to the iron crown, which they offered successively to Robert, king of France, and the duke of Aquetain, but they finally joined the more powerful competitor for the imperial throne. Azo the Second, the youngest of these gallant princes, succeeded to the title of marquess of Este, conferred upon his father by the writers of his age, from his having chiefly resided in the castle or fortress of that name; but before we give any account of him, we must follow our author in tracing back our steps to the records of the elder house of Guelph, which remained seated on their patrimonial estates in Germany; and we adopt this course, because the Italian branch occupies the earlier and more prominent place in the page of history, though at this period its fortunes became intimately connected with the elder scion of this same common stock.

Ruthardus, the elder brother of the first Adelbertus, took up his residence in the castle of Altorph, or Altdorf, in the centre of his paternal domain, where he, and his more immediate successors, enjoyed the friendship, and, under the indiscriminate titles of princes, dukes, and counts, maintained the authority of the German emperors. Holding the situation,

and supporting generally with credit and effect the character of independent chiefs, they were esteemed the noblest of the Bavarian race. Guelph, the first count of Altdorf, the son and immediate successor of Ruthardus, was the companion in arms of Charlemagne, and afterwards his *comes* in Bavaria. His daughter Judith became the second wife of Louis the Pious, the second monarch of the Carlovingian race, having been preferred to that honour from her pre-eminence in beauty and accomplishments over the crowd of the fairest and noblest dames of the empire, who had been invited to the monarch's court. After passing through various vicissitudes, she died in peace and honour in 843, leaving behind her a posterity which reigned in France for near a century and a half. Her second and third brothers, Conrad and Rudolf, accompanied her to the imperial court, and shared alike her prosperous and adverse fortunes there; for when she was imprisoned by her son-in-law, they were unsecularized by the tonsural shaving of their heads; but when she was released from captivity by her cousin, a Guelph of the Italian branch, they stood beside the throne as priests of the royal blood. The two sons of Conrad, Conrad the Second, and Hugh, who was an abbot, were conspicuous in the annals of the period, as governors of provinces in times of peace, and leaders of armies in the field of war. The elder of the two was created marquess, or duke of Burgundy trans-Juram, or rather succeeded in that title his great-grandfather, Otkarius, the second of the three sons of Guelph, the first count of Bavaria; and in the person of his son, Rudolph, the dutchy was, on the downfall of the Carlovingian race, erected into the kingdom of Burgundy, or Arles, extending over the French, or western part of Sicily, Franche-Compté, Savoy, Dauphiny, Provence, and the country between the Alps and the Rhone. He had three successors in a direct line; but with the last, Rudolph the Lazy, the sceptre departed from his house, and his dominions devolved as a fief to his nephew in the female line, Conrad the Salic, who was elected emperor in the year 1074.

Return we now, however, to the elder branch of this illustrious house, from which the present Royal Family of Great Britain traces its direct descent. The great grandson of Edico, the eldest brother of the empress Judith, and the fourth count of Altdorf, was the first of this family who left the retirement of their hereditary castles of Altdorf and Ravensberg, for a more extended territory, which he obtained by one of those frauds so common in that age, and which



could hardly be exceeded in ingenuity or in knavery, by the knowing ones of New-Market or of Brookes's in our own :—

"Being much at the court of the emperor Arnulph," says our author, "and having consented to receive, and to hold as a fief of the empire, as much land as he could surround in one day with a chariot, he had a little vehicle made of gold, with which he mounted his fleetest horses, stationed at proper distances, and so acquired about four thousand mansi, or measures of land, in the twenty-four hours. As these states lay in Upper Bavaria, he was created duke thereof, and engaged to perform the homage of a faithful client. From this circumstance he is styled, in the records of that period, Henry of the Golden Chariot. This degradation, for so it was considered, so disgusted his free and independent father, that, in the height of despair, he retired, with only twelve of his lords, to the forest of Ambergau, where he erected thirteen single cells, and where he lived and ended his days, without ever seeing or forgiving his degenerate son.

"The principal seat of this branch of the family," he continues, "was in Swabia, in the neighbourhood of the Lake of Constance; and their chief castles were Altdorf and Ravensberg: but their power extended from the mountains of the Tyrol to the plains of Alsace, and several free communities of the Grisons were once the vassals of these powerful princes. In their household they displayed the pomp and pride of regal economy; and, from the first records of their name, the offices of their courts were filled by counts, or nobles of equal rank. The cathedral churches of Frisingen, Augsburg, Constance, and Coire, were endowed by their devotion with liberal grants of land and peasants; and the monasteries of Altomunster, Weingarten, and Hofs, were founded by their munificence: but they were bound to offer at the shrine of St. Othmar a humiliating tribute, as an atonement for the guilt of their ancestor Ruthardus, who, with his colleague Warinus, in the eight century, had abused his power as governor of Alemanian, and had persecuted that saint." [pp. 17, 18.]

The second son of Henry of the Golden Chariot, the first duke of Upper or rather of Nether Bavaria, was for forty years bishop of Constance, and on his translation to another, and, we would hope, a better world, he was beatified by the pope, for sundry and divers miracles that he had performed, the details of which, of course occupy a far greater space in the monkish legends of the age, than the actions of his elder brother, Rudolph the First, of whom little more is known, than that, like many other princes of his race, he ate and drank, and lived and died. His great grandsons Henry and Guelph the Fourth, make a more considerable figure in the page of history, and they do so, because it was found

convenient to make them the heroes of the following legend :—

"We have stated," says Dr. Halliday, "that the Guelphic princes were bound to present annually a degrading tribute, as a sin-offering, at the shrine of St. Othmar. This the young Henry refused to do; but the denial was soon followed by his untimely death. After hunting the roe in the mountains of the Tyrol, he was reposing under the shadow of a rock, when a huge fragment of the stone fell upon his head, and killed him on the spot. His brother Guelph was more pious and submissive; he paid the annual tribute; and accordingly, as we are told, he was blessed with a long and glorious reign." [p. 19.]

Guelph, the eldest and only son of the younger of these princes, the fifth count of Altdorf and third duke of Bavaria of that name, was also invested with the duchy of Carinthia and marquisate of Verona, an important province of the empire, which included the country of the Tyrol, and commanded the passage of the Rhatian Alps. Proud and high spirited as he was powerful, this prince having been summoned to an Italian diet in the plain of Roncaglia, after waiting there three days, without seeing or hearing from the emperor, sounded a retreat upon the fourth; and though he met Henry in the way, neither threats, intreaties, nor promises could prevail upon him to return. When an arbitrary tax of a thousand marks was imposed by the same monarch upon the Veronese Guelphs, he, as their marquess, marched rapidly with a powerful army to their relief; and it was with difficulty that the most humiliating concession of the emperor could purchase for him an ignominious retreat: but his ambitious and victorious career was soon arrested by the hand of death; for he was gathered to his fathers in the prime of life, and descended childless to the grave. With their wonted watchfulness and rapacity, the monks of Weingarten, a monastery founded by his ancestors, persuaded him to leave his lands and vassals to their house; but his mother Imiza, daughter of the count of Lucemburgh and niece to the empress St. Cunigunda, with equal promptitude and spirit, despatched a messenger into Italy for her grandson, the son of her daughter Cuniza or Cunigunda, who had married Azo, the second count of Este, in the issue of which marriage, the rights and claims of the eldest and the youngest, the German and the Italian house of Guelph, found a common centre.

Azo, the second marquess of Este, father of the prince in whose person this re-union of the family of Guelph was effected,

was one of the most extraordinary personages of his age. Prescribed as a rebel at the age of fifteen, at fifty he governed the city of Milan and Genoa, as minister of the emperor. The friend of pope Gregory the Seventh, as well as a servant of the church, he was styled by that pontiff, the most faithful and best beloved of the Italian princes. Nor was this but an empty title; for in every war between the emperors and popes, he, together with the Amazonian countess Matilda, led the powers of Italy to the assistance of the church. It was principally by their aid that the pope maintained his station in the fortress of Canossa, when the emperor Henry the Fourth submitted to the humiliating penance of walking bare foot upon the frozen ground, whilst with fasting and prayers he solicited at the foot of the rock one favourable glance from the proud mitred successor of the apostolic fisherman. At this period, the hardy ancestor of our regal house must have been in his 80th year; yet twenty years after, when he had entered into a second century of his life, he performed a busy part in the vicissitudes of peace and war. From Hugo II, margrave and lord of Este, the eldest of his sons, by a second marriage with Garsenda, heiress of the counts of Maine, sprang the dukes of Ferrara and Modena. The grandsons of Azo, Guelph the Seventh and Henry the Black, successively took possession of their patrimonial states; the appearance of their father, Guelph the Sixth, in Germany, and the resolute measures which he took to assert his rights, having speedily annulled the gift of his father to the monks of Weingarten. Mild in his character, the sway of the elder of these princes was also mild; and he was sufficiently powerful to act on several occasions as a mediator between the emperors and popes. By the votes of his dependent bishops, and the swords of his numerous vassals, it was generally admitted that his brother and successor, Henry, at the death of Henry the Fifth, could give the imperial crown to whichever of the three candidates he might prefer; but much to his credit, he did not abuse his power, but gave his vote for Lothaire, duke of Saxony, the popular candidate in the first rude electoral diet summoned on this occasion, in opposition to the hereditary claim of Frederic duke of Swabia, who was not only the personal friend of Henry the Black, but his son-in-law, by having married his daughter. This prince, after reigning but six years, left behind him by Wilfilda, daughter and heiress of Magnus, the last duke of Saxony of the Billung race, three sons, of whom the eldest, Conrad, entered into the church, and to avoid the riches and honour that might be thrust upon him

in his native country, fled to the abbey of Clairvaux, in France, where he pronounced the vow of a Cistercian monk, and passed the remainder of his days, a devotee to the austere discipline of St. Bernard. In a pilgrimage to the Holy Land, he immured himself for some time in the cell of a hermit of the desert; and when the approaches of death turned his footsteps towards a Christian land, he found a grave at Bari, on the sea-coast of Italy. Our readers need scarcely to be reminded, that according to the provisions, alike of the feudal and the canon law, he who had professed himself a monk, was dead to the world, as the world ought to have been, oftener than it was, dead to him—a distinction in the modes of dying, to which we are indebted for the introduction into all our legal instruments of the epithet *natural*, prefixed to life. This event led to a division of their father's states between the two younger sons; Henry the Proud, to whom, as the eldest, fell the dukedom of Bavaria, and as heir of his mother's house, those states of Saxony which comprehended the present dutchies of Luneburg and Lawenburg, and the neighbouring provinces on the Elbe; and Guelph VIII., who succeeded to the Italian states. By his marriage with Gertrude, the only daughter and heiress of Lothaire the Second, who had been raised to the throne of the Cæsars by the decisive vote of his father, Henry, duke of Bavaria succeeded to the remaining part of the dutchy of Saxony, with the ducal title, which had been given by the emperor, Henry the Fifth, to Lothaire, count of Supplingenburg, afterwards his successor, who was the husband of Richenza, only daughter and heiress of the last count of Nordheim, and, in right of her mother, sole heiress to the possessions of Eckbert, second margrave of Saxony and Thuringen, and the last prince of Brunswick of the Brunonian race. By this union, besides uniting in his person the whole estates of the ducal house of Saxony,—whose title, as was his right, he assumed,—the sovereignty of Supplingenburg, Nordheim, and Brunswick, passed into the Bavarian, and still the elder branch of the rich and potent family of Guelph. From it they also acquired another distinction, interesting to those who are either skilled or take delight in, heraldic lore—the armorial bearing of the white horse, which the Guelphic princes assumed as their crest, on their marriage with the only lineal descendant of Wittikend, the last Saxon king, the banner of whose family had always been a horse; though, on his conversion to Christianity, through the instrumentality of his conqueror, Charlemagne, its colour was changed to

white, from respect to the pure faith by which he had been rescued from the power of the devil, whose colour then was, as it still is supposed to be black.

Henry the Proud was beyond all question the most powerful of the princes of Germany; and united to the only daughter of the emperor, who had been his father's friend, and owed to him his crown, he naturally and allowably looked forward to sitting, after his death, upon the throne of the Cæsars. By his valour and prudence, he was the chief instrument in obliging Frederick of Swabia, and Conrad his brother, to renounce their claim to the imperial crown; which, after the disappointment of the former at the election, they for some time strove to support by arms; and hence originated that mutual animosity between the houses of Guelph and Ghibelline (for that was the family name of the dukes of Swabia) which for ages disturbed the peace of Christendom, and by the feuds which it engendered, devastated some of the finest provinces of Italy. His services were rewarded with the reversion of that part of the dominions of Matilda, countess of Tuscany, which his father-in-law, as successor of the Cæsars, and king of the Lombards, accepted as a compromise for his claim to the whole of her estates, which she had bequeathed to the church; and, in virtue of which, Henry had afterwards conferred upon him the title of duke of Tuscany. Appearing as the second person in the army of the powers of Germany, in the war waged by the head of the empire against a schismatical antipope, and a rebellious king of Sicily, he rendered the most important services to his father-in-law; and reduced, or secured to his obedience, several Italian provinces; besides being the means, by his prudence and activity, of driving the Infidels from that country. At the death of the emperor, he failed, however, of the reward to which he aspired, and for which he was destined; and, in a factious and irregular manner, Conrad, the younger brother of the rival family, was elected emperor; and shortly after, Henry, because he would not give up one of his dutchies, on the pretence that he could not hold two, was put under the ban of the empire, and stripped of all his possessions, which were bestowed upon some distant branches of his family. He was not, however, the man tamely to submit to these wrongs; and at the head of his faithful Bavarians, and such of the Swabians as were vassals of the Guelphic house, he put the new duke of Saxony to flight, and compelled him to take refuge in the court of the emperor, whose forces he defeated; and whom

he compelled to summon a diet, to consider his claims: but, before it assembled, the active and indefatigable Henry was no more; his earthly career having been terminated after an illness of a few days, not without strong grounds for suspicion that he had been cut off by poison.

At the death of this valiant prince, his only son, Henry, was but in the tenth year of his age; and notwithstanding the helplessness of his condition, and the number and power of his opponents, he was abandoned by his mother, who, within two years of her first husband's death, married the great enemy of his house, Henry, margrave of Austria, the brother and successor of Leopold, who had been invested by the emperor Conrad, his half brother, with the Guelphic dutchy of Bayaria. His cause was, however, warmly espoused by his grandmother, Richenza, who took upon herself the regency of his Saxon dutchy, and was so effectually supported by his subjects, that he was acknowledged as their duke, both by the emperor and empire, though the acknowledgment was purchased by an abandonment of the claims of the minor to the Bavarian provinces. The character of this young prince, the Alfred of the German dominions of his illustrious house, is thus delineated in the work before us:—

“ Henry was a prince of most wonderful promise. While yet a child, he had displayed an extraordinary degree of energy and decision of character, delighting in the most noble and manly exercises; and so conspicuous was he for fortitude and courage, that he very early got the surname of the *Lion*. His uncle, Guelph, the younger brother of his father, who had been portioned off with some fiefs in Italy, took a great interest in his welfare, and supported his rights and claims, at the court of the emperor, with all the influence of his name, and all the power of his vassals. His education was that of a Saxon and a soldier; to support the inclemency of the seasons, to disdain the temptations of luxury, to manage the horse and the lance, to contend with his equals in the exercise of military, and even civil virtues, and to disguise the superior gifts of fortune, perhaps of nature, under the winning graces of modesty and gentleness. At the age of eighteen he was admitted into the diet at Frankfort, composed of men and princes, and received the order of knighthood, which had been newly instituted, instead of declaring him of age by the national custom of delivering the sword and spear.” [p. 39.]

Whilst most of the nations of Europe were preparing for the second crusade against the Saracens, the northern states of Germany, with the Danes and Poles, poured forth a hundred and sixty thousand of their soldiery, with as holy and as

justifiable a purpose of converting or exterminating the idolatrous Slavonians of the Baltic. In this numerous army the young duke of Saxony first appeared as a warrior chief; and he soon afterwards essayed his prowess in attempting to rescue his Bavarian states from the domination of his Austrian rival; but whilst he was detained on the Danube, he was told that Conrad had entered Saxony with a numerous army, intending to deprive him of that dukedom also: "Command my vassals," said the dauntless prince to the messenger, "to assemble at Brunswick on Christmas day: they will find me at their head:"—

"Though the time was short, the distance long, and all the passes guarded, yet the young duke, disguising his person, with only three attendants, darted swiftly and secretly through the hostile country; and appearing on the fifth day in the camp at Brunswick, forced his imperial adversary to sound a precipitate retreat. [p. 40.]

On the elevation of Frederick Barbarossa to the imperial throne, in the midst of the gay and gallant army worthy the successor of Charlemagne, with which the newly elected monarch passed the Alps, the squadrons that marched under the banners of the Lion were equal, in number and appearance, to those of the emperor himself. During their stay in Rome, he was the principal instrument in quelling an insurrection of the Italian soldiery, a thousand of whom were either killed or drove into the Tiber, without the loss of a single man to the imperial forces. For this important service the pope granted him some relaxation for the army from the strictness of ecclesiastical discipline, whilst the emperor declared him the firmest pillar of his throne. In Italy he exercised the rights of primogeniture and feudal dominion, by renewing the grants of his father to his cousins, the marquesses of Este. On his return to Germany, in consequence of a promise of the emperor, and the sentence of the diet, his opponent, the margrave of Austria, resigned into the hands of the emperor the seven banners of the Bavarian duchy, which, at a public assembly in the plains of Ratisbon, were immediately transferred into those of the Lion, by whom two were returned, which Frederick used for the investiture of the margrave, whom he created an independent duke, enfranchising his territories, with three additional counties, for ever from the dominion of the Bavarian princes. The prosperity of Henry the Lion was now rapidly attaining its height, when his power extended from the shores of the Baltic to the Mediterranean sea; and his riches, chiefly derived from his

silver mines in the Harz mountains—still the most productive source of revenue in the German dominions of his descendants, rendered him by far the most opulent sovereign of his age. Engaged with the king of Denmark for ten years in a crusade against the pagan *Sclavi* of the Baltic shores, the whole of these tribes, not excepting the *Obotrites*, the most powerful and most obstinate of them,—at the point of the sword, and, by the gibbetting of their princes, were induced to profess the religion of the cross, though the military missionaries who converted them took care that the labourers should have their hire, several of the Sclavic provinces beyond the Elbe being added by the duke of Saxony to his dominions, not as a portion of the Germanic empire, but as an absolute and independent conquest—the portion which he had won from the idolaters with his sword and his bow. Three bishoprics were established in the country of the *Obotrites*, over which one of its native princes, a reluctant convert to the Christian faith, reigned as the vassal of the Lion, from whose hand the prelates received the pastoral crosier, a token of investiture which the popes had refused to the most powerful of the emperors and kings of Europe the permission to bestow; and which, for many ages, constituted the great bone of contention between the secular and ecclesiastical powers. From this vassal prince sprung the ducal house of Mecklenburgh, the modern name of the territories of that warlike race. To Henry, in this period of his power, Lubeck and Munich owed the one its foundation, the other the rise of its commercial greatness; whilst, to complete the splendour of his house, his uncle, Guelph, now at the head of its Italian branch, received the titles of duke of Spoleto, marquess of Tuscany, prince of Sardinia, and lord of the house, or patrimony, of the countess Matilda; titles to which ample possessions were annexed, the whole of which would, in all probability, soon centre in the Lion, or his posterity; the only son of the old duke having been cut off by the ravages of the plague, in the prime of life. Divorced from his first wife, the Saxon duke, through the medium of the imperial ambassador, demanded and obtained, with an ample dowry, the hand of Matilda, princess royal of England, the eldest daughter of our second Henry. During her pregnancy, her husband, according to the prevailing fashion of the times, set off with a splendid retinue on a pilgrimage to the Holy Land. By Manuel, the Greek emperor of the East, Kilidge Arslan, the sultan of Iconium, who was proud to claim affinity with his house; by every one, and every where, in his progress, save only by the



wild inhabitants of the morasses of Servia and Bulgaria, whose marauding attacks he easily repelled, was he received with all the respect that could be paid to the most powerful monarchs of the world.

There is a tide, however, in the affairs of men; and the page of history is every where filled with the most important and striking lessons of the instability of all earthly grandeur. Puffed up with pride by his exaltation and success, parsimonious, in proportion as he was rich, Henry made himself enemies sufficiently powerful and inveterate to ruin the fortunes of his house. After the death of his son, his uncle naturally looked to him as the heir of the Italian possessions of the family, and actually willed them in his favour; but being in want of money, he required, for the reversion of so rich and ample an inheritance, the acknowledgment of a gift, a loan, or a fine: but Henry's covetousness withheld a compliance with this demand, until it was no longer of any avail; for the emperor Frederick gladly availed himself of this mistaken policy of his cousin, and made an offer of the money to the old duke, who, peevish from age, and greatly offended at Henry's delay, accepted the tender, and made over to a Ghibelline heir, after his decease, the whole feudal and allodial possessions, in Italy and Swabia, of the rival house of Guelf. The conduct of the natural heir to these estates, and the consequence of his folly in suffering them to pass from his family, are thus briefly detailed in the work before us:—

“The mortification of Henry was embittered by a tardy sense of his own folly; and while this deep animosity rankled in his breast, he was summoned to attend the emperor beyond the Alps, and to draw his sword against the rebels of Lombardy. He disobeyed the summons, because, as it is said, the emperor refused to grant him, as the reward of his military services, the city of Goslar, which would have given him the command of the silver mines of the Harz.

“The disasters which were occasioned by the long blockade of Alexandria, and his total inability to cope with the league of Lombardy, obliged the emperor once more to solicit the aid of Henry, who, it is said, smiled at his distress. They had an interview at Chiavenna, near the lake of Como. The Lion was still inexorable; and after trying every argument in his power, the emperor threw himself at his feet. The vassal raised his sovereign from the ground with secret joy and apparent confusion, when one of his companions whispered rather audibly in his ear, ‘Suffer, dread sir, the imperial crown to lie at your feet; speedily it must be placed on your head.’ The duke departed with some vague professions,

of loyalty, but without acceding to the emperor's views. From this moment, it may be said, his doom was sealed, and his destruction determined upon. The empress, who had been a witness of the scene so degrading to her husband, desired him, with all the bitterness of female passion, to remember what had passed; and added, 'God will remember it one day.' All the subsequent misfortunes of the emperor were attributed to the desertion of Henry; and he was even accused by Frederick, in a public assembly, of an indirect conspiracy against his life and honour.

"The ruin of the Guelphic House was the first aim of the policy and revenge of Frederick Barbarossa; yet for near thirty years (1150-1180) the duke of Saxony and Bavaria maintained a lofty station, and was second only in dignity and renown to one of the most illustrious of the German emperors." [pp. 43, 44.]

The day of reckoning and of vengeance, though it lingered, at length full surely came. After his return from the Holy Land, his zeal for the church, and his ambitious spirit, induced him to engage in some of the intrigues of the times; which, added to his old sin of refusing to follow the emperor into Italy, afforded but too good a pretext for summoning him before the diet of the empire, to give an account of his conduct there. To this summons he twice refused obedience, and was, therefore, outlawed, put under the ban of the empire, stript of all his possessions, and compelled to take refuge in the court of his father-in-law, in whose palace, at Winchester, William, his son, was born. The power of Henry of England, and of the other connexions of the Saxon duke, preserved, however, to Matilda and her children, the whole of the patrimonial estates of her husband: and, after a year of exile, Henry was permitted to return to Saxony, and took up his residence, with his family, at Brunswick. Two years after his return, this restless, but determined prince, wished, in the diet assembled at Goslar, to regulate the affairs of the empire, on the eve of another crusade, to assert his claim to the restitution of his Saxon states; but finding that this point had already been decided against him, and that all that was expected from him was an acquiescence in this decision, he preferred a second exile to such a renunciation of his rights; leaving his wife in the regency of his remaining territories, which she held but a short time, dying about a twelvemonth after the departure of her husband. On the news of her death reaching him, Henry determined again to try the chance of war for the recovery of his states; and furnished with a fleet and some forces by his brother-in-law, Richard I. of England,

and with some further assistance from Canute, king of Denmark, he recovered all the strong places of his dominions. Bardewick, refusing to acknowledge his authority, he reduced to ashes; and erected on its ruins Lüneburg, the present capital of the dutchy. Alarmed at the rapidity of his progress, and anxious to show the princes of the empire that he was not to be despised on account of his youth, Henry, king of the Romans, the acknowledged successor of Barbarossa, marched with a powerful army to lay siege to Brunswick; but it was so gallantly defended by Henry, the eldest son of the Lion, himself also a youth, that the imperialists were compelled to retreat; and a peace was soon concluded with the young warrior, who joined the standard of the king of the Romans, whom he accompanied into Italy, where they received the news of the emperor's death; in whose place the Saxon prince was most instrumental in securing the immediate coronation of Henry, yet could he not obtain from the gratitude of the new successor of the Cæsars, the pardon and restoration of his father, to whose court he returned, therefore, in disgust. About this period his relative, Richard Cœur de Lion, was basely seized, and imprisoned, on his return from the Holy Land, through the ducal states of Austria; and whilst in close custody at the head-quarters of the emperor, nobly refused to sanction the imperial sentence against his brother-in-law, though fully aware that he might have materially facilitated his own deliverance from captivity, by complying with the requisition. But his generosity was met by a similar instance of noble-mindedness in his relatives, for Otho and William, two of the sons of Henry the Lion, as the nearest kindred of the captive king, voluntarily offered themselves as hostages for the payment of their uncle's ransom: and such was the wealth and power of the family, even at this period, that the promise of their father for the payment of the large remaining portion of this sum, was taken as a sufficient warrant for his liberation. The released monarch quitted not, however, the country in which he had been so long and so unjustly detained, until he extorted from the emperor a promise of forgiveness for his brother-in-law, and obtained the restoration of the whole of his dominions beyond the Elbe. The short residue of his life was spent by Henry in works of piety and benevolence at Brunswick, and though arbitrarily shorn of his hereditary titles and possessions, he held, to his death, the first rank among the princes of Germany.

We have dwelt thus long upon the deeds of Henry the Lion,

because he is unquestionably the flower of the Guelphic race, and his actions are the chief ornament of their history. His eldest son, Henry, through a marriage with Agnes, daughter and heiress of Conrad, count palatine of the Rhine, brother to the emperor Frederick Barbarossa, obtained the sovereignty of the palatinate. In the third crusade, he conducted himself with great gallantry; and, on his return through Italy, claimed the sovereignty of the states of his family, and renewed the grants of his ancestors to its younger branches. His next brother, Otho, was elected king of the Romans, on the death of Henry the Sixth, and was crowned emperor by Innocent the Third. Involved in perpetual contests for the maintenance of his dignity, he was finally compelled to give way to the superior force of Philip of Swabia, his Ghibelline rival, and lived, for some years, in retirement at Brunswick, where he died in 1218. His youngest brother, William of Winchester, enjoyed, under his father's will, the states of Brunswick, where, after a peaceable reign, he died in 1212, in the flower of his age, leaving behind him a son, Otho, the only male issue of the three sons of Henry the Lion.

Otho the Child, being only eight years of age at his father's death, was taken under the special care of Frederick the Second, as head of the empire; and on the death of Henry, the last of the Guelphs, who bore the title of duke of Saxony, he strove to wrest from his orphan ward the sovereignty of Brunswick, though the fidelity of the subjects of the young prince defeated this iniquitous attempt. When he came of age, Otho resolutely refused to comply with the system then becoming very general with the minor princes of Germany, to hold their states as mere feudatories of the emperor; but, by a long and harassing warfare, he was at length forced to accede to the new mode of tenure; and, at a diet held at Mentz, on the 12th of August, 1235, he resigned the whole of his possessions into the hands of the head of the empire, by whom they were restored the next minute, as a *beneficium*, to be held of the imperial crown. He received, at the same time, the title of duke of Brunswick and Luneburg, the remaining possessions of his house having been formed into one dutchy.

"Thus," observes our author, "the lineal representative of the dukes of Bavaria and Saxony, the heir of the lords of Brunswick and of the king of the Saxons, of the conqueror of Holstein and Mecklenburg, and of the most powerful of the princes of Italy—he whose ancestors had created princes and ordained bishops—

was reduced to the rank of a feudal duke, whose territories scarcely exceeded one fiftieth part of the states governed by his grandfather." [p. 67.]

Albert the Great, the eldest son of Otho, succeeded to the new dutchy on the death of his father; but, from motives of paternal affection, honourable to his character, but highly injurious to the dignity of his house, not only admitted his younger brother, John, to a share in the government, but had the dutchy of Luneburg erected into a separate sovereignty for him. Taking advantage, however, of the scenes of turbulence and confusion which prevailed in Germany, when, after the death of Frederick the Second, the empire was left, for some years, without a legitimate or acknowledged head, Albert augmented, on other sides, the territories of the Guelphic house, to which he added, by the success of his arms, the castle and small principality of Wolfenbüttele, as he did also the territories of the houses of Asseburg and Grubenhagen. The former owed the loss of their states to a piece of pleasantry, which, in the end, proved somewhat more than a joke; for, having emblazoned the arms of Albert, a lion and a wolf, upon their standard, with the wolf upon the lion's back pulling his ears, the displeasure of this warlike duke was so fiercely roused, that he invaded their territories, and blotted out their names from the independent princes of the empire. In the latter years of his active life, he extended his authority to the shores of the Baltic, by wresting from the courts of Swerin a great part of their possessions north of the Elbe. At his death, he continued and increased the injury he had done to the strength and independence of his house in the early part of his reign, by making a testamentary division of his remaining states amongst his three elder sons; of whom Henry, the eldest, was made duke of Grubenhagen, a province his father had conquered; Albert, his second, succeeded to the principality of Calenberg; whilst to the lot of William, the youngest, fell the provinces of Brunswick and Gottingen. The three youngest having entered into the military orders of Malta and St. John of Jerusalem, had no part in their father's possessions. On the death of the duke of Brunswick, without issue, a civil war between his two elder brothers annexed his inheritance to that of Albert, prince of Calenberg.

We shall not trouble ourselves, or perplex our readers, with the succession and intermarriages of the Luneburg and Grubenhagen branches of the Brunswick family; as it will be sufficient to say, that, after various divisions and subdivisions

of their territories, and the union of different princes and princesses of their house with the royal families of Sweden, Denmark, Naples, (Otho, duke of Grubenhagen, having been the fourth husband of the celebrated Joan, queen of Naples and Sicily,) Cyprus, and the emperors of the east, and with the houses of Saxe-Coburg, Hesse-Homburg, and most of the German princes, the territories of the first passed for a while, with a female heiress, into the ducal house of Saxe-Lawenburg, whilst the latter became extinct in the year 1546.

It is through Albert the Fat, duke of Brunswick-Göttingen, the second son of Albert the Great, that the present family of the Guelphs trace their descent; and in that line the male succession was preserved. His grandson, Magnus, the Chain-bearer, in youth, a very wild, and, through life, a very warlike prince, was basely stabbed in the back, by an attendant of the count of Schaumburg, whilst engaged in single combat with his master, in a battle which was to determine the claims of the house of Brunswick-Göttingen, and that of Saxe-Lawenburg, to the Luneburg possessions of the family. The reason of the appellation *Torquatus* being given to the representative of the former branch, is thus briefly detailed by a chronicler of the times:—

“ This prince, in his younger years, being very insolent and troublesome to his subjects and neighbours, it was made known to his father, who sent him many letters and divers messages to reclaim him, but in vain; so that at last he was obliged to use threats, and let him know, that if ever he took the field again in a hostile manner, he would hang him at the next tree. The son, who was of a very active spirit, and daring, only laughed at his father's menaces, and, in derision, always wore a silver chain about his neck, that there might, as he said, be no lack of a thing to hang him with.” [pp. 83, 84.]

Frederick, Bernhard, and Henry, the three sons of Magnus, reigned conjointly over their paternal dominions; and, partly by war, partly by treaty, and in part by purchases, eventually acquired the whole of the Luneburg possessions of the Brunswick family. Frederick, the eldest, was esteemed one of the ablest princes of his day; and, on the removal of Wenceslaus from the throne of the Cæsars, was unanimously elected king of the Romans, and would have been crowned emperor, but that, on his way to Frankfort, he was murdered by a lawless band, who had been incited to this deed of blood by the archbishop of Mentz, and Henry, count of Waldeck. Nine years after his death, the two surviving brothers agreed to divide their states; Bernhard, the elder,

taking Brunswick, Hanover, Heverstein, and the adjacent provinces; and the latter, Luneburg and Calenburg. From the last, who assumed the title of Brunswick-Wolfenbüttele, sprung Henry the Younger, son of Henry the Bad, an active, turbulent, and bigotted prince, who makes a distinguished figure in the history of the wars in Germany, attendant on the establishment of the reformation, which he opposed with all his might; but, as this branch of the family became extinct in 1634, our limits forbid any notice of its princes. We revert, therefore, to the family of Bernhard, the second son of Magnus, from whom the royal family of Brunswick claim their title and descent. Henry, the great-grandson of Bernhard, duke of Luneburg, was one of the great promoters of the reformation; and, after completely defeating his cousins, Erick and William, of Brunswick-Wolfenbüttele, and taking them prisoners, in one of the religious wars of the period, he was put under the ban of the empire for refusing to set them free, and passed several years in exile, because, in spite of the commands of the emperor, Charles the Fifth, he persisted in supporting his faith by his sword. On his return, he was actively engaged in suppressing the insurrections occasioned by the extravagancies of Muncer, the head of the new anabaptist sect. Ernest, duke of Celle, the second son of Henry, was the only one of his children who perpetuated his family in the male line; and, on this account, and also from his extraordinary merit, and the conspicuous part which he took in the mighty transactions of his time, he deserves some slight notice at our hands. The pupil of Luther in the university of Wittenburg, he was, in after life, one of the staunchest and most determined supporters of his cause; an able negociator, a sound politician, and a gallant warrior, he was also endowed with a qualification not very common to the princes of his age, and, by the commanding force of his eloquence, he confirmed at will, the wavering resolutions of the great elector of Saxony, and kept within proper bounds the violence of the landgrave of Hesse, the acknowledged heads of the protestant league, which his exhortations had, nevertheless, been mainly instrumental in forming. It was at his suggestion that its members applied for succour to the kings of France and England. In the negociations which ended in the peace of Nuremburg, he took a principal part; and in leading on his paternal troops, in the hard-fought battle of Silverhausen, he was deprived, in the moment of victory, of his second son, a gallant youth, whose loss he himself did not long survive. After his

death, the troops of the protestant branches of the house of Brunswick were commanded by his cousin, Ernest, duke of Brunswick-Grubenhagen, a pupil of his own, who proved himself worthy of his tutor and his name, by the determination with which, though wounded and exhausted with fatigue, he maintained his ground at the head of his troops, after the Saxons had fled from the field.

Of the sons of this Ernest the Confessor, Francis Otho, the eldest, inherited the dukedom of Celle, and died without issue. Henry, the second, received the principality of Danneburg, and became the ancestor of the reigning dukes of Brunswick-Luneburg-Wolfenbüttele, and from a princess of this house, married to Charles the Third of Spain, was born the celebrated Maria Theresa, empress of Germany, and queen of Hungary; whilst the youngest son to whose lot fell the dutchy of Luneburg, is the immediate progenitor of the royal house of Great Britain.

There is somewhat so singular in the commencement of the history of this scion of the house of Guelph, that we shall give the beginning of the 6th chapter of our author's work in his own words:—

“ William, the youngest of the four sons of Ernest the Confessor, had the dutchy of Luneburg, including Celle, as his portion of the general states, and fixed his residence in the magnificent and almost impregnable castle of Celle. The failure of male issue in the baronial houses of Hoy and Deipholz, added greatly to his possessions; and, in regard to territory and power, he was much superior to the other branches of his house.

His alliance, by marriage, with the king of Denmark, gave him considerable weight in the political affairs of Europe; and when he died, in 1592, he was the father of fifteen children, seven of them sons. On his death-bed the prince called his sons around him, and explaining to them the fable of the bundle of sticks, he exhorted them to reign in union; and, in the history of their own family; pointed out the disadvantages which had arisen from the frequent division of the country into petty sovereignties, and the impossibility of their either acquiring power or influence, or even of maintaining their hereditary dignity, unless they governed the country as one state. The advice of the aged father had a powerful effect upon his gallant sons. They agreed that the sovereign power should be vested, without restriction, in the elder brother; who, on his death, should be succeeded by the next in seniority. To prevent any future division, they bound themselves, by a solemn oath, that only one should marry; and that they should leave it to the determination of chance which of them should be that *one*. The lot was cast, and it fell upon George, the sixth son.” [pp. 120, 121.]



This curious family compact was duly observed, and on the death of Ernest, the eldest, Christian, the second son, at that time bishop of Halberstadt, succeeded to the government. A decision of the imperial chamber added the principality of Grubenhagen, which had been usurped by Henry Julius of Brunswick, to the dutchy of Luneburg, whilst his election to the bishoprick of Minden, gave Christian the command of the states of that see, and rendered him, in point of wealth and power, superior to most of the princes of Germany. Though a son of the church, he was of a turbulent and warlike disposition, and engaged as a sort of holy bully in the wars of his day. In that of the Bohemian succession, he took the town of Paderborne, and converted the costly ornaments of the cathedral into money, which he applied to the payment of his troops, the coin bearing the singular inscription of, "God's friend, and the enemy of priests." But he was also a staunch friend to war; and preferring, it is to be presumed, fighting to praying, hired out himself and his troops to whoever made the best offer for their services. At one time he was an auxiliary to the states of Holland, but, with his friend and brother-mercenary count Mansfeldt, was defeated in the plain of Fleurus by the Spaniards, under Gonsalves de Cordova. In this action he had an arm shot off, but this would appear not to have been the only wound he received in his campaign in the Low Countries; for, becoming personally acquainted, in Holland, with his cousin Elizabeth of England, the titular queen of Bohemia, he became so enamoured with her charms, that more like a gay and gallant knight, than a right reverend bishop, he wore her gloves in his hat, and bore as the motto on his standard, "*Alles für Gott und Sie.*" Carried off in the 36th year of his age by a fever, this warlike prelate was succeeded by Augustus the next brother, who, as a statesman and a warrior, well maintained the reputation of his house, as did George also, the sixth son, though he never succeeded to the dukedom, from the circumstance of his dying before Frederick, the fourth brother, who held it for twelve years, without any thing worthy of particular notice occurring in his reign. The younger of these princes was one of the most efficient of the German allies of Gustavus, king of Sweden, and the successor to his crown; and proved himself in all occasions, a zealous defender of the protestant faith and cause:—

"His death" observes our author, "was considered a great loss to the protestants. His brothers had long confided to him the

arrangement of the military affairs of the dutchy; and his talents, as a general, were held in the highest estimation by his enemies, and were of the utmost importance to his allies.

Previous to his death, he had entered into an alliance with France, and concluded a treaty with the duke of Longueville, by which it was stipulated, that Louis the Fourteenth and the princes of Luneburg should join their forces, and unite with Sweden and her allies, against the house of Austria. France was to agree to no peace or truce in which the house of Luneburg was not included, and in which the independence of their states was not secured; and the supreme command of the army was vested in duke George." [p. 132.]

On the death of Frederick, the fourth, but last surviving son of Ernest, in consequence of an agreement amongst the brothers, the dukedom of Brunswick-Luneburg was divided into two branches, of which Luneburg or Celle was to go to the eldest, and Calenburg, then called the dutchy of Hanover, to the second of the sons of George, the only brother, leaving legitimate issue. In pursuance of this agreement, Christian became the duke of Celle, and in that capacity was a principal party to the treaty of Osnaburg, by virtue of which the alternat presentation to the bishoprick of that place, (now mediatized and permanently attached to the kingdom of Hanover, as a part of its integral dominions) was given to his family. On his death without issue, the dukedom of Celle descended, by the family compact, to the next brother, George William, duke of Hanover, but he being at that time absent in France, John Frederick his younger brother seized upon the dutchy, and for some time refused to give it up, though at length he did so, on receiving the dutchy of Hanover, which George, according to the previous arrangement, vacated in his favour. The latter prince took a very active part against France, and on several occasions distinguished himself by his bravery and conduct in the field, as did also his nephew George Louis, afterwards George the First of England, though a lad of but fifteen years of age, under the standard of Ernest Augustus, the youngest of the four brothers, who had been appointed the first bishop of Osnaburg, under the new treaty. His brother John Frederick having adopted the tenets of the Roman catholic faith, which his family had been so distinguished in opposing, found his residence in a protestant country not very agreeable, and, therefore, set out on a journey to Rome, with an intention to remain there; but dying at Augsburg on his way thither, without issue, his brother, the

bishop of Osnaburg succeeded to his Hanoverian title and estates. Through life he was the firm friend and ally of William the Third, with whom there is no doubt but that he had concerted the succession of his family, through his wife the electress Sophia, grand-daughter of James the First, to the throne of Great Britain, on the failure of issue in the princess Anne, to whom his son George the First, had, it is said, been an unsuccessful suitor. He was subsequently married to a daughter and only child of his uncle George, duke of Celle, by what is called in Germany a left-handed marriage, though he afterwards prevailed upon the emperor to raise his wife to an equality with himself, and thus preserved to her a succession of whose value her uncle and aunt were too well aware to suffer it to go out of the family. This measure Dr. Halliday characterizes as by no means agreeable to the parties concerned, though he is too courtly an historian to make any allusion, especially at this period, to the sufferings of the virtuous, but unfortunate and injured Sophia Dorothea, or to their cause. Neither the one nor the other is, however, forgotten; for, on the contrary, they are too well known to need our detailing them, at the risque of its being supposed, that we wished to draw a parallel, to which it is not any part of our present business to direct the attention of our readers. The important services rendered by himself and his family to the allies in the cabinet and the field; the powerful interest of his relation king William, and that which he himself had obtained in the Germanic body, procured, in 1692, the elevation of Ernest Augustus to the electoral dignity, to which was attached the hereditary office of grand standard-bearer of the empire. This promotion was not gained, however, without much opposition: several princes of the electoral college, and of the other branches of his house, especially that of Brunswick-Wolfenbuttle, the elder branch, protesting so decidedly against it, that the new elector died without ever being allowed to take his seat in the college, though his title had been acknowledged by all the principal courts of Europe, by whom he had been allowed the precedence due to his rank. What was denied to him, was granted to his son George Louis, afterwards the first monarch of Britain, of the Brunswick race; for when the duke of Marlborough earnestly recommended him to the allies, as the fittest person to renovate the army of the empire, which, under the margrave of Bayreuth, the inefficient successor of prince Louis of Baden, in the chief command, had been of little service to the common cause, he would not

take upon himself the office of generalissimo, but upon express condition, that his right to the electoral dignity should be distinctly and unequivocally recognized by all the princes and states of the empire. This was accordingly done, and he took his seat in the electoral college, though he soon afterwards resigned the command of the imperial army to prince Eugene of Saxony, finding by the experience of three campaigns, that, much as he had improved its condition in many respects, the want of regular supplies from the different princes of the circle, prevented its being placed in that efficient state, which could enable its commander to act upon the offensive, as he anxiously wished to do. The intrigues of the court of Hanover, and St. James's, during the latter years of queen Anne and of the electress Sophia; the seeming indifference of the son of the latter, to the noble succession, which his mother so ardently desired; the jeopardy in which that succession was placed, but the moment before it was peaceably attained; these are points in the general history of our country, on which the work before us throws no additional light, and on which, therefore, it is not necessary that any thing should here be said. With these events, the historical narrative of Dr. Halliday's book, is very properly closed; but he judiciously adds, in a sixth chapter, an account of the present state of the German dominions of the house, thus auspiciously elevated to the British throne.

From this account, we learn that the extent of the kingdom, as established by the treaty of Vienna, in 1815, is about 18,000 English square miles, containing a population of nearly a million and a half, chiefly employed in the breeding of cattle, and in agriculture; corn, flax, hemp, and tobacco, being the articles principally grown. The property of the soil is vested, for the most part, in the king and his nobles; and, independent of his allodial rights as sovereign of the country, the king is, *bonâ fide*, proprietor of about two-thirds of the whole landed property of the kingdom, part of which is feued out to the peasants, and part let at rents to regular tenants. Until of late years, the destructive practice of letting the crown lands in large portions to persons who parcelled it out in small quantities to the actual occupiers, at a very advanced rent, prevailed here, as extensively as it unhappily does at the present day amongst the large landed proprietors of Ireland; but this evil has been seen, and is rapidly correcting; lands, as the leases fall in, being now let to the best bidder; an alteration which is expected materially

to increase the revenue, which, at the last return, was but £250,000. per annum, eight thousand pounds less than the expenditure. The produce of the Harz mines, in gold, silver, lead, copper, and iron, is about two millions of dollars annually; but the greater part of that sum is spent in the district, in maintaining a population of about thirty thousand souls, connected with the different mining establishments, and in improving the works, by which means it is expected that the mines will speedily be rendered considerably more productive. The country abounds with rich and extensive forests, which, from their being well managed, are a source of considerable revenue to the king. Its principal manufactures are Osnaburg linens, of which more than a million ells are annually exported; broad, and other woollen cloths, fire-arms, gunpowder, glass, and earthenware: its chief exports, lead, copper, a small quantity of iron, salt, horses, and bees-wax. Cattle and sheep every where abound; the horses are generally good, and the king's stud is one of the finest in Germany: from it a hundred and seventeen stallions of the best blood were, last year, sent into the different provinces, for the purpose of improving the breed. The taxes are comparatively trifling; and the best proof of the paternal government of the present monarch of the country and of ours, is afforded by the constitution which he has recently and voluntarily given them.

"In 1819, the king granted a new constitution to the country, by which the nation in future is to be represented by two chambers, forming a legislature in some measure similar to that of Great Britain. In each province the former local government is continued; and its affairs are managed by a legislative assembly of its own, consisting of representatives chosen from the clergy, nobles, and towns of the district; and it is a certain number of deputies from these provincial assemblies, that form what are called the general states of the kingdom.

"The first chamber of the *Allgemeine-landstände*, or states general, is similar to the British house of peers, and consists of the mediatised princes of the kingdom; the earl marshal, and post-master-general, whose offices are hereditary; the catholic bishops of the kingdom; three protestant clergymen, who are the heads of reformed abbeys, or members of the consistory; and the directors of the king's chamber, or treasury, who have seats as a matter of right; of such peers as the king may create, who possess an entailed property to a certain extent, (six thousand dollars per annum); and the deputies limited to a fixed number, who are returned by the nobles of the several provincial states, and who are members only by favour or election. The second chamber, or

house of commons, consists of the representatives of the clergy; the reformed convents; the University of Göttingen; and of the large towns; to which a third class has been added, the representatives of the *Feuars*, or free boors of the kingdom. All laws or regulations are to be debated in the two chambers separately; but if they shall differ on any point, they are to be formed into one assembly, and the opinion of the majority is to be considered as the decision of the two houses." [pp. 187, 188.]

Its judicature and jurisprudence seem to stand in need of reformation, and will, we hope, be speedily reformed. The Roman and canon law, modified by particular and local statutes, mixed up with much of the feudal system, is all that the judges have to guide their decisions; for Hanover yet wants a national code of laws. The courts of justice are private; the proceedings all in writing, and, in the civil courts, extended to an indefinite, and often, we doubt not, therefore, to a ruinous length. Under the free constitution which Hanover now enjoys, a new order of opulent merchants is rising up, to occupy the station in society between the noble and the peasant—the gradations which alone exist in most of the states of Germany. The clergy of the kingdom are a highly respectable body of men, greatly distinguished for their learning and their exemplary conduct. The established religion of the country, with the exception of the catholic provinces, is Lutheran; but we rejoice to add, that not only have all other religions free toleration, but that Christians of every denomination are eligible to the highest offices of the state. Would that this were the case in every other part of the extended dominions of this illustrious house. The Jews, however, are in some measure compelled to reside in particular cities, though in other respects fully protected by the laws. Education is much attended to throughout the country, and in the city of Hanover a very useful and richly endowed establishment exists, for the instruction of all such as are desirous of becoming teachers of youth. The fame of the University of Göttingen has been too long established, and too widely spread, to need any notice here. Prison discipline is, in Hanover, superior to that of England; as indeed, we regret to add, that of most of the continental nations long has been, and still is. The military force is considerable, and considered by the inhabitants rather burdensome; whilst the taxation for its support, and for the other charges of government, seems to be unequally imposed; the richest nobles paying to the poll tax but a shilling, whilst the poorest servant contributes three-pence. To the income tax,

it is said, that the most opulent merchants do not return the profits of their business at more than £50. per annum.

To this description of the present state of the Hanoverian dominions, our author has added a brief, but interesting account of those of Brunswick Wolfenbuttle, which, though a separate state, in all respects, is considered so integral a part of the possessions of the house of Guelph, that the vassals of its duke (a term less grating, we presume, upon a German than an English ear) swear fealty to the king of Hanover; as do those of Hanover, in return, to the dukes of Brunswick. This, we presume, arises from the general understanding in both countries, that in the event of failure of male issue, in either of these branches of the same common stock, the other succeeds as a matter of course. The present reigning duke, Augustus William, now in his seventeenth, and his brother, Frederick William, in his fifteenth year, are the only surviving princes of this branch of the Brunswick race. We rejoice to learn, from the opportunities which Dr. Halliday has enjoyed of observing their characters and conduct, that they are youths of great promise, likely to do honour to their illustrious lineage, and, in all respects, to prove themselves the worthy sons and grandsons of those gallant princes who fell at the head of their brave troops, whilst nobly engaged in defending the liberties of Europe. Upon those heroic chiefs, and upon the valiant soldiery of their states, our author pronounces a merited eulogium; nor was the praise less hardly earned, which he very properly bestows upon the troops of the Hanoverian states. Their loyalty was tried and proved, through years of exile, in many a hard fought battle; and we doubt not the truth of Dr. Halliday's assurance, that the great bulk of their countrymen cherish the same sentiments of attachment to their king. The Brunswickers are also a loyal race; and under the regency of our present sovereign, during the minority of his illustrious relative, we doubt not but this feeling will be augmented, rather than diminished.

The length and whole tenour of this article, together with the copious account which we have given in it of the work under review, are a sufficient proof of the interest which the publication of Dr. Halliday has excited in our minds, and which it cannot fail to excite in the minds of every one whom our recommendation shall induce to peruse it. The style in which it is written is clear and perspicuous, without any attempt at the higher embellishments of imposition. Great, we may indeed say extraordinary industry

and correctness are manifested in its compilation; whilst the copious records of the family of Guelph, and the very accurate genealogical and necrological tables of the ancient and illustrious house of Brunswick Luneburg, appended to this history, contain a mass of matter highly interesting to the antiquary and to the historian. A table, showing the descent of his present majesty, from Egbert, the first of the Saxon kings of England, through Matilda, the daughter of Henry II.; and from Alpin, king of Scotland, through Elizabeth, queen of Bohemia, daughter of James I., is not the least curious of these very valuable documents. On the whole, we have derived, as our readers, if they please, may derive, considerable amusement and much information from this interesting work; whose author, by the unusual degree of labour which he has bestowed in collecting his materials, has been of most essential service to his country, by rendering the composition of a complete and more extended history of the present reigning family of Great Britain, a task of infinitely less difficulty than it hitherto has been. This is the highest praise to which his modesty permits him to aspire, and this, at the least, he has richly and hardly earned. Since the publication of his work, his royal patron has rewarded his exertions in collecting and recording the deeds of his ancestors, by the very appropriate honour of knighthood in the royal Guelphic order of Hanover; and, we believe, also by other tokens of his approbation, equally honourable to the giver and the receiver.

---

*Lyrical Dramas; with Domestic Hours.* By Cornelius Neale, late Fellow of St. John's College, Cambridge. Second Edition. London. Holdsworth. pp. 308.

THIS volume is very creditable to its author, both as a poet, and as a man. The second part of it, entitled "*Domestic Hours*," shows him in an amiable light: the poems of which it consists, refer to domestic incidents, or to feelings called up by the round of family enjoyments; they breathe, generally, of tender and benignant thought; but are not finished with the perfection of the "*Lyrical Dramas*:" and the thoughts are much more diffuse, and less choicely selected. Perhaps we ought not to expect too severely the opposite qualities in occasional pieces, written for the chance gratification of friends; particularly when excited by the charities of life, and by the kindly affections; but then the



writer should take care, if he values his literary fame, not lightly to intrude them on the public notice. We like to know something of the man, but we critically examine the author; and the humanities of the one stand, we fear, in little stead for the faults of the other. A prudent writer, who has deserved and obtained the praise of the public, will guard against the too common failing of deeming every thing interesting to the world which he has written. The longest popular are those, perhaps, who have retained the most in their scrutoire. Still we would not wish to apply our remark too widely. Some of the most exquisite specimens of our poetry are personal; and we derived, in the present instance, much pleasure from this simple dedication of "*Domestic Hours*:"—

" *To my Wife.*

" I have not coveted a poet's fame,  
 Praise from thy lips is all enough for me;  
 I have not even asked a poet's name,  
 My simple style but 'laureate unto thee.'  
 Yet if the poet's glorious task it be  
 To stir the better feelings of the breast—  
 To wake the children of the phantasy,  
 Too often slumbering in unworthy rest—  
 To call up to their mystic dance those best  
 And loveliest forms that people the mind's cell,  
 Kindly remembrances, forebodings blest,  
 Sweetest affections which no tongue may tell;  
 Then is this book, my dearest, let it be  
 What 'twill to others, poetry to thee." [p. 153.]

There is considerable merit in the *Lyrical Dramas*; the language and imagery are often highly poetical, and from them our extracts shall be taken. They seem to be composed rather upon the model of the ancient Greek drama, than upon that of the moderns; and, from their nature, are utterly unadapted to scenic representation. The dramas are two in number. In "*Rinaldo and Armida*" are some luxuriant descriptions, and great playfulness and tenderness of fancy characterize the conversation of the lovers. The idea of the fable is from Tasso. The hero, in the enchanted garden of Armida, is woken from a dream by the music of one of her attendant spirits:—

" *Rinaldo.* Sweetest, where art thou?

*Enter ARMIDA.*

*Armida.* Where is the sun, thou sluggard?

*Rin.* I've been lost  
In a strange sleep, my love.

*Arm.* Ah, idle one!

I'll have my spirits punish thee for this.  
Thou shalt be bound in chains of flowers, or drenched  
In rose-dews; or, at night, ærial voices  
Shall hum their songs around, and keep thee waking.  
Nay, I can punish; I'll not smile upon thee  
For the eighth part of an hour.

*Rin.* In sooth, my fairy,  
I did not court this sleep; it fell upon me  
All o' the sudden, and a world of dreams  
Came with 't, that point to something.

*Arm.* Dreams! of what?

Come, let me hear.

*Rin.* Methought that from our bower,  
The bower I planted round with jessamine,  
My eye could reach the holy city, glistening  
I' the morning sun, with thousand pinnacles,  
And cupolas, and domes, more beautiful  
Than waking eye hath ever witnessed it.  
Anon, the Christian army in array  
Was in the field, Britons, and Franks, and Saxons,  
And the proud chivalry of Spain and Italy,  
Under their leaders; Godfrey o'er the whole  
Past his calm eye. There was a cheerfulness,  
A gaiety, a joy, an eager hope,  
That shone in every countenance. By and by,  
This changed to doubt, and paleness, and inquietude,  
And each man looked to 's fellow, and a murmur  
Ran through the ranks, 'Where is Rinaldo flown?'  
And the confusion thickened, and the soldiers  
Slunk one by one away; when suddenly  
A voice cried out behind me in my ear,  
'Where is Rinaldo?' and I turn'd to look,  
And woke in turning.

*Arm.* This is nothing, love;  
You're not disturb'd with 't? When the reason sleeps,  
Then fancy takes the images of things  
That day has stored the mind with, mixing them  
Capriciously, at will, like with unlike,  
A mockery of reality, a world  
Of embryos and abortions; and the mind,  
Deprived of her unerring guide, true judgment,  
Ne'er sees the cheat; but acquiesces in  
The unnatural scene, as real. Trust me, sweet,  
There's nothing in 't.

*Rin.* Thou hast said well, my elf-love.

*Arm.* Yet you look heavy.

*Rin.* I *am* heavy, dearest.

Thou hast convinced my judgment; 'tis a cause  
As wayward as the moon, that lords it over  
The ebb and flow of feeling. I *am* heavy.

Hast thou no sports, my queen?

*Arm.* Shall we go angle?

*Rin.* No; we'll no angling; wherefore should we harm  
The silly things in their own element?

Let them enjoy their day; we will not angle.

*Arm.* Will you to gardening?

*Rin.* What is to be done

I' the garden?

*Arm.* You shall finish my trim bower,  
And lead the crawling vine along the withs  
You twisted yesterday; and I'll stand by.

*Rin.* Not now, my sweet; methinks the sun's too hot.

*Arm.* Why, then I'll read you tales; we've tales i' the East  
Might hold the ear a day, strange midnight tales  
Of witchery and love.

*Rin.* 'They play wi' the fancy,  
But come not near the heart. No, none of them.

*Arm.* Wilt have a masque of spirits?

*Rin.* That's too old:

We'ad one but yesterday.

*Arm.* We'll play at chess.

*Rin.* I am too hard for thee; I always win.  
I pri'thee, something else.

*Arm.* Will you have music?

*Rin.* Aye, give me music. There is nothing, nothing  
That speaks to the feelings as sweet music does.  
Let me have music.—Do thou sing to me.

————— There is no voice  
Comes o'er the sense with such a soul of sweetness  
As thine does.

*Arm.* Flatterer!

*Rin.* Nay, thou know'st 'tis true.

Dost thou remember when we sate one noon  
Upon the primrose bank, in the thick palm-grove,  
And all the little birds were dumb to hear thee?  
All but the nightingale, poor envious thing,  
That still, at every close, would strain her throat  
In rivalry, now twittering merrily,  
Now gurgling a low shake, then on one note,  
One long and piercing note, dwelling so sadly  
That it was pity; then anon she'd rise  
Through all her compass, backwards then and forwards,  
With such celerity of execution,

Such delicate fugues and turns, as none beside  
 Could equal ; you surpassed them : the poor bird,  
 Exhausted and undone, hath ne'er sung since.  
 Sing me that song again, and in the wood  
 Let thine unseen musicians imitate  
 The simple nightingale.

Thou sing'st away my spirit ; once again,  
 I pri'thee, once again.

*Arm.* No, no ; no more.

Get thee to gardening ; half the day is gone,  
 And thou 'st done nothing. When thy fruits are ready,  
 Within the bower of jessamine, sweet music  
 Shall call thee hither. Fare thee well!" [pp. 6—12 ; 16—18.]

The indolence and weariness of pleasure is here struck out with a happy faithfulness and vivacity, and there is something morally striking in the portrait with which the poet presents us of that warrior—the admiration and the terror of Jerusalem—debased by its intoxicating allurements into such effeminacy. What follows is equally well expressed, and faithful to the object. Roland and Siffredi are delegated from the Christian army to win Rinaldo from the bower of the enchantress. When they have entered the garden, every appeal is made to their senses to disappoint them of their end, and to take their reason captive. They are met by a choir of nymphs ; the first sings :—

“ Lay aside your armour, strangers,  
 In our bowers there be no dangers ;  
 Youth, and love, and light-foot pleasure  
 In these gardens spend their leisure ;  
 And every day, in sport and play,  
 Doth pass on noiseless wing away.  
 Lay aside your swords and lances,  
 Here be thyrsi for our dances ;  
 Doff the casque, and warlike feather,  
 For sweet flowerets woven together ;  
 Twine myrtle, twine  
 Sweet eglantine  
 With leaves and tendrils of the vine.

*Roland.* Thou counsel'st not my good, I may not hear thee.

*Woman.* Pleasure is good ; what was man made for else ?

I counsel pleasure ; so I counsel good.

*Roland.* Pleasure ! What pleasures ? those of this loose garden ?  
 These base effeminacies ? Was I made  
 To waste my life in these ? There's that within me  
 Which tells me, No ; tells me, th' aspiring spirit

Which sprang from heaven, and finds whatever lies  
 Beneath its birth-place, all too mean, too poor,  
 For its great longings—oh! 'twas never made  
 To be the slave of sense; there needed not  
 These high-wrought powers, this miracle of mind,  
 To fit it for such end; we could have grovell'd,  
 Like beasts that perish, on our mother earth,  
 Without this prodigality of gifts." [pp. 30, 32.]

We will not weaken the effect of this eloquent passage, by any farther quotation from this drama. This last one comprises the *morale* of the poem. The contest between Rinaldo and Armida, when he has resolved to depart—the struggle in his own mind, between tenderness and gratitude on the one hand, and zeal and the passion for military glory on the other, is touched with a masterly hand, and may be regarded as the promise of something superior still. The other drama, "Love's Trial," is written with great delicacy of thought, and felicity of description. The plot is extremely simple. To settle a dispute between Oberon and Titania, the affection of a lover is put to the proof, by the affliction of his mistress with leprosy, and other diseases, which leave no trace of her former beauty. He stands the test, and his fidelity is crowned with happiness, and the restoration of his Ellen to all her former loveliness of person. The following highly poetical passage is extracted from a conversation between the lovers, on the return of Edward, after a considerable absence, to his native village:—

And what news, sweet,  
 In our sequestered corner of the world?  
 All lovely and unchanged?

*Ell.* Alas! two months

Pass never but they bear some good array.

*Edw.* And bring some other. See, your honey-suckles  
 Are all in blow since then.

*Ell.* And my poor lilacs

Have strewn the lawn beneath with faded flowers.  
 And all my little nightingales are fledged,  
 And the old bird has left her favourite seat,  
 I' the holly bough, where she would sit at even,  
 Making sweet music.

*Edw.* 'Tis a silly bird,

Just when the rose, her lover, has peep'd forth  
 In its full blush of love. Hast thou marked out  
 The fairest bud in all the garden-ground  
 To deck thy hair withal to-morrow morn?

Ah, there's a blush upon thy cheek, my love,  
Doth shame all roses.

*Ell.* Edward, could I fear,  
What I must not, thy true love's constancy,  
It would be that thine eye doth too much dwell  
On what is not myself.

*Ed.* Nay—

*Ell.* Let me speak.

If that you love me, merely for I'm fair  
And bright of eye, or if my inward merits,  
Which heaven and I do know how weak they are,  
Yet would not have you think so; but if those  
Are but as secondary to these outward,  
Oh! do not marry me. You might as well  
Pick out a nosegay from the flaunting border;  
And think to smell your life away in that,  
As marry these poor cheeks. I could not bear  
To see your love decaying day by day,  
As my face fail'd, and when I needed most  
Your careful tenderness, to find it not.

*Edw.* How little dost thou know the spell, thy mind  
Hast over all that comes within its circle,  
If thou canst nurse that fear, that idle fear!  
Thy features; 'tis the soul looks through them all,  
That makes them beautiful, and day by day  
The virtuous soul doth grow more beautiful,  
And throweth outwardly a saintlier light.  
Oh! Ellen—

*Ell.* I'll not hear my virtues now;  
I know thou'rt perfect in them. [pp. 83-6.]

The fairy Mabel, who is commissioned to execute the fatal mandate of his queen, is a generous being, touched, though an inhabitant of fairy land, with a somewhat of the sympathies of earth. By the plagues which he sprinkles, the marriage on the morrow is prevented: a succeeding scene exhibits the lovers yet more endeared to each other by these afflictions:—

*Edward.* Come forth, my love: the air is balmy as  
The breath of gentle spirits, when they watch  
Over an infant's sleep.—My love is better;  
But her poor eyes still sightless; and diseases,  
So terrible as hers, leave not the body  
But with sad tokens and remembrances,  
Like to the scathed leaves of a fruitful tree,  
After the armies of the blight have been there:  
Her face is ever veil'd.

*Enter ELLEN.*

*Ell.* How sweet! I'd almost said, how beautiful  
And sooth, dear Edward, hitherto my senses  
Have lived together in such unison,  
No one receiving pleasure, but the rest  
Did catch thereof some sign and subtle token,  
With their own faculties, that sure I seem  
To see this summer evening bright and lovely,  
The other senses so reporting it  
To the dear one I've lost. Is it not lovely?

*Ed.* Beautiful as the good man's quiet end,  
When all of earthy now is past away,  
And heaven is in his face.

*Ell.* It is the time  
When music sounds the sweetest. Oh! how oft  
I've stood, at the still hour, on the lake's marge,  
Soothed in my moody dreamings by the soft  
Unceasing ripple, and have almost thought  
To see the water-nymph, that all day long  
Shelters from th' heat and glare, and eye of mortal,  
In her cool bowers below, and gathers shells  
Speckled or striped, or waved, and weeds, and stones  
Transparent, for her crystal palaces,—  
I've almost thought to see her issue forth  
In open air, and watch the daylight die,  
And peer about for the first star in heaven,  
And sing her sweet song in the ear of night;  
That song which the winds hear, and the hushed waves  
Creep to the shore, and listen,—

*Edw.* Pretty fancies!  
I'll sing the, — not the mermaid's song, but such  
Untutored melody as thou hast loved.—(*sings*)

*Ell.* Thanks for thy music; it is sweet, in truth;  
And the thought sweeter; and thy love the sweetest.  
Ah! Edward, thou hast not so many years  
Look'd in my face, and told me I was fair,  
Without my trusting thee, and, to say sooth,  
When I have look'd into the lake at rest,  
My living mirror, I have sometimes thought  
Thine was not altogether flattery.  
Now I may tell ev'n lacking eyes, my glass  
Would feature me much other than it did.  
But if thy heart is proof against thine eyes,  
Or if thou didst not flatter me before,  
Then, having that which I did set most store by,  
Thy love, and watchful looks, and tenderness,  
I have lost nothing; nay, I am more rich,  
In that a beauty, proved so not my own,

No more shares with me that I'd have all mine,—  
My Edward's heart.

*Ed.* It is all thine, my fairest :  
Despite disease and blindness, still my fairest ;  
Fairest and loveliest, till disease can reach  
The soul, and blindness seal up the mind's eye,  
Or my own memory lose the gracious image  
Copied three years ago. But come, the beetle,  
That shields his gauzy wings with scales of horn,  
Doth, with his blind flight and most drowsy hum,  
Warn us, that evening darkens into night.  
Let us go in.— [pp. 131—4; 136—8.]

Titania yields her wager: the lady is disenchanted, a masque of fairies attend the wedding procession, and Oberon puts the keystone to their happiness, by restoring to Ellen, in the person of Mabel, a brother, who was supposed to have died in his infancy, but who, in strict harmony with the elements and machinery of the poem, is represented to have been carried away to fairy land by some of Oberon's mischievous elves.

Upon the whole, we are of opinion, that if the present volume cannot lay claim to the higher elements of poetical excellence, it justly may to some of the most pleasing. It is evidently the production of an elegant, an harmonious, and an unassuming mind; and develops powers, which, if properly cultivated, will bear yet fairer fruits—fruits, too, which will, we hope, exhibit as much of the *utile* of the art, as those here presented to us do of the *dulce*.

In the two dramatic essays, we think there is too great an overflow of songs, and that they are written with far less felicity than the rest: there is more of verse than of poetry in them. In compositions of this nature, there ought to be a high finish; they should shine forth as gems polished by a delicate hand:—we look upon small pictures with critical minuteness. In the poem, entitled “An Emblem from Nature,” is a coincidence, or rather an imitation, of the sentiment of one of our most popular writers—too striking to escape notice, and which should have been acknowledged by the author:—

“And Love is the sunshine shall brighten our youth,  
And Friendship the moonlight shall cheer our old age.” [p. 173.]

“That the sunshine of Love may illumine our youth,  
And the moonlight of Friendship console our decline.”

*Irish Melodies.*

With this observation we take our leave of Mr. Neale; and shall be happy to meet with him again.



*Sacred Lyrics.* By James Edmeston. Two Parts. 3s. 6d. each.  
Holdsworth, London. 1820, 1821. pp. 94, 82.

"His devotional poetry is, like that of others, unsatisfactory. The *paucity of its topics* enforces perpetual repetition, and the sanctity of the matter *rejects the ornaments of figurative diction*. It is sufficient for Watts to have done better than others *what no man has done well.*" It was thus that the Behemoth of modern critics trampled on the fair scenes which had sprung up under the culturing hand of the poet; and exposed rather his own want of taste, in one of the richest departments of literature, than the deficiencies of the elegant and amiable Watts. Whether this false *dictum* of Johnson has convinced, or scared our modern bards, or whether the glow of devotion has been wanting, it is not easy to determine; but certain it is, that, with a few illustrious exceptions, of which Cowper is a prominent example, it has not been the fashion of late years to obtrude devotional poetry upon the public. And yet it would not be difficult to produce from the very author upon whom the critic was sitting in judgment, finer specimens of taste and sublimity than any of the productions of his own pen. In all the best selections of poetry, Johnson cuts but a sorry figure, compared even with Watts. Among critics he may pass for a poet, but among poets he is but a critic. In his sweeping censure of devotional poetry, he either forgot Marvel's Ode from the 19th psalm (commonly attributed to Addison), or he had not taste to perceive, that, in simplicity and majesty, it is unmatched in the whole compass of ancient or modern verse. Addison's Pastoral Hymn, from the 23d psalm, is of itself sufficient to refute his assertions. Both these pieces are strictly devotional; and the critic who should select them as examples of the strength and elegance of the English language, would do it no injustice. We do not hesitate to assert, that Dr. Johnson was never more unhappy, or more out of taste, because never wider from the truth, than in broaching the sentiments above quoted. Our decided conviction is, that all true poets have never written up to the spirit of their art, but when engaged on spiritual and devotional subjects. Witness Pope's Messiah—witness Prior's Charity—and Thomson's Paraphrase on the 6th chapter of St. Matthew's Gospel. The elevation of their genius is ascertained by these pieces; and had Johnson been the author of either, he might safely have rested his fame as a poet upon it, and committed his bagatelles to the flames. We may go a step further, and assert, that *heathen* poets

have taken their *highest* flights in devotional poetry. To name no other, the "Hymn of Eupolis to the Creator," exquisitely beautiful in the Greek, and not less so in the noble version of S. Wesley, may suffice to prove our position. And since we have named Wesley, we will advance a step further, and assert, that Johnson never produced any thing so noble and sublime as *some* of the stanzas in a hymn composed by an obscure methodist, Mr. Olivers, entitled "The God of Abraham." Toplady and Charles Wesley abound in examples of elegance and true sublimity: and even good John Wesley, we shrewdly suspect, would have been more than a match for the great critic in the composition of a popular hymn. We cannot suppose that Dr. Johnson was deeply read in *these authors*; and we would not willingly suppose he was such a bigot as to have questioned their merit, if he had seen and known their writings. But before he condemned devotional poetry in the lump, he should have made himself better acquainted with it; and he would have been assisted in his researches, by recollecting, that *the spirit of piety and of poetry have always gone together*.

We have made these observations, because we know the commanding influence of Johnson's well-earned reputation, which we bow to, in common with all the world, while he descants upon subjects which he thoroughly comprehends. Had his censure been pronounced earlier, he might have discouraged the simple and elegant Logan, whose "Complaint of nature," and "Messiah, at thy glad approach," contain passages more exquisitely musical than all his own verse; or had he lived a few years longer, his hoarse rebuke might have alarmed the meek and gentle Cowper, whose plaintive harp now vibrates in the ears of many a traveller through this wilderness of tears, kindling hope, and joy, and ecstasy in their bosoms.

Since the death of Cowper, the inspiration of his muse has been powerfully felt. Henry Kirke White, Ebenezer White, and several living authors, among whom we may name Mr. Edmeston, while they exhibit considerable originality of genius, bear indubitable marks of passionate attachment to his poetry, and may be classed under his school. May it increase and flourish, till the rich mines of devotional poetry are broken up, and the tones of the harp of the son of Jesse resound through the universe!

On the appearance of Mr. Edmeston's first volume, (or, as he modestly terms it, the first set) of lyrics, we considered

him a writer of promise, and augured well of his future fame. His principal faults appeared to be negligence in the structure of his verse, and in the choice of epithets, which the elegant hand of the author of the *Life of Melancthon*, to whom the volume is dedicated, could easily have removed, had the pieces been submitted to him in manuscript. The latter failing betrays some inaccuracy of thought, and the former stands in the way of an appropriation of these lyrics, to which they are admirably adapted. If they were set to music, they would rationally and piously enliven the social parties of young Christians, and might leave the best impressions on the mind.

The principal piece, entitled "The Search," in heroic verse, has many excellencies, but is very unequal. We are frequently reminded of the moral aphorisms of Cowper, and many of the lines would do no discredit to his pen. There is great beauty in the opening lines of several of the smaller pieces, so much so, that they form their best designation. We particularly notice, "Oh to be pure as morning light," "Give me the robe and crown of thorn." "Farewell! thou vase of splendor." Much of the effect of poetry, both on the imagination and memory, depends on this circumstance; it is part of the poet's skill—and when a fine thought is reserved for the close, it will always be remembered with pleasure. Mrs. Carter, whose poetry is otherwise philosophical and stiff, has shown her judgment in always winding up with a beautiful thought or expression; and two of the most mellifluous writers in our language, Parnell and Mrs. Barbauld, almost invariably observe this rule: the consequence is, that the reader always finishes their poetry without weariness, and rises from his intellectual meal with a gust.

We are pleased to find that Mr. Edmeston thinks with us, that there is true poetical imagery in honest John Bunyan's *Pilgrim*, and that he has turned some of it to good account. There is much behind, both tender and sublime, and we shall be happy to see more of it embodied in his future productions.

We prefer greatly the pieces numbered 6. 8. 11. 15. 17. 29. and 39 in the first volume, in addition to those already particularized, though we have room only for the eleventh:—

Oh whence is the freshness that gives the flower  
     Its scent and its summer hue?  
 It came in the dark and the midnight hour,  
     In drops of heavenly dew:

So, often in sorrow, the soul receives  
 An influence from above,  
 That beauty, and sweetness, and freshness gives  
 To patience, and faith, and love.

"But the sun is high, and the dew is dry,  
 And the flower has lost its bloom;  
 Its bell droops low, and the passer-by  
 Perceives no sweet perfume;  
 So, like again to the drooping flower,  
 In the sunshine of fortune's ray;  
 The graces that bloomed in a darksome hour  
 Have faded and passed away."

We select one verse however from the 17th, as at once expressive of our opinion of sacred poetry in general, and of the merits of the author.

"The hymn that o'er the desert floats,  
 From heart of flame and saintly voice,  
 Is sweeter than the gayest notes  
 When pleasure's mirthful sons rejoice." p. 22.

Of the second volume, "the Hectic Flush," inserted in our last Number, previous to its publication in the present volume, is a very fair specimen. As a whole, we think it not quite equal to the first. The best piece is "Absence." "Cease thy struggles," is too close an imitation of Montgomery; and the sonnet from Metastasio, p. 69, should in its closing line, and in part of the 10th, be marked with inverted commas; as they are borrowed *verbatim* (perhaps unconsciously) from the translation of Agostina Isola, published at Cambridge, we believe, about 1788.

Upon the whole, we think very highly of Mr. Edmeston's powers; and as a proof of our sincerity, we advise him to apply himself to imitations of the poetical parts of the holy Scriptures. They contain a mine of virgin ore, rich beyond description, and could our Montgomerys, and Wiffens, and Edmestons, be allured to break it up, the world would soon know that the harp of Israel is sweeter than Sidonian music; and "how great a poet sat on her throne." Our author has succeeded very well in his imitation of the 29th Psalm, one of the finest pieces in the world. In the original, it carries marks of the purest antiquity. It is rude and simple, but majestic and forcible to the highest degree, and all its images both rural and majestic, transport the mind to the wild scene which it was intended to describe. How capable it is of being transfused with effect, may be seen in a little

volume lately published, the *Musæ Biblicæ*, which contains a very sublime imitation by an anonymous poet, who has taken a different view of it from our author.

---

*Observations on Mr. Brougham's Bill, "For better providing the Means of Education for his Majesty's Subjects;" showing its inadequacy to the end proposed, and the Danger that will arise from it to the Cause of Religious Liberty.* Second Edition. 8vo. London, 1821. Baldwin. pp. 34.

INTO the question of the policy or impolicy of Mr. Brougham's Education Bill, it is not our intention to enter—at least for the present. Our sentiments on the dangerous tendency of its principles and provisions, to increase the ruinous burthen of the poor's rates—to infringe upon the rights of conscience—to violate the spirit of the toleration acts—and to injure those most useful establishments, Sunday schools, will be found at length in the pamphlet advertised in the beginning of this Number; though upon its merits or demerits, reasons of a private nature will prevent our delivering any opinion. The inadequacy of the measures it adopts to the attainment of their proposed end are there also fully pointed out; and we would only add, in this place, our decided concurrence in the author's conviction, that churchmen, as well as dissenters, will have occasion to rue the day on which the bill passes into a law, as we hope though, and believe, it never will. To prevent its doing so, it becomes, however, the imperative duty of every dissenter of every denomination,—of every friend to Sunday schools, and of all, in fact, of whatever name or denomination, who feel themselves already sufficiently burthened by the parochial taxes—as who does not?—to inform themselves accurately of the nature and operation of the proposed measures; and, if they do not approve of them, to petition parliament, without delay, against their legislative adoption. In as far as the main objections to the bill are concerned, they will be materially assisted in arriving at a proper conclusion upon the subject, by a perusal of the able and dispassionate pamphlet now under our review. It is well written: temperate, yet firm in stating his reasons against the entire character and provisions of the bill, its author yet evinces great liberality of sentiment, and an acuteness in tracing the remote consequence of measures, specious and plausible in their pretensions and appearance, which—if he had superadded to his

talents and discrimination, that knowledge of the less obvious oppressions of the bill, which, in practice, may prove most annoying, to be acquired only by professional experience—might, perhaps, have rendered the publication of the other pamphlet, at which we have but glanced, in a great measure superfluous.

---

## AMERICAN LITERATURE AND INTELLIGENCE.

---

THE illness of the member of our little editorial band to whom this department has hitherto been consigned, whilst the greater part of our present Number was in preparation, and passing through the press, compels us to defer, until the next quarter, the continuation of the subjects partially discussed in our last. We regret this, however, the less, from our having just received from America a most interesting work, a short account of which will, unless we are greatly mistaken, be highly acceptable to our readers. It is introduced also to their notice at this period the more appropriately, in that the extracts which we have made from its pages will be materially illustrated by the Essay on the Religion of the North-American Indians, inserted in the former part of this Number of our work, from the pen of the Rev. Samuel Farmer Jarvis, D. D., rector of St. Peter's, Boston; to whom the poem which we are now about to notice, is most appropriately inscribed.

That poem is entitled "YAMOYDEN, a Tale of the Wars of King Philip." It celebrates, as its title indicates, the adventures of Philip, the Indian chief, called in derision, *king*, and of some of his compeers, in their last struggles for liberty with the European invaders of their country; and usurpers of their rights. The poem consists of six cantos, and is the joint production of the late Rev. James Wallis Eastburn, A. M., and an anonymous friend. It is with unfeigned regret, that we write *late* in connexion with the name of Eastburn; for every lover of piety and genius must lament the early dissolution of one, who, on both these accounts, promised to be an ornament to his country, and an eminent blessing to the Christian church. America is not rich enough in authors yet, and especially in poets, not to feel and to deplore the

loss of such a writer; to the maturity of whose powers she might have looked with confidence for distinguished accessions to her sacred eloquence and national literature. The friend of Mr. Eastburn seems to be a man of congenial mind, and remarkable similarity of talent. They were both young when the poem was composed; Mr. E. twenty, and his friend, who is the editor of the work, but eighteen years of age. It appears to have been undertaken as a memento of a warm and endearing friendship; and, except a few hints in the advertisement, no clue is given by which the literary property of the respective authors may be ascertained, so that their identity is blended, and the tale flows on without the possibility of ascertaining where the one laid down his harp, and the other resumed the strain. The modesty and diffidence of the editor are extremely pleasing; nor does the tender concern which he cherishes for the reputation of his departed friend less command our admiration. "As to his individual reputation," he observes, "on that score, he believes, he is sincerely and perfectly indifferent: but it would be folly to deny, that he could not, without pain, see this joint production, now consecrated in his memory by the death of his friend, meet with unfair criticism or sullen neglect." We are free to confess, that we have deeply sympathized in the amiable feelings of the editor—the affecting consideration, that the hand of one of these youthful bards, that struck the lyre so skilfully, is impotent in death, has followed us throughout the perusal of the poem, and given a still deeper interest to many passages sufficiently touching in themselves; and we are happy to pay our humble and distant tribute to the departed genius, and the living merit, of which it furnishes so gratifying an example.

There is something peculiarly tender and touching in the opening and closing stanzas of the poem by the editor, with which we shall proceed to introduce some extracts from the poem to our readers:—

“Go forth, sad fragments of a broken strain,  
 The last that either bard shall e’er essay!  
 The hand can ne’er attempt the chords again,  
 That first awoke them, in a happier day:  
 Where sweeps the ocean breeze its desert way,  
 His requiem murmurs o’er the moaning wave;  
 And he who feebly now prolongs the lay,  
 Shall ne’er the minstrel’s hallowed honours crave;  
 His harp lies buried deep, in that untimely grave.”

" Friend of my youth! with thee began the love  
Of sacred song; the wont, in golden dreams,  
'Mid classic realms of splendours past to rove,  
O'er haunted steep, and by immortal streams;  
Where the blue wave, with sparkling bosom, gleams  
Round shores, the mind's eternal heritage,  
For ever lit by memory's twilight beams;  
Where the proud dead, that live in storied page,  
Beckon, with awful port, to glory's earlier age.

" There would we linger oft, entranc'd, to hear,  
O'er battle fields, the epic thunders roll;  
Or list, where tragic wail upon the ear,  
Through Argive palaces shrill echoing, stole;  
There would we mark, uncurbed by all control,  
In central heaven, the Theban eagle's flight;  
Or hold communion with the musing soul  
Of sage or bard, who sought, 'mid Pagan night,  
In lov'd Athenian groves, for truth's eternal light.

" Homeward we turned, to that fair land, but late  
Redeemed from the strong spell that bound it fast,  
Where Mystery, brooding o'er the waters, sate  
And kept the key, till three millenniums past;  
When, as creation's noblest work was last,  
Latest, to man it was vouchsafed, to see  
Nature's great wonder, long by clouds o'ercast,  
And veiled in sacred awe, that it might be  
An empire and a home, most worthy for the Free.

" And here, forerunners strange and meet were found,  
Of that blest freedom, only dreamed before;—  
Dark were the morning mists, that lingered round  
Their birth and story, as the hue they bore.  
" Earth was their Mother;"—or they knew no more,  
Or would not that their secret should be told;  
For they were grave and silent; and such lore,  
To stranger ears, they loved not to unfold,  
The long-transmitted tales, their sires were taught of old.

" Kind nature's commoners, from her they drew  
Their needful wants, and learnt not how to hoard;  
And him whom strength and wisdom crowned, they knew,  
But with no servile reverence, as their lord.  
And on their mountain summits they adored  
One great, good Spirit, in his high abode,  
And thence their incense and orisons poured  
To his pervading presence, that abroad  
They felt through all his works,—their Father, King, and God.



" And in the mountain mist, the torrent's spray,  
 The quivering forest, or the glassy flood,  
 Soft falling showers, or hues of orient day,  
 They imaged Spirits beautiful and good ;  
 But when the tempest roared, with voices rude,  
 Or fierce, red lightning fired the forest pine,  
 Or withering heats untimely seared the wood,  
 The angry forms they saw of powers malign ;  
 These they besought to spare, those blest for aid divine.

" As the fresh sense of life, through every vein,  
 With the pure air they drank, inspiring came,  
 Comely they grew, patient of toil and pain,  
 And, as the fleet deer's, agile was their frame ;  
 Of meaner vices scarce they knew the name ;  
 These simple truths went down from sire to son,—  
 To reverence age,—the sluggish hunter's shame,  
 And craven warrior's infamy, to shun,—  
 And still avenge each wrong, to friends or kindred done.

" From forest shades they peered, with awful dread,  
 When, uttering flame and thunder from its side,  
 The ocean-monster, with broad wings outspread,  
 Came, ploughing gallantly the virgin tide.  
 Few years have past, and all their forests' pride  
 From shores and hills has vanished, with the race,  
 Their tenants' erst, from memory who have died,  
 Like airy shapes, which eld was wont to trace,  
 In each green thicket's depths, and lone, sequestered place.

" And many a gloomy tale Tradition yet  
 Saves from oblivion, of their struggles vain,  
 Their prowess and their wrongs, for rhymers meet,  
 To people scenes, where still their names remain ;  
 —And so began our young, delighted strain,  
 That would evoke the plumed chieftains brave,  
 And bid their martial hosts rise again,  
 Where Narragansett's tides roll by their grave,  
 And Haupt's romantic steeps are piled above the wave.

" Friend of my youth ! with thee began my song,  
 And o'er thy bier its latest accents die ;  
 Misled in phantom-peopled realms too long,—  
 Though not to me the muse averse deny,  
 Sometimes, perhaps, her visions to descry,—  
 Such thriftless pastime should with youth be o'er ;  
 And he who loved with thee his notes to try,  
 But for thy sake, such idlesse would deplore,—  
 And swears to meditate the thankless muse no more.

" But, no ! the freshness of that past shall still  
Sacred to memory's holiest musings be ;  
When through the ideal fields of song, at will,  
He roved ; and gathered chaplets wild with thee ;  
When, reckless of the world, alone and free,  
Like two proud barks, we kept our careless way,  
That sail by moonlight o'er the tranquil sea ;  
Their white apparel and their streamers gay,  
Bright gleaming o'er the main, beneath the ghostly ray ;—

" And downward, far, reflected in the clear,  
Blue depths, the eye their fairy tackling sees ;  
So, buoyant, they do seem to float in air,  
And silently obey the noiseless breeze ;—  
Till, all too soon, as the rude winds may please,  
They part, for distant ports : Thee gales benign  
Swift wafting, bore, by Heaven's all-wise decrees,  
To its own harbour sure, where each divine

And joyous vision, seen before in dreams, is thine." [pp. ix-xii.]

The body of the poem is composed in the irregular measure of Scott's *Lay of the Last Minstrel* ; and, probably, some readers may deem the resemblance which the style of poetry throughout bears to that justly celebrated author, too close, when the striking difference between the character and manners celebrated by the Scotch and American bards is considered. But we are too much pleased with the poem as a whole—too deeply interested in many of its select and exquisite beauties, to dwell, for a moment, on any thing connected with it, that might be considered as a defect. We quote the introduction.

" Hark to that shriek upon the summer blast !  
Wildly it swells the fitful gusts between,  
And as its dying echoes faint have past,  
Sad moans the night-wind o'er the troubled scene.  
Sunk is the day, obscured the valleys green ;  
Nor moon, nor stars, are glimmering in the sky,  
Thick veiled behind their tempest-gathered screen ;  
Lost in deep shades the hills and waters lie ;  
Whence rose that boding scream, that agonizing cry ?

" Spirit of Eld ! who, on thy moss-clad throne,  
Record'st the actions of the mighty dead ;  
By whom the secrets of the past are known,  
And all oblivion's spell-bound volume read ;—  
Sleep wo and crime beneath thine awful tread ?  
Or is it but idle fancy's mockery vain,  
Who loves the mists of wonder round to spread ?  
No ! 'tis a sound of sadder, sterner strain,  
Spirit of by-gone years, that haunts thine ancient reign !

- " 'Tis the death-wail of a departed race,—  
 Long vanished hence, unhonoured in their grave;  
 Their story lost to memory, like the trace  
 That to the greensward erst their sandals gave;  
 —Wail for the feather-cinctured warriors brave,  
 Who, battling for their fathers' empire well,  
 Perished, when valour could no longer save  
 From souless bigotry, and avarice fell,  
 That tracked them to the death, with mad, infuriate yell.
- " Spirit of Eld! inspire one generous verse,  
 The unpraetised minstrel's tributary song;  
 Mid these thine ancient groves he would rehearse  
 The closing story of their Sachem's wrong.  
 On that rude column, shrined thy wrecks among,  
 Tradition! names there are, which time hath worn,  
 Nor yet effaced; proud names, to which belong  
 A dismal tale of foul oppressions borne,  
 Which man can ne'er recall, but which the muse may mourn."  
 [pp. 3—5.]

The poem opens with an admirable picture of the scenery of Mount Hope, or *Haup*, as it is perhaps improperly called through the poem, the spot on which king Philip erected his wigwam. It is a lofty and beautiful eminence in the eastern part of Bristol:—

## I.

- " The morning air was freshly breathing,  
 The morning mists were wildly wreathing;  
 Day's earliest beams were kindling o'er  
 The wood-crowned hills and murmuring shore.  
 'Twas summer; and the forests threw  
 Their chequered shapes of varying hue,  
 In mingling, changeful shadows seen,  
 O'er hill and bank, and headland green.  
 Blithe birds were carolling on high  
 Their matin music to the sky.  
 As glanced their brilliant hues along,  
 Filling the groves with life and song;  
 All innocent and wild and free  
 Their sweet, ethereal minstrelsy.  
 The dew drop sparkled on the spray,  
 Danced on the wave the inconstant ray;  
 And moody grief, with dark control,  
 There only swayed the human soul!

## II.

- " With equal swell, above the flood,  
 The forest-cinctured mountain stood;

Its eastward cliffs, a rampart wild,  
Rock above rock sublimely piled.  
What scenes of beauty met his eye,  
The watchful sentinel on high!  
With all its isles and inlets lay  
Beneath; the calm, majestic bay;  
Like molten gold, all glittering spread,  
Where the clear sun his influence shed;  
In wreathy, crisped brilliance borne,  
While laughed the radiance of the morn.  
Round rocks, that from the headlands far  
Their barriers reared, with murmuring war,  
The chafing stream, in eddying play,  
Fretted and dashed its foamy spray;  
Along the shelving sands its swell  
With hushed and equal cadence fell;  
And here, beneath the whispering grove,  
Ran rippling in the shadowy cove.  
Thy thickets with their liveliest hue,  
Aquetnet green! were fair to view;  
Far curved the winding shore, where rose  
Pocasset's hills in calm repose;  
Or where descending rivers gave  
Their tribute to the ampler wave.  
Emerging frequent from the tide,  
Scarce noticed mid its waters wide,  
Lay flushed with morning's roseate smile,  
The gay bank of some little isle,  
Where the lone heron plumed his wing,  
Or spread it as in act to spring,  
Yet paused, as if delight it gave  
To bend above the glorious wave.

## III.

"Where northward spread the unbounded scene,  
Oft, in the valley's bosom green,  
The hamlets' mouldering ruins showed,  
Where war with dæmon brand had strode.  
By prostrate hedge and fence o'erthrown,  
And fields by blackening hillocks known,  
And leafless tree, and scattered stone,  
The midnight murderer's work was shown.  
Oft melting in the distant view  
The cot sent up its incense blue,  
As yet unwrapt by hostile fire;  
And, mid its trees, some rustic spire,  
A peaceful signal told that there  
Was sought the God of peace in prayer.

The WAMPANOAG from the height  
Of Haup, who strained his anxious sight,  
To mark if foes their covert trace,  
Beheld, and curst the Christian race!

## IV.

"Now two score years of peace had past,  
Since in the west the battle yell  
Was borne on every echoing blast,  
Until the Pequot's empire fell;  
And SASSACOUS, now no more,  
Lord of a thousand bowmen, fled;  
And all the chiefs, his boast before,  
Were mingled with the unhonoured dead.  
Sannap and Sagamore were slain,  
On Mystic's banks, in one red night,  
The once far-dreaded king in vain  
Sought safety in inglorious flight;  
And rest of all his regal pride,  
By the fierce Maqua's hand he died,  
Long o'er the land, with cloudless hue,  
Had peace outspread her skies of blue;  
The blood stained axe was buried long;  
Till MATACOM his war-dance held,  
And round the flaming pyre the song  
Of vengeance and of death was yelled.  
The steeps of Haup reverbered afar  
The Wampanoägs' shout for war;  
Fiercely they trim their crested hair,  
The sanguine battle stains prepare,  
And martial gear, while over all  
Proud waves the feathery coronal.  
Their peäg belts are girt for fight,  
Their loaded pouches slung aright,  
The musket's tube is bright and true,  
The tomahawk's edge is sharp anew,  
And counsels stern, and flashing eyes  
Betoken dangerous enterprize." [pp. 7—12.]

The strength and boldness of the following delineations,  
bespeak a hand of no ordinary power:—

## XIV.

"There met the council, round the throne,  
Where he, in power, in thought alone,  
Not like the sentenced outlaw sate,  
The abandoned child of wayward fate,  
But as of those tall cliffs a part,  
Cut by some bolder sculptor's art,—

The imaged god, erect and proud,  
To whom the simple savage bowed.  
His was the strength the weak that sways;  
The glance the servile herd obeys;  
The brow of majesty, where thought  
And care their deepest lines had wrought,  
And told, like furrows broad that mark  
The giant ash-tree's fretted bark,  
How stormy years, with forceful sway,  
Will wear youth's scarless gloss away.  
Shorn were his locks, whose ample flow  
Had else revealed him to the foe;  
And travel-stained the beaver spoils,  
That sheathed his martial limbs below.  
But seemed it that he yet would show,  
Even mid the hunter's closing toils,  
Some splendours of his former state,  
When in his royalties he sate.  
For around his brow, with symbols meet,  
In wampum wrought with various die,  
Entwined a studded coronet,  
With circling plumage waving high.  
Above his stalworth shoulders set  
A feathery-woven mantle lay,  
Where many-tinctured pinions gay  
Sprinkled the raven's plumes of jet.  
Collar beneath and gorget shone,  
The peag armlets and the zone,  
That round with fretted shell-work graced,  
Clipped with broad ring his shapely waist.  
And all war's dread caparison,  
Horn, pouch, and tomahawk were slung;  
And wide and far descending hung,  
Quaintly embossed with bird and flower,  
The belt that marked the Sachem's power.

## XV.

" Know ye the Indian warrior race?  
How their light form springs in strength and grace,  
Like the pine on their native mountain side,  
That will not bow in its deathless pride;  
Whose rugged limbs of stubborn tone  
No flexuous power of art will own;  
But bend to heaven's red bolt alone!  
How their hue is deep as the western die  
That fades in Autumn's evening sky;  
That lives for ever upon their brow,  
In the summer's heat, and the winter's snow;

How their raven locks of tameless strain,  
 Stream like the desert courser's mane :  
 How their glance is far as the eagle's flight,  
 And fierce and true as the panther's sight :  
 How their souls are like the crystal wave,  
 Where the spirit dwells in his northern cave ;  
 Unruffled in its caverned bed,  
 Calm lies its glimmering surface spread ;  
 Its springs, its outlet unconfest,  
 The pebble's weight upon its breast  
 Shall wake its echoing thunders deep,  
 And when their muttering accents sleep,  
 Its dark recesses hear them yet,  
 And tell of deathless love or hate ! —

## XVIII.

“ Up started Metacom ; — the train  
 Of all his wrongs, — his perished power, —  
 His blasted hopes ; — his kindred slain, —  
 His quenchless hate which blazed in vain,  
 So fierce in its triumphant hour,  
 But now to his own heart again  
 Withdrawn, but ran like liquid flame  
 Boiling through all his fevered frame, —  
 All, all seemed rushing on his brain : —  
 Each trembling fibre told the strife,  
 Which quelled that storm with madness rife,  
 Gathering in horrors o'er his brow,  
 And flashing wildly bright below.  
 While o'er his followers faint and few,  
 On inquest stern his glances flew,  
 Across his quivering lips in haste  
 A smile of bitterness there past ; —  
 As if a beam from the lamp had stole  
 That burnt within his inmost soul,  
 As in a deep, sepulchral cell, —  
 It seemed with transient curl to tell,  
 How in his triumph or his fall,  
 He doubted and he scorned them all !  
 But silence straight the Sachem broke,  
 And thus his taunt abrupt he spoke : —

## XIX.

“ ‘ Still do we live ? to yonder skies  
 Yet does our warm breath buoyant rise, —  
 To that great Spirit, who ne'er inhales  
 Incense from all the odorous gales,  
 In the world of warrior souls, more blest,  
 Than that respired from the freeman's breast !

Yet do we live? or struck by fear,  
As the wretch by subtle sorcerer near,  
Palsied and pining, must we lie  
In yon dark fen, and dimly spy  
Our fathers' hills, our native sky! —  
Like the coward ghosts, whom the bark of stone  
Leaves in the eternal wave to moan,  
And wail for ever, as they descry  
The blissful isle they can come not nigh;  
Where the souls of the brave from toil released,  
Prolong the chase, the dance, the feast,  
And fill the sparkling chalice high,  
From the springs of immortality!

“ ‘ Say, has oblivion kindly come,  
To veil remembrance in its gloom?  
Have ye forgot, that whilome here,  
Your fathers drove the bounding deer;  
When now, so works the Evil One,  
Like heartless deer their children run; —  
Or trembling in their darksome lair,  
While fear's cold dews gush full and fast,  
One venturous glance no longer dare  
Round on their native forests cast.  
The hunters came, the charm they brought;  
The tempting lure the senseless sought,  
And tamely to the spoiler gave  
The ancient birthright of the brave!

## XX.

“ ‘ Oblivion? O! the films of age  
Shall shroud yon sun's resplendent eye,  
And waning in his pilgrimage,  
His latest beam in heaven shall die,  
Ere on the soil from whence we fled,  
The story of our wrongs be dead!  
Could the tall trunk of peace once more  
Lift its broad foliage on our shore;  
And on the beaver robe outspread  
Our remnant rest beneath its shade;  
From stainless bowls send incense high  
Amid the blue and cloudless sky;  
Mark round us waves unrimpled flow,  
And o'er green paths no bramble grow; —  
Say where in earth profoundly deep,  
Should all our wrongs in darkness sleep?  
What art the sod shall o'er them heap;  
And rear the tree whose verdant tower  
Aloft shall build, beneath embower, —



Till men shall pass, and shall not know  
 The secrets foul that rest below?  
 The memory ne'er can die, of all  
 For blood, for vengeance that can call,  
 While feels a red man in his breast  
 The might, the soul his sires possess,  
 Toil, death, and danger can defy,  
 Look up to heaven, and proudly cry,  
 Eternal and Almighty One,  
 Father of all! I am thy son!

## XXI.

“ ‘ Poor, crouching children of the brave!  
 Lo! where the broad and sparkling wave  
 Anointed once the freeman's shore,  
 Your fathers' tents arise no more.  
 There lie your masters in their pride;  
 And not so thick, o'er torpid tide,  
 The blessed light that beams on earth  
 Warms the coiled vipers into birth,  
 And not so loathsome do they spread  
 Their slime along its sedgy bed,  
 As glittering on my aching eyes,  
 The white man's homes accursed rise!  
 I rave! — and ye are cold and tame;  
 Forget ye Massasoiet's shame?  
 Forget ye him, who, snared and caught,  
 Soared on the chainless wings of thought,  
 A lowly captive might not be,  
 For his heart broke, and he was free!  
 Last, poorest of a mighty race,  
 Proscribed, devoted to the chase,  
 I hold this cumbrous load of life,  
 Avenging powers! from you;  
 The remnant of its dreary strife  
 To hoarded vengeance due!  
 But ye — live on; and lowly kneel,  
 And crouching kiss the impending steel,  
 Which, in mere weariness of toil,  
 Full sated with your kinsmen's spoil,  
 May haply grant the boon to live; —  
 For this your cringing *taubut* give;  
 And o'er your father's hallowed grave  
 Drag the foul members of the slave!  
 O slaves! the children of the free!  
 The hunted brute cries shame on ye!  
 At bay each threatening horn he turns,  
 As fierce the enclosing circle burns; —

And ye are baited in your lair,  
And will ye fight not for despair?" [pp. 22—6, 28—33.]

The address to evening, at the opening of Canto II. is singularly beautiful:—

"Hail! sober Evening! thee the harassed brain  
And aching heart with fond orisons greet:  
The respite thou of toil; the balm of pain;  
To thoughtful mind the hour for musing meet:  
'Tis then the sage, from forth his lone retreat,  
The rolling universe around espies;  
'Tis then the bard may hold communion sweet  
With lovely shapes, unkennd by grosser eyes,  
And quick perception comes of finer mysteries.

"The silent hour of bliss! when in the west  
Her argent cresset lights the star of love:—  
The spiritual hour! when creatures blest  
Unseen return o'er former haunts to rove;  
While sleep his shadowy mantle spreads above,  
Sleep, brother of forgetfulness and death,  
Round well-known couch, with noiseless tread they rove,  
In tones of heavenly music comfort breathe,  
And tell what weal or bale shall chance the moon beneath.

"Hour of devotion! like a distant sea,  
The world's loud voices faintly murmuring die;  
Responsive to the spherul harmony,  
While grateful hymns are borne from earth on high.  
O! who can gaze on yon unsullied sky,  
And not grow purer from the heavenward view!  
As those, the Virgin mother's meek, full eye,  
Who met, if uninspired lore be true,  
Felt a new birth within, and sin no longer knew.

"Let others hail the oriflamme of morn,  
O'er kindling hills unfurled with gorgeous dies!  
O mild, blue Evening! still to thee I turn,  
With holier thought, and with undazzled eyes;—  
Where wealth and power with glare and splendour rise,  
Let fools and slaves disgustful incense burn!  
Still Memory's moonlight lustre let me prize;  
The great, the good, whose course is o'er, discern,  
And, from their glories past, time's mighty lessons learn!"

[pp. 55, 56.]

Nor have we less admired the introduction to the third Canto:—

"Bright as the bird whom Indian legends sing,  
Whose glance was lightning, and whose eye was flame,  
The deep-voiced thunder trembling in his wing,  
When from the ocean earth emerging came;—

Fair freedom soars with wing and glance the same;  
 And calls, from depths profound and cheerless waste,  
 The quickening spark that fires the burning frame,  
 Glows deathless in the patriot's ardent breast,  
 While loud the thunders speak, where lie her sons oppress.

"O! who hath ever from her buoyant air  
 Drank vigorous life beneath her wings outspread,  
 And would not that the scenes of nature fair  
 Lay rather like the desert seared and dead,—  
 Than see the spirit that inspired them fled,  
 Quenched the bright lightnings of her awful eye;  
 Hope, valour, crushed beneath oppression's tread,  
 And o'er the darkening scene of death descry  
 How stern destruction holds her drear ascendancy.

"Hearts that loved freedom came, away to tear  
 From fellow-men, that birthright which they blest;  
 And they, to whom religion's cause was dear,  
 Fanned the unholy passion in their breast;  
 The persecuted sought on the oppressor  
 To trample;—bared the exterminating sword,  
 Above their victim's last, defenceless rest;  
 Yea, self-deluded, loud their cries they poured  
 For aid, to him, the God of peace, whom they adored." [pp. 89, 90.]

But we find it quite impossible to multiply our extracts to the extent which our inclination would dictate—at least in the present Number. We may hereafter enrich our poetical department with future clusters from this luxuriant vintage. Our American authors have the advantage, both in local knowledge, and priority of publication, of our Poet Laureat, who has avowed his intention of consecrating his prolific genius to the same theme—too rich in materials for poetry to have escaped his observation. But the editor, in the conclusion of the poem, pays a most elegant tribute to the acknowledged superiority of the courtly bard. We insert the whole:—

"Sad was the theme, which yet to try we chose,  
 In pleasant moments of communion sweet;  
 When least we thought of earth's unvarnished woes,  
 And least we dreamed, in fancy's fond deceit,  
 That either the cold grasp of death should meet,  
 Till after many years, in ripe old age;  
 Three little summers flew on pinions fleet,  
 And thou art living but in memory's page,  
 And earth seems all to me a worthless pilgrimage.

" Sad was our theme; but well the wise man sung,  
 ' Better than festal halls, the house of woe;  
 'Tis good to stand destruction's spoils among,  
 And muse on that sad bourne to which we go.  
 The heart grows better when tears freely flow;  
 And, in the many-coloured dream of earth,  
 One stolen hour, wherein ourselves we know,  
 Our weakness and our vanity,—is worth  
 Years of unmeaning smiles, and lewd, obstreperous mirth.

" 'Tis good to muse on nations passed away,  
 For ever, from the land we call our own;  
 Nations, as proud and mighty in their day,  
 Who deemed that everlasting was their throne.  
 An age went by, and they no more were known!  
 Sublimar sadness will the mind control,  
 Listening time's deep and melancholy moan;  
 And meaner griefs will less disturb the soul;  
 And human pride falls low at human grandeur's goal.

" Philip! farewell! thee king, in idle jest,  
 Thy persecutors named; and if, in deed,  
 The jewelled diadem thy front had prest,  
 It had become *thee* better, than the breed  
 Of palaces, to sceptres that succeed,  
 To be of courtier or of priest the tool,  
 Sate dull sense, or count the frequent bead,  
 Or pamper gormand hunger; thou wouldst rule  
 Better than the worn rake, the glutton, or the fool!

" I would not wrong thy warrior shade, could I  
 Aught in my verse, or make, or mar thy fame;  
 As the light carol of a bird flown by,  
 Will pass the youthful strain that breathed thy name:  
 But in that land whence thy destroyers came,  
 A sacred bard thy champion shall be found;  
*He* of the laureate wreath for thee shall claim  
 The hero's honours to earth's farthest bound,  
 Where Albion's tongue is heard, or Albion's songs resound."

[pp. 253—255.]

The poem is illustrated by a collection of most interesting and entertaining notes.

---

## RECENT INTELLIGENCE FROM SUMATRA.

---

A LETTER, bearing date July 17, 1820, has lately been received by one of the conductors of this work, from Sir  
 VOL. II.—NO. 4.

F F

Thomas Stamford Raffles, lieutenant-governor of Bencoolen, from which the following are extracts :—

“—Messrs. Burton and Evans arrived here early in last month, and are both likely to do well for themselves, and the good cause in which they are embarked. I like them much, and they seem disposed to meet all my wishes: if any thing, they are rather above than below the standard I would have fixed;—they are scholars and gentlemen, and their wives are well calculated to aid their endeavours. Mr. Evans and his wife remain at Bencoolen, where they propose opening a school on the 15th of next month; I have assisted them, by placing the children of our free school under their superintendence, and advancing them funds to commence the undertaking. Mr. Burton proposes fixing himself at Tappanooly, or Nuttal, in the northern part of Sumatra, with a view to the conversion of the Battas, and people of Pulo Neas. The field for his exertions is new and interesting, and I hope he will have energy and courage to explore it. The world knows little of these people; and their habits and customs are so peculiar, that all the information he collects will be useful. You are, of course, aware that they are cannibals. The population of the Batta country does not fall short of a million; and, throughout the country, it is an invariable law, not only that prisoners taken in war should be eaten, but that capital punishment should also be inflicted by eating the prisoner alive, for the five great crimes. You may rely on the fact, and that eating alive is as common with them as hanging in England. I have lately passed some part of my time in this part of the country, and can vouch for the correctness of what I state. The island of Neas lies off the coast of Sumatra, nearly opposite Nuttal, and contains a population of above a hundred thousand souls. They have no religion whatever; and I am convinced, that an active government, and zealous missionary, may do wonders among them.—Of our progress at Bencoolen, I can now speak with more confidence than when I last wrote to you. The native school has fully answered my expectation, and upwards of seventy children distinguished themselves at the last annual examination. I am now extending the plan, so as to include a school of industry, in which the children will be instructed in the useful arts. The arrival of the missionaries is most fortunate, and I hope they will, in time, complete what they have so successfully begun; the progress, however, must necessarily be slow. I have lately made a very long stride towards the general civilization of the country, by the establishment of a property in the land, and the introduction of order and regulations, on the principles of a fixed and steady government. You would, I am sure, be gratified with the details, had I time to send them; but my health has not been very good for some weeks, and I dare write too much: hereafter you shall have all the particulars.”

## P O E T R Y.

## THE DEATH OF MUNGO PARK.

By the Author of "*Aonian Hours*,"\* *Julia Alpinula*, &c.

---

Wilt thou by land,  
 Thy bark deserted, speed thy flight on foot?  
 Perils await thee 'midst these barbarous tribes  
 Through pathless wilds. And 'twixt the clashing rocks  
 Narrow the passage for the flying bark  
 And long. Unhappy; ah unhappy thee!  
 EURIPIDES. *Iphigenia in Tauris*.

---

[The poem opens with a brief retrospect of the history of Africa to the period of the first expedition of our traveller, which is concisely alluded to, and from which a transition is made to his last journey, commencing with his embarkation at Sansanding, from which place his last despatches were dated. In the particulars of his death, Amadi Fatouma's account, though open, in two or three points, to observation, has been followed; yet, a little liberty has been taken in fixing the time of the catastrophe at sunset.]

## I.

MAID of swart brow and dusky lineament,  
 Thou who for ages didst thyself enthrone  
 On hills that prop the pillared firmament,  
 And bound the angry planets in thy zone;  
 And bent thine ear to each mysterious tone,  
 Hymned by thy wizard worshippers,—the while  
 Religious horror made the heart her own,  
 And timbrels on the banks of haunted Nile,  
 Called from his bed of reeds the sacred crocodile:—

## II.

Dark Ethiop! to thy long-deserted shrine,  
 Say, may the Muse one cypress garland bring,  
 And o'er the lyre, at pity's voice divine,  
 Her solemn fingers in thy service fling,  
 Each wire of mournful cadence visiting,  
 Shedding such sadness as despairing grief  
 May love to nurse, since AZRAEL (!) compassing  
 Thy waves with ruin, smote adventure's chief.  
 And our long cherished hopes are withering in the leaf.

\* "*Aonian Hours*, a poem in two cantos, and other poems. By J. H. WIFFEN." Longman and Co.

*Julia Alpinula*; with the *Captive of Stamboul*, and other poems. By J. H. WIFFEN. Warren.

## III.

With many a treasure in the youth of time,  
 Had bee-eyed science blest thy busy shores,  
 And view'd from many a pyramid sublime,  
 Thy bright waves flash beneath unnumbered oars;  
 Loud hums the mart; abroad the city pours  
 Her swarming sons, and plenty crowns thy states;  
 Anon, the fiery-footed battle roars, (2)  
 And that long toil of glory uncreates;  
 The marble columns bow, and burst the plated gates.

## IV.

Then Theban portico, and Memphian arch,  
 In echo ring alternately and loud,  
 As their mooned bands in military march,  
 High-turbaned satellites and satraps crowd,  
 Innumerable, darkening like the locust cloud  
 That from Arabian deserts wings its way,  
 Beneath whose resonant flight, the twilight's shroud  
 Swift-moving, intercepts the golden day,  
 And ravaged Ceres mourns her desolate array.

## V.

So, wheresoe'er the Persian banners fly,  
 Rapine, and ruinous revenge have trod,  
 And compassed, in one living canopy  
 Of flame, each sumptuous and august abode;  
 The temples to their deep foundations nod,  
 Where yet perchance his vaults and shrines among,  
 The sorcerer nightly his deserted God  
 Summons with vigils and the power of song,  
 His sanctuary to shield from sacrilege and wrong.

## VI.

Vain hope! nor orison recalls, nor hymn  
 Osiris to the shrines he loved to haunt,  
 Nor long-invoked within his temple dim,  
 Yields he the listening priest, responses dark;  
 Fast flies each tutelary power; and hark!  
 Hear ye their revelry? those shouts which tell  
 The conqueror's hand hath quenched the radiant spark  
 That lights the altar: mournful was the knell—  
 Birth-place of arts and arms, majestic Thebes, farewell!

## VII.

Swift passed thy vision of renown, which now  
 Is but a record memory may delight  
 To gaze and grieve at; in whose overthrow  
 Sank the commanding majesty,—the might

Of fancy's first creations : now the night  
 Of time is over thee ;—all that commands  
 High pride and wonder perished in that blight  
 Of armed desolation ! save what stands  
 Thy monument of grief—the pillar of thy sands.

## VIII.

But lo ! where westward, with the speeding years,  
 Mother of mighty armies yet to be,  
 Bold on her rock triumphant, Carthage rears  
 Her towers and turrets o'er a purple sea,  
 Whose waters heave rejoicingly and free,  
 And, breaking, melt in music on the shore,  
 As though they ne'er had rolled tumultuously  
 Beneath conflicting prows, or nevermore  
 Should shake with hostile shouts, or blush with Roman gore.

## IX.

But not for this did fiery Hamilcar  
 Train from the cradle his impetuous boy,  
 To hurl defiance at the Roman : war  
 Was his soul's essence ; Pity, her alloy.  
 Mingled not in him—nor could Conquest cloy,  
 E'en with the dazzling trophies she had given  
 His lion spirit : peril was his joy ;  
 And when by frenzy to his ruin driven,  
 He seemed the icy Alp his own proud hand had riven.

## X.

E'en as a cloud, by Heaven's assaulting thunder  
 Wrought into darkness, trembles not, nor reels  
 By whirlwinds from without, but leaps asunder  
 With the keen lightning which itself reveals ;  
 He who had potency to break the seals  
 Which held his country's liberty in thrall, (3)  
 Yet fell : so fares it when Indulgence steals  
 The temper of our purpose ; in his fall,  
 A vassal empire view—a burning capital !

## XI.

And when those pageants from thy stage were swept,  
 No brighter story was it thine to show ;  
 The chronicle thy mystic finger kept,  
 Was traced in bitterness, and tears, and woe :  
 To view red Murder hurrying to and fro,  
 Dispeople the glad vale, and blast the plain,  
 And curse the Atlantic waves, that urge too slow  
 His bark, whose heavy inmates, tossed with pain,  
 Bend to his iron yoke, and sicken at the chain,—



## XII,

Was long thy lot; mild Mercy pleadeth well;  
 But Mercy's seraph-tones were idle there,  
 No talisman might burst the enthralling spell,  
 Hurl'd by the anger of divining seer (4)  
 On Ammon's withering heart and guilty ear;  
 But countless thousands yet are doomed to share  
 Their father's curse;—through many a lingering year,  
 Each frantic passion of the soul to bear,  
 In bitter bondage nurst—affianced with despair.

## XIII.

Borne o'er the shrinking surge to other lands,  
 Where nevermore the vesper-sun displays;  
 His river, murmuring o'er its glittering sands,  
 His little hut, and field of ripening maize;  
 Oft the poor savage, weeping, turned to gaze  
 O'er the wide wilderness of waves—the gleam  
 Of sunset on them; of departed days  
 His feverish fancy forms romantic theme,  
 Till the harsh lash resounds:—O! was it all a dream?

## XIV.

The Exile of a changeless destiny,  
 Fond fool! thy baseless dream of bliss forego;  
 The enduring fire of quenchless agony,  
 Hope of anticipated death: the flow  
 Of overgushing heart-drops—reckless—so  
 They soothe awhile its madness,—all are thine;  
 Ere to revenge thy wrongs, and overthrow  
 Thy proud oppressor, stirring millions join,  
 And on thy soul restamp the character divine.

## XV.

As when, oppressed with grief, to Horeb's height  
 Heaven's jealous seer his weary flight had bent,  
 Wrapping the sunshine of the noon in night,  
 A whirlwind shook the vital firmament;  
 The marble pillars of the earth were rent—  
 And as the shapeless meteor, gliding by,  
 Mysterious horror to the tempest lent,  
 Through his hushed heart the unseen Spirit nigh,  
 Breathed the still voice which calmed his inward agony.—

## XVI.

So, bosomed in dun woods, whose solitude  
 Nursed the deep fever of his soul to flame,  
 As in sublime communion CLARKSON stood—(5)  
 To him the still voice of the spirit came.

Not vainly : he, with deep-determined aim,  
The gauntlet to the proud Enslaver threw ;  
And, soaring high above a nation's shame,  
As the rejoicing eagle pierceth through  
The storm, from her disgrace the light of glory drew.

XVII.

To frequent synod, in her stormy hall,  
Moved Albion's powers : the generous and the good,  
At his and Freedom's spirit-stirring call,  
Like rocks, amid assailing billows, stood,  
Inflexibly serene ; and, when the flood  
Of Interest ebb'd away, triumphantly  
Freedom her golden trumpet took, and loud  
Pealed to thy sons their chartered jubilee.  
Recoiling Murder knew her funeral knell,  
Snapt their resounding chains, and fled, and felt.

XVIII.

Then PARK, whose cultured mind, serenely brave,  
Fair Science welcomed from the Indian wave, (6)  
Whose step, in danger's arduous track, pursued  
Each sand-girt isle that cheers thy solitude,  
From thy wild regions chased the brood of night,  
Thy morning-star—thine harbinger of light,

XIX.

Eager each varying shade of mind to trace,  
And win to lovelier deeds thy lawless race,  
The pilgrim came :—to Heaven his course resigned,  
Though the scale trembled to each passing wind.  
Yet fearless came :—by guardian spirits led,  
The dire Cerastes (7) from his presence fled.  
Deep in his burning wilds, with blood-shot eye,  
The glancing Lion saw—yet passed him by. (8)  
In air afar the pillared whirlwinds spring,  
Harmattan shuns him on his blasting wing. (9)  
What gentle powers at fervid noon renew  
Life's ebbing stream with Mercy's treasured dew ?  
With dreams of bliss his captive hours beguile,  
Till charmed to feeling, Hope has learned to smile.  
With fiery indignation burst his chains,  
And sped his joyous course to happier plains—  
Forests and vales, which whispering waters lave—  
Where jealous Niger rolls his yellow wave—

O yet ye ministers of heaven ! employ  
Your blissful powers to wake the pulse of joy ;

A few brief moons of summer-rapture give,  
 Whilst yet the energies of Fancy live,  
 Ere the commissioned angel of his doom  
 Crop Life's fair flower when 'brightest is its bloom.

## XX.

Night slowly wanes; the starry centinel  
 Of morn yet lingers of her flight to tell;  
 Dim in yon orient cloud, whose reddening glow  
 Casts a sweet sadness on the scene below:  
 There curls the coloured mist; the plaitain there  
 Fans with its giant leaves the dewy air.  
 Brightening in their advance, the glad waves run  
 On tripping foot to meet the morning sun;  
 Pavilioned in the east, till darkness gray  
 Counts the slow hours, and silent steals away.  
 Her lamp is spent; o'er eastern hills afar,  
 Day shoots in triumph on his burning car,  
 With spangling dewlights up the uncurtained scene,  
 And Earth rejoices in her vest of green.  
 Lo! from beneath yon cocoa-shaded steep,  
 Where first pale Evening lulls the winds asleep,  
 How sweet the adventurer's solitary sail  
 Flies on its path before the summer gale!  
 Whilst curling surges urge its airy flight  
 In countless throngs, and sparkle with delight;  
 And flowers that on the river's lucid bed,  
 To heaven's pure light their starry bosoms spread;  
 Bend their mild heads in duteous guise below,  
 The kindling speed of that advancing prow.  
 And hark! the light tread of aërial powers  
 Sounds the sweet dance of leaves in yonder bowers,  
 And mingling with the wild bee's distant hum,  
 Murmur of soft paced pleasures yet to come.  
 Afar the coy giraffe is seen to browse,  
 Half hid among the plaitain's waving boughs,  
 Around whose trunk the wreathed serpent clung,  
 In pastime, calms the anguish of his tongue.  
 Above, unnumbered birds their plumes display,  
 Brightening with rainbow hues the smile of day—  
 And fluttering o'er the odorous blossoms, give  
 A flush of joy, till thus they almost seem to live.

## XXI.

The negress, as she wreathed her jetty locks,  
 With shells and corals from Arabian rocks; (10)  
 Or watched the proud Baobab's sacred stem, (11)  
 Duly unfold its floral diadem,

Half ceased her hymning voice, with eye of fear,  
 To mark the white man in his fleet career.  
 Soon in blue distance o'er the wave has set  
 Sansanding's pride of mosque and minaret, (12)  
 And as the stranger's ravished eyes explore  
 Rocks, woods, and vallies unrevealed before,  
 Each cloud of thought, by Hope's sweet smile repress,  
 Fades from the sun-bright mirror of his breast.  
 Rapt in an agony of bliss he stands—  
 Free as the rolling wave his soul expands—  
 Already views in Fancy's magic glass,  
 His future triumphs in long order pass;  
 Unbars the awful gates where Niger dwells,  
 And tracks the hermit to his inmost cells;  
 That darling thought has lent a livelier glow,  
 To his flushed cheek, calm eye, and dauntless brow,  
 And each so grateful seems, so sweetly suit,  
 Pleasure's spring-blossom and her summer fruit,  
 That scarce he knows to welcome or to chide  
 The wafting wind, and reluctant tide. (13)

(To be continued.)

## NOTES.

Note (1) Page 421, Line 16.

Azrael, the Mahometan angel of death.

Note (2) Page 422, Line 7.

This and the four following stanzas, refer to the Persian invasion under Cambyzes, who for a slight affront, invaded Egypt at the head of a formidable army. This stern conqueror destroyed, as far as he was able, her temples and her celebrated buildings, and, above all, he strove to extinguish the torch of science, which the Egyptians surrounded by waves and deserts, had lighted in her fertile valleys. Thebes, which in its day of splendour, sent from its hundred gates, 20,000 fighting men and 200 chariots, and Memphis, a city upon which the Egyptian princes had lavished all their skill, till it even eclipsed the magnificence of Thebes, and which, thus becoming the capital of a flourishing empire, endured for many ages, were ravaged by fire and sword, and their sacred temples were abandoned to plunder. The "City of the Sun," the peculiar abode of her priests and the residence of her worshipped gods, fell in a similar destruction. "And what now remains to her of all her science," says Savary, "of all her monuments; a Persian barbarian overthrew her temples, a frantic Arab burnt her volumes, and one solitary obelisk raised on its ruins, says to the passenger—Here stood Heliopolis!"

Note (3) Page 423, Line 29.

The fatal pause which Hannibal made at Capua, after that his victory at Cannæ had almost placed in his hands the capital of Italy, and which subsequently led to his own defeat at Zama;—the burning of Carthage by Scipio—and his voluntary death by poison, are events generally known.

## Note (4) Page 424, Line 4.

The prophecy of Noah, "Cursed be Canaan, a servant of servants shall he be unto his brethren," received the most complete and remarkable fulfilment, in the repeated judgments which befel his descendants: first, in the awful visitation on the cities of the Plain, by fire from heaven: again, in the irruption of the Israelites under Joshua who made a part of their land tributary, as Solomon did the rest: in the destruction of Tyre by Alexander, which is now literally become "a rock where the fisher spreads his net," and the destruction of Carthage by Scipio: in the respective domination of the Saracens, Romans, and Turks, over the natives of Africa, who first drew their origin chiefly from Ham; and finally, in the fearful system of slavery, pursued by the Europeans for many ages, whereby their cup of degradation was filled to the brim.

## Note (5) Page 424, Line 39.

One of the most interesting passages in the "History of the Abolition of the Slave Trade," written by this distinguished philanthropist,—is that in which, he describes his agitation of mind, before he could resolve to devote himself to the cause of the enslaved Africans. "Having reached," says he, "the place of my usual meditations—the woods, I began to balance every thing on both sides of the question. In favour of the undertaking, I urged to myself, that never was any cause which had been taken up by man, in any country or in any age, so great and important; that never was there one, in which so much good could be done; never one in which the duty of a Christian charity could be so extensively exercised, that never was there one, in which so much misery was heard to cry for redress; never one more worthy of the devotion of a whole life towards it, and that, if a man thought properly, he ought to rejoice to have been called into existence, if he were only permitted to become an instrument in forwarding it in any part of its progress. Against these sentiments on the other hand, I had to urge that I had been designed for the church; that, I had already advanced as far as deacon's orders in it; that my prospects there on account of my connexions, were then brilliant, that by appearing to desert my profession, my family would be dissatisfied, if not unhappy. These thoughts pressed upon me, and rendered the conflict difficult; but the sacrifice of my prospects staggered me, I own, the most. When the other objections which I have related occurred to me, my enthusiasm instantly, like a flash of lightening, consumed them; but this stuck to me and troubled me. I had ambition, I had a thirst after worldly honours, and I could not extinguish it at once, I was more than two hours in solitude under this painful conflict. At length I yielded, not because I saw any reasonable prospect of success in my new undertaking, but in obedience I believe to a higher power."—*History of the Abolition of the Slave Trade*, vol. i. pp. 229, 230.

## Note (6) Page 425, Line 17.

It was after his return from the East Indies in 1793, that Munge Park offered his services for the prosecution of discoveries in the interior of Africa, to the Association formed for that purpose.

## Note (7) Page 425, Line 27.

The horned viper.

## Note (8) Page 425, Line 29.

"As we were crossing a large open plain, where there were a few scattered bushes, my guide, who was a little way before me, wheeled

his horse round in a moment, calling out something in the Foulah language, which I did not understand. I inquired in Mandingo, what he meant: 'Wara billi billi,' (a very large lion) said he, and made signs for me to ride away. But my horse was too much fatigued, so we rode slowly past the bush from which the animal had given us the alarm. Not seeing any thing myself, however, I thought my guide had been mistaken, when the Foulah suddenly put his hand to his mouth, exclaiming, *Soobah an alluhi!* (God preserve us!) and to my great surprise, I then perceived a large red lion, at a short distance from the bush, with his head couched between his fore paws. I expected he would instantly spring upon me, and instinctively pulled my feet from my stirrup to throw myself on the ground, that my horse might become the victim, rather than myself. He however, quietly suffered me to pass, though we were fairly within his reach. My eyes were so rivetted on this sovereign of the beasts, that I found it impossible to remove them, until we were at a considerable distance."—*Park's Travels*, vol. i. p. 309.

Note (9) Page 425, Line 31.

"The harmattan is a dry and withering wind, passing over the sands of Zahara, and generally sets in after the rainy season. It blows from the north-east, and is accompanied by a thick, smoky haze, through which the sun appears of a dull red colour. Its ill effects are, that it produces chaps on the lips, and afflicts many of the natives with sore eyes."—*Park's Travels*, vol. i. p. 386.

Note (10) Page 426, Line 42.

"In Kasson, the ladies ornament their heads in a very tasteful and elegant manner, with white sea-shells. Those of Kaarta and Ludamas decorate their hair with a species of coral, brought from the Mediterranean and Red Sea, by pilgrims returning from Mecca."—*Ibid.* vol. i. p. 30.

Note (11) Page 426, Line 43.

The Baobab (the *Adansonia digitata* of Linnæus,) is one of the largest of the African trees. It is held sacred by the natives, its excavated trunk sometimes forming a temple, at others a hall of assembly. Its fruit is called the bread of apes, and serves for the nourishment of the negroes, who religiously watch at sunrise the opening of the flowers. Park calls it, in the account of his last journey, the Monkey-Bread Tree. Golbury (II. 94,) observed one of this kind, twenty-four feet in height, by thirty-four in diameter, and a hundred and four in circumference.

Note (12) Page 427, Line 4.

It was from Sansanding, that Mr. Park set sail on his last expedition in the schooner-rigged canoe, which he had himself constructed. Sansanding is said to contain 11000 inhabitants. Its mosques are the only public buildings: two of these are built with mud, and are by no means inelegant. The market-place is a large square, and the different articles are exposed for sale on stalls covered with mats, to shade them from the sun. It is crowded with people from morning till night, more particularly by the Moors, who bring salt from Beeroo, and beads, and coral, from the Mediterranean, to exchange for gold-dust and cotton-cloth. In his last visit to Africa, Mungo Park here disposed of his European merchandize, and with such success as to turn on one market day 25756 pieces of money (cowries).—*Vide Park's Mission*, vol. ii. p. 217.

Note (13) Page 427, Line 20.

"Nothing," says the African traveller, "can be more beautiful, than

the view of this immense river; sometimes as smooth as a mirror; at other times ruffled by a gentle breeze; but, at all times, wafting us along at the rate of six or seven miles an hour."—*Account of the Life of M. Park*, vol. ii. p. 113.

## PHILOSOPHICAL AND LITERARY INTELLIGENCE

*Mines of Peru.*—Lima gazettes, and private letters that have been received to the end of May, speak in favourable terms of the progress then making in the mining speculations carried on there, with the assistance of individuals from this country. A few years ago, a cargo of steam-engines, and other machinery, was shipped for Lima, for the purpose of draining the mines of Pasco, in the neighbourhood of that city. This great work, it appears, is now nearly accomplished, and chiefly through the indefatigable perseverance and public spirit of Don Pedro Abadia, and his friends, who have since patronised another undertaking of equal, perhaps greater importance—that of smelting the hard ores, whose composition resists the process of amalgamation; and which, on this account, have, till now, been considered useless, the art of smelting having been hitherto unknown in that country. It appears, that, in the steam-engine concern, the improvement had been so great, that the contributions to the Company, which, in the month of July last year, did not exceed two hundred cargoes or mule-loads of ore per month, had increased, in the month of November following, to upwards of 1,500 cargoes *weekly*. This success had excited hopes of very extensive future advantages. Among these are some which were not anticipated in the great saving of human life—that it will prevent many hundreds (perhaps thousands) of the Indians perishing yearly from the effluvia emitted by some of those ores, in the miserable and inefficient attempts to render them available.

*New Iron Bridge over the Tweed.*—The new iron bridge over the Tweed is the invention of Captain Brown, of the royal navy, and is entirely new. High pillars, or buttresses of stone, are erected on each side of the river. Over these the chains are stretched, and fastened to the ground at some distance. From these chains, the platform, which forms the road, is suspended by other chains, and thus together they form the ballustrades of the bridge. The novelty and beauty of the invention consists in reversing the usual order; the bridge does not support the parapet, but the latter supports the bridge. The chains are not formed in the common manner of links, but of long pieces of iron wrung together. The road, or platform, on one side, passes by an arch through the stone buttress; on the other it winds round it. The whole has a light and picturesque effect, which is much heightened by the beauty of the surrounding scenery. The extreme length of the suspending chains is 590 feet; from the stone abutments, or towers, 432. The platform, or road-way, is 360 feet. The height of the bridge, above the surface of the river, 47 feet. The weight of the chains, platform, &c. is about 160 tons; but the bridge is calculated to support 360 tons—that is, 200 more than its own weight. In the centre of the bridge, on each side, is an emblem of the Thistle and the Rose; and, a little below, joined hands, with the following inscription—"VIS UNITA FORIOR."

*Canal in India.*—The magnificent canal constructed by Ali Merdan Khan, in the reign of Juhangeer, extending from the river Jumna; nearly

opposite Kurnal, to Delhi; a distance of upwards of one hundred miles, had, during the period of a century, conferred the blessings of fertility on the territories through which it passed. This stupendous work was suffered to fall into ruin after the invasion of Nadir Shah; and it remained choked up and useless, till the vast importance of its restoration attracted the attention of the British government. An estimate of the expense of clearing its whole course was prepared by Lieutenant Macartney; and the practicability of effecting this purpose, and of rendering the work permanently efficacious, was abundantly ascertained. The reputation of reviving a boon of such extraordinary magnitude to the country and towns in a line parallel with the west bank of the Jumna, from Kurnal to Delhi, belongs to the administration of Lord Hastings. The advantages contemplated by the restoration of this canal are manifold. To agriculture, the means of irrigation, and, consequently, of productive cultivation, must be eminently beneficial; and, it is justly expected, that the police of the country will also be greatly improved: for as long as the canal was choked up, many of the Pergunnahs in its course could not be cultivated for want of water, and the inhabitants were necessarily diverted from settled habits of industry and exertion, and from those agricultural pursuits, which fix the peasant, and attach him to his home. They were, therefore, compelled to seek for subsistence by other means, and generally became vagrant and desperate adventurers, gaining a precarious livelihood by plunder and devastation. In 1817, Captain R. Blane, of the engineers, was appointed by government to superintend the cleaning and repairs of this canal, at an estimated cost of about 350,000 rupees; and the work has been performed with such expedition and success, that, on the 2d of January, in the last year, the waters of the Jumna were turned into it, and passed Bowanna, sixteen miles from Delhi. The arrival of the water was every where hailed with demonstrations of the greatest delight; and the tardiness of its progress is to be attributed to the immediate and extensive use made of it, in irrigating the adjoining land in its course. The channel within the walls of Delhi is not yet quite finished.

*Grand Canal of Languedoc.*—To secure a supply of water, in dry seasons, for the canal of Languedoc, which connects the Atlantic and the Mediterranean, a basin has been constructed at Ferrol, which is, perhaps, the most extraordinary part of the whole undertaking. The immense reservoir, built of granite, is an English mile in length, about half that distance in breadth, and contains an area of 595 acres, collecting the waters of the various springs which arise in the Black Mountain.

*Arctic Expedition.—Effects of the Cold.*—When John Smith, one of the men who lost his fingers by the frost on the 24th of February, put his hand into a basin of cold water to thaw his fingers, the cold communicated by them to the water was so great, that a thin film of ice was formed on the surface!—Another circumstance also demonstrates the extraordinary rapidity with which water was converted into ice, during the time of the intense cold, and is unparalleled in the history of congelation. On the 15th or 16th of February, the morning when the thermometer stood at 55 degrees below Zero, one of the officers (we believe Mr. Fisher, the surgeon,) took a bottle of fresh water up to the main-top, and poured the water through a cullender; and, by the time it reached the roofing of the ship, the drops congealed into irregular spherical pieces of ice, which the mate of the ship, Mr. Crauford, received into a tin dish. The height of the main-top was not above forty feet; so that, according to the law of falling bodies, the water must have been frozen in less than two seconds of time!



*French Voyage of Discovery to the Polar Seas.*—The French have it in contemplation to fit out an expedition for discoveries in the Polar seas, to sail early in the spring. The king of France has drawn up the plan himself.

*Russian Settlers in Behring's Straits.*—The Russian American Company have received news from its colony at Stilka, that there are Russian families in the north of Behring's Straits, and 67° N. lat., whose ancestors were driven there by a storm a century ago. The directors of the company expect, in a short time, a circumstantial account of this remarkable occurrence.

*Liverpool Travelling Society.*—A society has been recently formed in Liverpool, of gentlemen who have travelled into foreign countries, with a view to collect and preserve interesting information respecting foreign parts. Many literary and scientific persons are connected with it; and, from its local situation, it promises to be a useful and important association.

*Interesting Work in Natural History.*—Mr. William Swainson, of Liverpool, is publishing a work in parts, under the title of "Zoological Illustrations;" the object of which is to give accurate descriptions and figures of such subjects in zoology as are either altogether new, unfigured, or which require elucidation, as well as occasionally to introduce *types*, or examples of such genera, as the advanced state of the science has rendered it necessary to establish. Lithography is employed in the engravings for those subjects to which that art is adapted; and, where peculiar thickness and delicacy are required, the engraving is on copper. The entomological part will be chiefly drawn and engraved by Mr. Custi, of just celebrity in this department of the arts. The work is in monthly numbers, at 4s. 6d. each, containing six beautifully coloured plates.

*Liverpool Museum.*—A public museum of natural history has been attached to the Royal Liverpool Institution, and opened to the proprietors and strangers. The zoological part, filling two commodious rooms, is systematically arranged, with reference to the modern discoveries and improvements, by Mr. W. Swainson, F.L.S., who has superintended the whole. The collection of zoophytes is uncommonly fine, and is arranged after the admirable system of Lamarck.

*Course of the Niger.*—It is at length ascertained, that the river Niger empties itself into the Atlantic Ocean, a few degrees to the northward of the equator. This important fact is confirmed by the arrival of Mr. Dupuis from Africa. This gentleman was appointed consul from this country at Ashantee, where Mr. Bowdich resided for some time. He is acquainted with the Arabic and Moorish languages, and got his intelligence by conversing with different traders with whom he fell in at Ashantee. He thought it so important as to warrant his voyage home, to communicate to government what he had learnt. We say that Mr. D. has *confirmed* this fact; for it so happens, that he has been anticipated in the discovery by the geographical acumen of a gentleman of Glasgow, who arrived at the same conclusion by a most persevering and diligent investigation of the works of travellers and geographers, ancient and modern, and examining African captives; and had actually constructed and submitted to the inspection of government, a few months ago, a map of Africa, in which he lays down the Niger as emptying itself into the Atlantic in about four degrees north latitude, after tracing out its entire course from the interior.

*French Travellers as Naturalists.*—M. Lucas, keeper of the Cabinet of Mineralogy in the Museum of Natural History, has terminated a journey, that has occupied him more than twenty-one months, in Italy and Sicily. He has brought home more than thirty boxes of minerals, and other valuable articles, collected in those countries; and he highly praises the reception he

has met with throughout. M. Leschenault de Latour has sent from Pondicherry to the Museum of Natural History, a young elephant, living, and an antelope; a shoot of the cocoa tree; a large black squirrel; and a large box, containing specimens of plants and seeds. M. Plée, a naturalist in the service of government, is on his journey to Porto Rico. M. Augustus L. Hilario has given information of his having completed the hazardous and laborious expedition that he had undertaken in South America. M. Milliart, naturalist, and draughtsman in natural history, who had been obliged, by the state of his health, to quit the company of Captain Baudin, during his expedition in the south, is now in North America, as correspondent of the Museum of Natural History. In the space of these three years, he has sent over fifteen consignments of rare and interesting objects; among them are a bison, several deer of an uncommon species, and other living animals never before seen in France. In compliance with the request of the professors in the Royal Botanic Garden, the minister of the marine has nominated M. de Sauvigny to repair to Senegal, in quality of botanical agriculturist.

*Travels in Egypt, Nubia, and Palestine.*—M. Gau, an antiquary and architect of Cologne, is returned from his travels in Palestine, Egypt, and Nubia, where he has ascended to the second cataract. He brings a very valuable collection of drawings of remarkable monuments. Many of these have been taken for the first time, and others have been executed in a more correct manner than before. There will be about sixty plates on Nubia, of which there are none in the great French work, and twenty additional plates on Egypt and Jerusalem. The explanations to be in French and German. A specimen of five or six plates will appear very shortly, representing buildings and bass-reliefs.

*North American Indians.*—The land expedition fitted out by the American government, for acquiring topographical and scientific information respecting the vast wilderness, from the Council Bluffs, on the Missouri, to the foot of the Rocky Mountains, has returned, and an account of the country explored is about to be published. About half way between the Mississippi River and the Pacific Ocean, the exploring party met with several tribes of men, the aborigines and proprietors of the soil of the country, who were ignorant, not only of the existence of the people of the United States, but of the existence of a race of white people.

*Bompland.*—Bompland, the naturalist, and the fellow-traveller of Humboldt, has established himself, with his family, at Buenos Ayres. He is at present engaged in laying out a garden, in which are many curious and interesting plants. He has discovered a plant in the river, containing a large quantity of tannin, with which he purposes forming an establishment on the Parana for the tanning of leather, which, he expects, will be very profitable to him. More recent accounts state, that he left Buenos Ayres on the 1st of October, to explore the coasts and islands of the Parana, and of Paraguay, and to penetrate into the interior of the latter province.

*Travels of a Chinese in the Thirteenth Century.*—Considerable light has been thrown on the geography of interior Asia, by a French translation from the Chinese, of a description of the kingdom of Camboge, by a Chinese, who visited that country at the close of the thirteenth century. To this is added, by M. Abel Remusat, the translator, a chronological notice of the same country, extracted from the annals of China, with a map. This work not only adds to our knowledge of a country, with which Europeans are but little acquainted, even at the present day; but it also contributes to a favourable estimate of the talents and acquisitions of the Chinese geographers, whose information appears to have exceeded what many of the

learned in Europe, who, by the bye, could not read their works, have thought of them. The subject is likely to be further investigated by the translator, who proposes to do justice to the knowledge of the Chinese literati in an *exposé* on the subject. The year in which this Chinese travelled (1297) is the same as that in which Marco Polo, who first informed Europe on the subject, returned to Venice.

*Royal Society.*—On St. Andrew's day, the Royal Society held their annual meeting at Somerset House, when Dr. W. H. Wollaston, the temporary successor of Sir Joseph Banks, announced the gold Copley medal to Professor J. C. Oersted, for his electro-magnetical discoveries. After this, they proceeded to the election of a president, and other officers. Sir Humphrey Davy, Bart. was chosen president; D. Gilbert, Esq. treasurer; W. T. Brande, and Taylor Combe, Esqrs. secretaries.

*Royal Society of Scotland.*—Sir Walter Scott, Bart. has been, upon the resignation of Sir James Hall, unanimously elected president of the Royal Society of Scotland, at the fullest meeting of that learned body that ever assembled. This honour, which is the highest that Scotland has to bestow on literary or scientific eminence, was entirely unsolicited, either by the distinguished person who has received it, or by any of his friends.

*Improved Mode of Growing Potatoes.*—Dr. Alderson, of Holderness, has made the following experiment on a crop of potatoes:—He had the flowers taken off as soon as they were well formed; and the result was, that he had nearly a ton per acre more than on the crop which he suffered to apple.

*New Mode of Cutting Wheat.*—M. Salle, of Beziers, has made a great discovery in agriculture. By cutting wheat eight days before its maturity, he has found that it is more productive and nutritive, and always free from weevil, a kind of maggot. In point of quantity, wheat cut eight days before it is quite ripe, has also a great advantage; fifteen gallons cut in this way last year, when made into bread, weighed seven pounds more than the same measure cut full ripe.

*Destruction of the Turnip Fly.*—Sir John Sinclair strongly recommends the following plan for the destruction of the fly or beetle, which attacks the turnip crop in its infant state:—As soon as the ground is completely prepared for sowing the seed, let a quantity of stubble, straw, furze, heath, or any thing that will burn, be spread upon the surface, and burnt upon the ground. This is easily done in dry seasons, when alone the fly is to be dreaded. As soon as that operation is completed, the seed should be sown without a moment's delay. The flame and smoke either kill the insects, or compel them to take shelter in the soil, where they remain until the crop is out of danger. The heat also thus applied, and the ashes thus produced, are of use to the crop; nor does it require such a quantity of combustibles as, at first sight, might be apprehended, but merely that an adequate quantity of smoke and flame to destroy the insects may pass over the surface of the field. The practice of burning straw or furze has long been practised in Norfolk and Lincolnshire; it manures the soil, and utterly destroys all insects. Sir John recommends from two and a half to three pounds of turnip seed to be sown on an acre.

*Ripening Wall Fruit.*—An experiment was made last summer by Mr. H. Dawes, of Slough, for ripening of wall fruit, by covering the wall with black paint; and the result was, that the half of the vine nailed to the black part of his wall produced twenty pounds ten ounces of fine grapes, while that on the plain part yielded only seven pounds; the fruit on the black part of the wall was also much finer, and the bunches larger. This practice is universal in Ireland.

**Fattening Oxen.**—The practice of *fattening oxen with raw potatoes*, has, of late, been attended with great success in the counties of Kent and Norfolk. They gradually become fond of them, and thrive rapidly. The cattle should be in a thriving condition when put on potatoes, as, if lean, they will yield a poor profit. No water should be given, when the animals are fed entirely on potatoes. The potatoes need not be cut, and it is unnecessary to wash them. One acre of fair potatoes will fatten two beasts. It is not recommended to give potatoes to milch cows; mangel-wurzel will suit them better, by increasing the quantity of milk, the quality of which will not be injured.

**New Plough.**—A plough has lately been invented by the Rev. Dr. Cartwright, which works merely by human power, with two men to keep it in motion, and with a third to regulate its course. It performs its office with as much precision and despatch as could be done by any common pair of horses and a plough-holder. The utility of the invention will not, it is presumed, be confined to this object only; it being equally applicable to every purpose for which horses can be employed, excepting conveying a burden on the back.

**Elephant's Teeth found in Scotland.**—In digging the Union Canal, near the west march of the Clifton-hall estate, and adjoining the river Almond, an elephant's tooth was lately dug up, measuring upwards of three feet long, and a foot in circumference, weighing about 26 lbs.; it was in a state of perfect preservation. This is the second time remains of this animal have been found in Scotland. A similar tooth, found near Eglinton-castle, is now in the College Museum. Sir Alexander Maitland, to whose care it was proposed to be intrusted, hesitated, till he could consult the canal committee. In the mean time one of the workmen sold the tooth to a toyman, who began to cut it before it could be recovered. It was found twenty-five feet below the surface of the ground.

**Sinking of Land into Lake Champlain.**—At Middlebury, a piece of land of upwards of five acres, lying on the east side of the bank of the lake Champlain, lately sunk about 40 feet, and slid into the lake, throwing the bed of the lake up about 10 feet above the surface of the water. A number of men, who were rafting near the place, were surprised by a sudden swell of the water, without knowing the cause of the phenomenon; but they soon perceived the ground settle and break up in various directions, and move towards the lake. A part of the land was covered with small trees of various kinds, some of which were torn up by the roots. The land being much elevated as you proceed from the water, caused it to move with great force; and so sudden and powerful was its pressure against the water, that it occasioned it to rise nearly three feet on the opposite shore, which is about a mile and a half distant.

**Detachment of the Top of a Mountain.**—On the night of the 21st of March, a terrible event took place in the circle of Sarez, in Bohemia. The upper part of a mountain detached itself, carrying with it sixteen houses and two churches of the village of Stroh, which it partly buried some fathoms deep in the loosened earth. The top of the mountain was about twelve hours in coming loose, but so equally, that, in the space of an hour, some of the buildings slid down ten paces, others twenty, till at length they all fell into ruins, at the distance of two hundred paces: happily no lives were lost. This event seems to have been prepared by the wet seasons which preceded the last year, and the heavy snow of the winter is supposed likewise to have contributed to it. The spot over which the detached part of the mountain passed, presents the appearance of flakes of ice piled upon each other.

**Habits of the Toad.**—The following is a copy of an article from the *West Chester New York Herald*:—Mr. John Lacock, of this place, a gentleman of undoubted integrity and veracity, while splitting a cedar tree into quarters for posts, discovered in the heart of it a living toad, about half grown. The cavity in which it was lodged was but merely large enough to contain it, and there was not even the smallest communication from the cavity for the circulation of any air; the tree was perfectly solid, and, from its size, is supposed to be at least twenty or thirty years growth. As soon as the tree was quartered, the toad, conscious of having regained its liberty, instantly leaped from its confinement, and still lives.

**Ferocity of a Tiger.**—As Bhoom, now the chief of a body of 4,000 of the Rajah of Mysore's horse, was marching at the head of his riesala during the late campaign, accompanied by Mahomed Ashruff, a jamadar of horse, and at some distance from the main body, the horse-keeper of the latter was seized by a tiger; he immediately jumped off his horse, and cut the animal across the loins, ripping open part of his bowels with the sword. The enraged brute quitted the horse-keeper, who was, however, dead, seized Mahomed Ashruff by the thigh, and, throwing him up in the air, hurled him to the ground; the arms of the jamadar instinctively were thrown round the beast's head, when Bhoom Row, who had dismounted, drew a pistol, and, laying hold of the jamadar's hand, told him to put it aside from the tiger's ear, into which he introduced it, and shot him dead. This fact was told by Mahomed Ashruff himself, who survived, and was the jamadar commanding the horse composing Sir John Malcolm's escort during the war.

**Compressibility of Water.**—Mr. Perkins, the ingenious inventor of the Siderographic Art, is said to have placed beyond a doubt the most important fact, that water submitted to a pressure of 326 atmospheres, is diminished in bulk about 1-29th, or  $3\frac{1}{2}$  per cent.

**Venom of the Snake.**—On the morning of Feb. 10th, a native sleeping in his hut upon the Patna road, near Calcutta, was stung by a snake in the right leg, which immediately swelled to an enormous size, and was almost instantly covered with large livid spots; medical aid was applied, and every assistance given to the unfortunate man that humanity could dictate, but in vain; the effect of the venom appeared in every part of his body, distending and bloating to an almost incredible size, until the wretched being expired, foaming at the mouth, and convulsed with indescribable agony.

**Copper Mine in Scotland.**—A copper mine has lately been discovered near Kirkcudbright; the ore is of a superior quality, and the vein is so extensive, that although the excavation does not exceed nine feet in depth, about fifty tons were soon raised.

**Rediscovery of the Cement of the Ancients.**—Mr. Randolph, an American chemist, asserts that he has rediscovered the long lost secret of the mortar or cement of the ancients, which was proof against fire, water, and the influence of time. He states, that his composition daily growing harder, becomes more and more solid and unalterable. He has not judged proper to make his secret known to the public.

**New Mode of Combustion.**—The celebrated French chemist, Mr. Guy-Lussac, is stated to have made a very valuable discovery of a means to render the most inflammable substances combustible without flame and without fire. These bodies are consumed without properly catching fire; or, in other words, without feeding or propagating the fire. Muslin, prepared after the process of the inventor, has been exposed to the flames, and was consumed without producing even a spark. This discovery, though now first publicly announced, is said not to be of recent date.

**Galvanic Magnetism.**—An important result of electro-magnetic experi-

ments has recently been obtained by Professor Oersted. He states, that a plate of zinc (about three inches high, and four inches broad), placed in, and by an arch of small wire, connected with a trough nearly fitting it, made of thin copper, and containing a mixture of one part of sulphuric acid, one part of nitric acid, and sixty parts of water, forms an apparatus, which, being suspended by a very small wire, only sufficiently strong to bear its weight, will, if a powerful magnet be presented to it, exhibit magnetic polarity—turning its corresponding pole to the pole of the magnet. The ensuending wire is attached to the apparatus by a thread, rising from one side of the trough to the wire, and descending to the other side of the trough; and the plate of zinc is kept from coming in contact with the copper case, by a piece of cork interposed on each side of the plate.

*Double Refraction.*—M. Soret has, in the *Journal Physique* (see p. 353), given two simple methods to ascertain the double refraction of mineral substances. The apparatus for the first method is simply two plates of tourmaline, cut parallel to the axis of the crystal; and placed crossways, so as to absorb all the light. The substance to be examined is to be placed between these plates: if it be double refractory, the light reappears through the tourmalines; if not, it all remains dark. The second method consists in placing the mineral to be examined over a hole in a card, and examining the light transmitted through it by an achromatic prism of Iceland spar. If the two images produced are coloured differently, it indicates double refraction.

*Electric Fluid.*—An extraordinary phenomenon was lately observed at Thorncliff iron-works, near Sheffield. During a tremendous thunder-storm, the workmen, in presence of all the resident proprietors, were casting a tilt shaft, of about five tons weight, in a perpendicular mould; when the casting was nearly complete, the liquid mass suddenly shot up like a cataract of fire from the orifice of a volcano, and, mingled with clouds of heated sand, fell in red hot flakes on every side. Of about 40 persons present, 22 were burnt more or less severely, nine of whom are since dead. The immediate cause of this unparalleled catastrophe seems beyond ascertainment: from any failure of the cast-iron moulds it could not be; they were found perfect after the accident. From moisture within the pit seems nearly as impossible, the casting having been comparatively completed before the irruption. It is the opinion of the proprietors, that some communication took place between the electric fluid, with which the atmosphere was highly charged at the time, and the dense sulphureous vapour arising from the upright column of molten mineral in its matrix, whereby an explosion, resembling an earthquake in violence and noise, was occasioned.

*Vinegar from Wood.*—Mr. Stotze, apothecary at Halle, has discovered a method of purifying vinegar from wood, by treating it with sulphuric acid, manganese, and common salt, and afterwards distilling it over. For this method he has obtained a prize from the Royal Society of Gottingen. This gentleman has likewise verified the method proposed by Professor Meincke, in 1814, of preserving meat, by means of vinegar from wood; and, by continued treatment with the same acid, has converted bodies into mummies.

---

## LIST OF NEW PUBLICATIONS.

---

### AGRICULTURE AND RURAL ECONOMY.

The Forester's Guide. By R. Monteith, Wood Surveyor, Stirling.  
12mo. 6s.

Grisenthwaite's New Theory of Agriculture, in which the Nature of Soils, &c. is explained. By J. C. Curwen, Esq. M. P. 8vo. 5s.

The Farmer's and Grazier's Guide. By L. Towne. Foolscape 8vo. 10s.

The Miller's Guide. By John Miller. 8vo. 10s.

General View of the Agriculture of Renfrewshire. By John Wilson, Esq. 8vo. 10s. 6d.

#### ANTIQUITIES AND TOPOGRAPHY.

Index Monasticus; or, the Abbeys, and other Monasteries, their Priors, Friaries, &c. &c. formerly established in the Diocese of Norwich, and the ancient Kingdom of East Anglia. By Richard Taylor, of Norwich. Folio, 3l. 3s.; large paper, 5l. 5s.

A History of Northumberland. By the Rev. John Hodgson. Vol. V. 4to.; demy, 2l. 2s.; royal, 3l. 3s.

Historical Memoirs of the City of Armagh, for a Period of 1373 Years. By James Stuart, A. B. 8vo. with Plates. 18s.

Whittaker's General History of Yorkshire. Part IV. Richmondshire. 2l. 2s.

Laneham's Description of the Entertainment presented to Queen Elizabeth at Kenilworth Castle, in 1575, as referred to in the Novel. Post 8vo. 5s.

#### ARCHITECTURE.

Plans, Elevations, Sections, and Descriptions of the Pauper Lunatic Asylum, lately erected at Wakefield. By Watson and Pritchett, Architects: York. Medium folio. 2l. 12s. 6d.

Observations on the Construction and Fitting up of Meeting Houses for Public Worship. By William Alexander. 4to. 9s.

The Grecian, Roman, and Gothic Architecture considered as applicable to Public and Private Buildings in this Country. By William Fox. 5s.

A Series of Designs for Private Dwellings. Part I. By J. Hedgeland. 4to. 1l. 1s.

Specimens of Gothic Architecture, selected from various Edifices in England. Engraved by Turell, from Drawings by Pugin. Nos. I. and II. 4l. 1s.

#### BIOGRAPHY.

Memoirs of the Life of Nicholas Pousin. By Maria Graham. 8vo. 10s. 6d.

The Annual Biography and Obituary for 1821. 8vo. 15s.

Life of William Sancroft, Archbishop of Canterbury. By the Rev. George D'Oyley, D. D., F. R. S. 2 vols. 8vo.

The Life of the late George Hill, D. D., Principal of St. Mary's College, St. Andrew. By George Cook, D. D., F. R. S. E. 8vo. 10s. 6d.

A Christian Biographical Dictionary. By John Wilks, jun. 12mo. 9s.

Memoirs of the Life and Writings of Victor Alfieri. 12mo. 5s. 6d.

The Life of Voltaire. By F. H. Standish, Esq. 8vo. 5s. 6d.

County Biography for Norfolk, Essex, and Suffolk. Royal 18mo. 1l. 2s. 6d.

#### CLASSICS.

The First Five Books of Livy's History of the Second Punic War, edited and illustrated by John Hunter, LL.D. 12mo. 4s. 6d.

Robinson Crusæus. Latine Scripsit F. J. G. of Faux Humlet, 12mo. 5s.

M. Tullii Ciceronis Opera. Ex Editionibus Oliveti et Ernesti sedula Recensione accurata Johannis Carey, LL.D. 12 pocket vols. 3l. 12s.

EDUCATION.

Selections of Classic Italian Poetry, for the Use of Students in the Italian Language. By T. B. Defferrari. 2 vols. 12mo. 12s.

Grosius de Veritate Religionis Christianæ, with the Notes of the Author, Le Clerc, and others; translated into English for the Use of Schools. 12mo. 6s.

The Traveller; or, an Entertaining Journey round the Habitable Globe. 7s. 6d. coloured.

Analecta Græca Minora, ad usum Tironum accomodata, à G. Dunbar, A. M. 8s.

The Student's Manual; being an Etymological and Explanatory Vocabulary of Words, derived from the Greek. 18mo. 8s. 6d.

An Abridgment of Dr. Goldsmith's History of England. By the Rev. Alexander Stuart. 12mo. 5s.

The Grammar of Classical Literature. By Benjamin Johnstone, A. M. 8s.

Historical Prints, representing some of the most Memorable Events in English History. By Emily Taylor. 12mo. 7s. 6d.

The Mother's Book, exemplifying Pestilozzi's Plan of Awakening the Understanding of Children. By P. H. Pullen. 12mo. 6s.

FINE ARTS.

Psalms and Hymns, adapted to the Service of the Church of England. By Henry Lowe. 12mo. 9s.

Robinson Crusoe; illustrated with 22 Engravings by C. Heath, from a Series of Designs by Stothard. 2 vols. 8vo. 2l. 2s. Royal 8vo. 3l. 13s. 6d.

GEOGRAPHY AND ASTRONOMY.

The Wonders of the Heavens displayed, in Twelve Popular Lectures on Astronomy. By the Author of the Wonders of the World. 10s. 6d.

HISTORY.

New South Wales; being an Historical Account of the Colony and its Settlements. By J. Oxley, Esq. 4to. 2l. 2s.

The History of the Rebellion in 1745 and 1746. By the Chevalier de Johnstone. 4to. 2l. 2s.

The History of Parga, and the Ionian Islands, from the earliest Period to the present Day. By Colonel de Bosset. 8vo.

Histoire de la Secte des Amies, suivie d'une Notice sur Madame Fry et la Prison de Newgate. Par Madame Adele du Thou. 12mo. 5s.

A General History of the House of Guelph; or, Royal Family of Great Britain. By Andrew Halliday, M. D. 4to. 2l. 10s.

History of Seyd Said, Sultan of Muscat; together with an Account of the Countries and People on the Shores of the Persian Gulph, particularly of the Wahabees. By Sheik Mansur. 12s.

Memoirs of James, Earl Waldegrave, K. G.; being a short Account of Political Contentions, Party Quarrels, and Events of Consequence, from 1734 to 1757.

History of the Causes and Effects of the Confederation of the Rhine, translated from the Italian of the Marquess Luchessini. By J. D. Dwyer. 8vo. 12s.

Pictures, Historical and Biographical, drawn from English, Irish, and Scottish History. By John Galt, Esq. 2 vols. 8vo. 14s.

A View of the History, Literature, and Religion of the Hindoos. By the Rev. W. Ward, of Serampore. Vols. III. and IV. 8vo. 1l. 2s.



Historical Prolegues; or, Characters and Events, from the Conquest to the Death of George III. By the Rev. John Davis, A.M. 8vo. 5s.

## LAW.

The Trial of the Queen. 2 vols. 8vo. 18s. 6d. The Same. By Smeeton. 2 vols. 8vo. 14s.

An Analytical Digest of the Reports of Cases decided in the Courts of Common Law and Equity, of Appeal, and *Nisi Prius*, in the Year 1820. By Henry Jeremy, Esq. Royal 8vo. 9s.

A Treatise on the Law relative to the Sales of Personal Property. By George Long, Esq. Barrister at Law. Royal 8vo. 13s.

A Treatise on the Law of Landlord and Tenant. By R B. Comyn, Esq. Royal 8vo. 1l. 3s.

A Treatise on the Pleadings in Suits for Tithes in Equity, &c. By Charles Ellis, Esq. 8vo. 7s. 6d.

A Treatise on the Law of Injunctions. By the Hon. Robert Henley Eden. Royal 8vo. 1l. 1s.

A Treatise on the Law of Mortgage. By R. H. Coote. Royal 8vo. 16s.

Essay on the Principles of Evidence, and their Application to Subjects of Judicial Inquiry. By James Glassford. 8vo. 18s.

Howell's State Trials. Vol. XXIX., or VIIIth of the Continuation. Royal 8vo. 1l. 11s. 6d.

An Essay, in a Course of Lectures, on Abstracts of Title. By Richard Preston, Esq., Barrister at Law. 3 vols. Royal 8vo. 3l. 15s.

A Summary of the Law of Scotland, by way of Question and Answer. Part I. 5s.

## MATHEMATICS.

Mathematical Essays. By the late William Spence, Esq. Edited by John F. W. Herschel, Esq.; with a brief Memoir of the Author. 4to. 1l. 16s.

The Cambridge Problems, from 1801 to 1820. 10s. 6d.

A Decimal Interest Table, constructed on a New Principle. By Ebenezer Miller. 5s.

## MEDICINE.

An Essay on the Diagnosis between Erysipelas, Phlegmon, and Erythema. By George Hume Weatherhead, M.D. 8vo. 4s.

Sound Mind; or, Contributions to the Natural History and Physiology of the Human Intellect. By J. Haslam. 8vo. 7s.

Practical Treatise on the Diseases of the Eye. By John Vetch, M.D. 8vo. 10s. 6d.

A Dictionary of Chemistry, on the Basis of Mr. Nicholson's. By Andrew Ure, M.D. 8vo. 1l. 1s.

An Essay on Sea Bathing. By T. W. Williams. 12mo. 5s. 6d.

Practical Observations on Chronic Affections of the Digestive Organs, and on Bilious and Nervous Disorders. By John Thomas, M.D. 8vo. 6s.

The History and Method of Cure of the various Species of Palsy. By John Cook, M.D., F.S.A. 8vo. 6s.

A Practical Treatise on Hydrocephalus Acutus. By Leopold Anthony Golis. Translated from the German, by Robert Good, M.D.

A Dissertation on the Treatment of Morbid Local Affections of Nerves, to which the Jacksonian Prize was adjudged by the Royal College of Surgeons. By Joseph Swan. 8vo. 10s. 6d.

Practical Observations on the Colchicum Autumnale, as a General Remedy of Great Power in Disorders which are connected with increased Action of the Heart and Arteries. By Charles Haden. 8vo. 4s.

**Elements of Chemistry, with its Application.** By James Millar, M.D. 8vo. 12s.

**Cases Illustrating the improved Treatment of Stricture in the Urethra and Rectum.** By James Arnott. 8vo. 4s. 6d.

**Medical Botany; or, History of Plants in the Materia Medica.** 2 vols. Royal 8vo. 4l. 4s.

**An Inquiry into the Nature and Treatment of Gravel, Calculus, and other Diseases.** By William Prout, M.D., &c. 8vo.

**The Pharmacopœia of the Royal College of Physicians of London, 1819, literally translated, and the Chemical Decompositions annexed.** By G. F. Collier. 8vo. 12s.

**Practical Observations in Midwifery, with a Selection of Cases.** By John Ramsbottom, M.D. Part I. 8vo. 10s. 6d.

**A Continuation of the Narrative of Miss Margaret M'Avoy's Case.** By Thomas Renwick, M.D. 8vo. 10s.

**Letters to a Mother on the Management of Infants and Children.** By a Physician. 4s. 6d.

**Practical Observations on the Use of Oxygen, or Vital Air, in the Cure of Diseases.** By Daniel Hill. 7s. 6d.

**Commentaries on some of the most Important Diseases of Children.** By John Clarke, M.D. Royal 8vo. 10s. 6d.

**General Elements of Pathology.** By Whitlock Nicholl, M.D. 8vo. 9s.

#### MILITARY AND NAVAL AFFAIRS.

**A Concise Account of the Origin and Principles of the New Class of 24-pounder Medium Guns, of reduced Length and Weight, proposed in 1813 by Sir William Congreve, Bart., and adopted in his Majesty's Service.** 8vo. 7s. 6d.

**The Royal Military Calendar; or, Army Service and Commission Book.** 5 vols. 8vo. 3l.

**A Description of the Changeable Magnetic Properties, possessed by all Iron Bodies, and the different Effects produced by the same on the Ship's Compasses.** By P. Leurent, Midshipman, R.N. 8vo. 4s. 6d.

**An English and Hindostanee Naval Dictionary of Technical Terms and Sea Phrases, with a short Grammar of the Hindostanee Language.** By Captain Thomas Roebuck. 12mo. 7s.

#### MISCELLANEOUS.

**Parliamentary Letters.** By Thomas Bayly.

**A Treatise on the Art of making good and wholesome Bread of Wheat, Oats, Rye, Barley, and other Farinaceous Grain.** 12mo. 4s. 6d.

**New Companion to the Calendar for the Year 1821.** 7s.

**The Works of John More, M. D., with Memoirs of his Life and Writings.** By Robert Anderson, M. D. 7 vols. 8vo. 3l. 13s. 6d.

**A View of the Intellectual Powers of Man, with Observations on their Cultivation, adapted to the Present State of this Country.** 8vo. 5s.

**Anston Park, a Tale.** By James Edmeston. 12mo. 6s.

**Universal Science; or, Cabinet of Nature and Art.** By Alex. Jameson. 2 vols. 12mo. 16s.

**An Essay on Conversation.** By a Member of the Inner Temple, and the University of Cambridge. 8vo. 5s.

**The Scrap Book.** By John M'Diarmid. 12mo. 7s. 6d.

**The Beauties, Harmonies, and Sublimities of Nature; with Occasional Remarks on the Laws, Manners, and Customs of various Nations.** By Charles Bucke, Esq. 4 vols. 8vo.

*Considerations on Oaths; or, the Ceremony of Swearing in a Christian Country.*

*Address of M. Hoene Wironski to the British Board of Longitude. From the French. By W. Gardiner. 8vo. 5s.*

*A Treatise on Chess, founded on a Plan of Progressive Improvement. By the late J. H. Sarraz, Esq. 2 vols. 8vo. 1l. 10s.*

*Sacred Edict; containing Sixteen Maxims of the Emperor Kang-He, amplified by his Son, the Emperor Yoang Chong, together with a Paraphrase of the whole. By a Mandarin. Translated from the Chinese Original, and Illustrated with Notes, by the Rev. William Milne. 8vo. 7s. 6d.*

*A few Plain Directions for Persons intending to proceed as Settlers to Upper Canada. 6s. 6d.*

*Essays on various Subjects, Religious and Moral. By a Layman. 3 vols. 8vo. 1l. 11s. 6d.*

#### NATURAL HISTORY.

*The Botanical Cultivator; or, Instructions for the Management of Plants Cultivated in the Hot-houses of Great Britain. By Robert Sweet, F.L.S. 8vo. 10s. 6d.*

*Twelve Plates of Birds, designed for the Use of the Artist, the Connoisseur, and the Naturalist. Demy folio. 5s.*

*A Grammar of Botany. By Sir James Edward Smith, M.D., F.R.S., &c. 8vo. 12s. plain; 1l. 11s. 6d. coloured.*

#### PHILANTHROPY.

*Thoughts on the Criminal Prisons of this Country. By George Holford, Esq., M.P. 8vo. 2s.*

*The Christian and Civic Economy of Large Towns. Nos. V. and VI. On Church Patronage. By Thomas Chalmers, D.D. 8vo. 2s.*

#### PHILOLOGY.

*Grammars of the Hebrew, Chaldee, and Syriac. By the Rev. Frederic Nolan. 2s. 6d. each.*

#### POLITICS.

*An Appeal to the Legislature and the Public on the dangerous Tendency of Mr. Brougham's Bill. By James Baldwin Brown, Esq., LL.D., of the Inner Temple, Barrister at Law, and one of the Committee of the Protestant Society for the Protection of Religious Liberty. 8vo. 3s. 6d.*

*Observations on Mr. Brougham's Education Bill, showing its inadequacy to the End proposed, and the Danger that will arise from it to the Cause of Religious Liberty. 6d.*

*A Letter to Henry Brougham, Esq., M.P., on certain Clauses in the Education Bill. By S. Butler, D.D., F.A.S., Head Master of Shrewsbury School. 8vo. 1s. 6d.*

*A Defence of the British and Foreign School Society, against the Remarks in the 67th Number of the Edinburgh Review. 8vo. 1s.*

*Plain Thoughts on the Abstract of Mr. Brougham's Bill. By a Plain Englishman. 8vo.*

*A Defence of Mr. Brougham's Bill on Free Grammar Schools. 8vo. 1s. 6d.*

*A Letter to a Member of Parliament on the Dangerous Defects of the British and Foreign Schools, and of Mr. Brougham's Education Bill. By Richard Lloyd, A.M. 8vo. 1s. 6d.*

*Essays on Monies, Exchanges, and Political Economy. By Henry James. 8vo. 10s.*

The Speeches of Sir, Samuel Romilly, with a Memoir of his Life. By William Peter. 2 vols. 8vo. 1l. 6s.

POETRY.

The Jacobite Relics of Scotland, collected and illustrated. By James Hogg. Vol. II. 8vo. 14s.

The Poetical Works complete of Sir Walter Scott, Bart. 10 vols. 8vo. with Vignette Title Pages. 6l.

The Lessons of Sadek, Leoline, and Penaura, and other Poems. By James Crawford Whitehead. 12mo. 6s.

Specimens of the Russian Poets, with Remarks and Biographical Notices. Translated by John Bowring, F.L.S. 12mo. 8s.

The Banks of the Hudson, a Poem. By William Crowe. Fcap. 8vo. 5s. Desultory Thoughts in London, with other Poems. By Charles Lloyd. 12mo. 7s. 6d.

Pindaric Odes, and Tales. By Peter Pindar, Jun., Esq. 4s. 6d. Hofer, and other Poems. By Charles Edwards. 12mo. 4s.

Echoism, a Poem. 12mo. 7s. Poems. By Thomas Gent. Foolsap. 8vo. 5s.

Odes, and other Poems. By Henry Neale. Fcap. 8vo. 7s. Amarympthus the Nympholept, with other Poems. Fcap. 8vo. 7s.

Picturesque Piety, illustrated by 48 Engravings, and an Original Poem to each. By the Rev. Isaac Taylor. 2 vols. 6s. Victoria, and other Poems. 8vo. 5s.

Contemplation, and other Poems. By Alexander Balfour. 8vo. 10s. 6d.

THEOLOGY.

Remarks on the Internal Evidence for the Truth of the Revealed Religion. By Thomas Erskine, Esq., Advocate. 12mo.

Letters on Religious Subjects, with Meditations. By Mrs. Lefevre. 18mo.

The Second and Third Volumes of the Scripture Testimony to the Messiah. By the Rev. Dr. John Pye Smith. 1l.

Thoughts on the Essential Requisites for Church Communion, Baptism, and the Lord's Supper, as connected with Christian Missions. By W. Moorhouse, Jun. 4s.

Tracts on the Divinity of Christ, and on the Repeal of the Statute against Blasphemy. By the Bishop of St. David's. 8vo. 12s.

Vindiciæ Hebraicæ; or, a Defence of the Hebrew Scriptures: occasioned by the recent Strictures and Innovations of Mr. J. Bellamy. By Hyman Hurwitz. 8vo. 9s.

The Book of Common Prayer, in Eight Languages; viz. English, French, Modern Greek, Italian, German, Spanish, Latin, and Greek. 4to. 2l. 10s.

Twenty Discourses, Preached before the University of Cambridge in 1820, at the Lecture founded by the Rev. John Hulse. By the Rev. C. Benson, M.A. 8vo. 12s.

True and False Religion, Practically considered. By the Rev. G. G. Scrags, A.M. 12mo. 7s.

Nuptiæ Sacræ; or, an Inquiry into the Scriptural Doctrine of Marriage and Divorce. 8vo. 5s. 6d.

The Liturgy of the Church of England Explained, her Worship and Doctrines Recommended and Vindicated. By Henry Jenkins. 12mo. 5s.

Thirty-six Evening Prayers, as used in her own Family. By a Lady. 4to. 5s.

The Infant's Progress from the Valley of Destruction to Everlasting Glory. By Mrs. Sherwood. 12mo. 5s.

A Series of Sermons on the Christian Faith and Character. By the Rev. J. B. Sumner. 8vo. 10s. 6d.

A Course of Sermons, for the Festivals and Fasts of the Church of England. By Archdeacon Pott. 8vo. 12s.

Remarkable Providences; or, the Mercies of God, Exemplified in many Extraordinary Instances of Men, Women, and Children, being almost Miraculously Preserved from Premature Death. Collected and Arranged by Joseph Taylor.

Extracts, taken chiefly from the New Manual of Devotions; to which are added a few Considerations on the Positive Duty of Receiving the Holy Sacrament.

The Village Preacher, partly Original, partly Selected. By a Clergyman. Vol. I. 12mo. 5s.

Meditations on the Scriptures, chiefly addressed to Young Persons. By the Rev. Richard Wayland, A.M. 2 vols. 12mo. 8s.

Christian Morality Indispensable: a Course of Twenty Successive Sunday Evening Lectures. By the Rev. Thomas Scott, B.D. 8vo. 7s. 6d.

Sermons. By the Rev. Isaac Milner. 2 vols. 8vo. 11. 1s.

Two Sermons; I. on the Duty and Reasonableness of Loyalty: II. on the Duty and Reasonableness of that Medium, in respect to Christian Faith and Practice; which lies between the Extremes of Apathy and Enthusiasm. By the Rev. R. Pearson. 4s.

Discourses on the Application of Christianity to the Commercial and Ordinary Affairs of Life. By Thomas Chalmers, D.D. 8vo. 8s.

The Church and the Clergy, Exhibiting the Obligations of Society, &c. By G. E. Shuttleworth. 8vo. 8s.

Reflections on Mr. Wall's History of Infant Baptism. By John Gale. 8vo. 10s. 6d.

Sermons. By the late Rev. Joseph Bretland, with his Life prefixed. 2 vols. 8vo. 11.

Letters to a Young Clergyman. By Stephenson McGill, D.D. 5s.

The Religion and Religious Ceremonies of all Nations, with 100 Engravings. 10s. 6d.; royal paper, 15s.

Sermons on Infidelity. By the Rev. Andrew Thomson, Minister of St. George's Church, Edinburgh. 18mo. 5s.

#### VOYAGES AND TRAVELS.

Illyria and Dalmatia; being a Description of the Manners, Customs, Dresses, and Characters of their Inhabitants; and those of the adjacent Countries, with 32 coloured Engravings. 2 vols. 12mo. 12s.

Rome in the Nineteenth Century. 3 vols. Post 8vo. 11. 7s.

Recollections of a Classical Tour, made during the Years 1818 and 1819, in different Parts of Turkey, Greece, and Italy. By P. E. Laurent, Esq.; with Costumes. 4to.

Letters from the Havannah. By an Official British Resident.

Italy and the Italians in the 19th Century. By a Foreign Officer in the British Service. 8vo.

---

## RELIGIOUS AND PHILANTHROPIC INTELLIGENCE.

---

*Merchant Seamen's Society.*—On Tuesday, Nov. 14th, a very numerous and highly respectable meeting of the supporters of the above religious institution was held in the City of London Tavern. The institution claims

for its objects, to provide seamen with suitable places of worship, and to furnish them with proper helps for cultivating their minds in the knowledge of religion. The room exhibited a sombre yet grand appearance, from the effect of Bethel Flags, which were hung all around. Lord Gambier was in the chair, supported by Sir Thomas Keith, Sir George King, R.N., Captains Fabian and Allen, Mr. Philips, Rev. Mr. Evans, of Greenock, and many other gentlemen of the navy and the church. A handsome subscription was raised; and at the doors a book, called "The Sailor's Magazine," was disposed of for the support of the institution.

*Port of London Society.*—A public meeting was held at the Freemasons' Tavern, on Thursday the 13th February 1821, called by the committee of the "Port of London Society for promoting Religion among Seamen;" the Right Hon. J. C. Villiers, M. P. in the chair. The assembly was highly respectable and numerous. There were many masters of merchant ships and seamen present, and many ladies. All appeared harmony and ardour for the good of the souls of British sailors. The report stated, that the society was established in March 1818—that the committee had purchased a vessel for a Floating Chapel, at the expense of £3000, and had fitted it up to accommodate 800 hearers, and which was now generally well attended; that the Bank of England, the East India Company, and other public bodies, had generously encouraged them, and contributed to their support—and that other societies had been established in furtherance of the same object.

*Liability of Trustees of Chapels.*—In the Court of Common Pleas, the Rev. Mr. Stodhart, minister at Pell-street chapel (formerly Lady Huntingdon's), lately sought to recover the amount of half a year's salary. The subscriptions had, during the last year, fallen short, and the trustees had paid all but the plaintiff, who, however, conceived that they were personally responsible, if any deficiency should arise in the contributions. The Chief Justice was of opinion that the trustees were no further responsible than to appropriate the contributions received. The jury therefore found a verdict for the defendants.

*New Religious Sect.*—A new religious sect has sprung up in the western parts of America, particularly in Marietta. They style themselves Halcyons: and the most novel feature of their creed is, that "Aaron's breastplate, called by the Jews Urim and Thummim, must be retrieved before the resurrection of the dead."

*Liberality in Prussia.*—The custom which has till lately prevailed of separate burying-grounds for each of the Christian confessions, has been abolished in the Prussian dominions, as contrary to the spirit of genuine Christian tolerance.

*Sacrifice of Indian Widows prevented.*—"In our journal of the 7th of January," says the editor of the Oriental Star, printed at Calcutta, April 20, 1820, "was a letter from a British officer, dated Lucknow, describing the prevention of the immolation of a widow on the funeral pile of her husband, by a party of officers, who saved her, at the risk of their lives, from being a third time thrown back on the pile by the brutal mob who surrounded it. Since this period, two instances have been related to us of similar sacrifices having been prevented in a much less hazardous manner, by the interference of the collector of the place, near which it was intended to effect them. The circumstances of the first of the instances we allude to; are these: A young Bramanee woman of respectable family, married to a dependant Zemindar, who was receiving from the head Zemindar a pension of 1000 rupees per month, was about, on his decease, to burn herself with the body. The collector of the district, however, as soon as he had information of this, sent a Bramin to endeavour to dissuade the

widow from her intention ; but the vehement opposition of her parents, and more particularly of her brother, to her seceding from her resolution, rendered this attempt useless. The collector determined therefore to try the effect of making a show of an intention to interrupt the ceremony by force ; and aware that any measure he should adopt for this purpose would soon be made known to the parties, he directed a dozen peons, whom he stationed in a street through which the body was to pass, to seize the woman and conduct her to her house ; and at the same time concealed a guard of sepoys below, in the bund of a tank, to enforce this measure if necessary. The result was, that the people, hearing of these arrangements, desisted from proceeding with the intended ceremony ; the widow was quite reconciled to live, and sent a message to the collector, requesting, that as the pension of her deceased husband would go to her brother, that he (the collector) would provide for her. She is now enjoying a pension of 18 pagodas per month, out of the allowance formerly granted to her husband. The second case was of the wife of a principal Zemindar, whose death, and the determination of his widow to sacrifice herself on the following morning, were not announced to the collector till 12 o'clock at night. He immediately despatched a letter to the heir, threatening to oppose him to the utmost of his power, as a magistrate, if he did not prevent the sacrifice ; he also addressed letters to the widow's relatives ; and these measures were attended with the desired effect, and the widow in this, as in the former case, was reconciled to live. We cannot conclude this subject without remarking on the conduct of the collector, to whom we have alluded ; it is such as to entitle him to the warmest thanks of every friend of humanity. In his own heart, however, he will find a richer reward than the praises the whole world can yield. It is nevertheless to be regretted, that we are not permitted to give his name, as such disinterested actions cannot be made too public. We trust, however, that the noble example he has set will be generally followed, as we have no doubt, from all we have been able to learn on this subject, that measures similar to those pursued by him, would in almost every case be attended with the same happy results. At all events, we think that the collector, magistrate, or judge of the district, should not suffer these sacrifices to take place without seeing the intended victim, and being assured by *viva voce* evidence, that the intended immolation was perfectly voluntary. If, too, the unhappy widow could be separated for four and twenty hours from the wretches who surrounded her, and who are interested in persuading her to adhere to her resolution, and she could afterwards be examined alone as to her wish to put an end to her existence in this horrible manner, we imagine that this resolution, made generally under the united influence of violent grief, and a quantity of opium, aided by the clamours of relatives interested in her death, would in most instances yield to the mild persuasion of a disinterested person, particularly if a promise of securing to her a provision for her life were held out. It is unquestionably a subject of the deepest interest to humanity, and, as such, we think no apology need be offered to our readers for our frequent and strenuous endeavours to call the attention of the whole British India to the calm consideration of the means by which such an abomination to God and man can be most speedily and effectually abolished, so as to wipe off the foulest stain that hangs upon the empire of the East. We have the pleasure to add, that Ram Mohun Roy, the celebrated Hindoo reformer, has exerted himself very zealously in this cause, and in behalf of the female character. He has, it seems, published more than one tract upon the subject."

*Liberal Bishop.*—A late quarterly meeting of the Worcester Infirmary was very numerous attended, in consequence of an expected effort on the

part of the Methodists, to introduce their tracts, and to sanction the presence of any of their society who might choose to preach and pray with the patients. The bishop was in the chair. After expatiating for some time on the facilities to be offered to every patient, of whatever religious persuasion he might be, to receive the assistance of his respective teachers, his lordship said, "Were I in this house, and informed there was a Catholic who wished for the assistance of his priest, if there was no one I could send, I would myself set out in search of him; nor would I give over my search till I had found him: having found him, I would say, 'Yonder lies a poor fellow-creature stretched on the bed of sickness, perhaps of death; he wishes for your assistance, hasten to afford it him.' Were the priest sick or infirm, I would lend him my arm, and having conducted him to the threshold of the door, I would there take my leave of him, but not without having first expressed an ardent wish and offered a prayer for his success." During the whole of his lordship's address, he was repeatedly cheered by a large majority of his hearers, and the resolution he proposed to the above effect was carried unanimously.

*New Colony of Jews.*—A Jewish merchant of New York, named Mordecai Noah, has demanded permission from the government of the United States, to become the purchaser of an island on the Niagara, between the lakes Erie and Ontario, not far from the English territory, and containing about a thousand acres on its surface. The member of congress who acted as reporter of the commission charged to examine this demand, pointed out to the chamber, in very lively colours, the persecutions to which the Jews are still exposed in many parts of Europe, and suggested that the professed principles of the United States perfectly coincided with the views of Mr. Noah, in seeking to make this purchase: it being his object to offer an asylum, under the protection of the liberal and tolerant laws of the United States, to a class of men who sought in vain for a country on the soil of the old world. In short, it is the intention of this opulent Jew to found a colony of his countrymen in this island; and his proposition has been sanctioned by the American legislature.

*Protestant Museum of Celebrated Reformers.*—The Protestants of France have not only ventured, within a few years past, to institute new works, explaining and vindicating their sentiments, but they have very recently taken a step that formerly would have been deemed the height of presumption. They have proposed to publish a collection, entitled "*Musée des Protestans Célèbres*," &c. (Museum of Celebrated Protestants) who have appeared from the commencement of the Reformation to the present day. The work will consist of lithographic portraits of the earliest Reformers, and others of the same faith, distinguished by their rank, their talents, or their sufferings, with short memoirs of their lives. It is proposed to extend this collection to about 150 portraits. It will be published at the protestant library in the *Place du Louvre*. The nature of the subjects and of the histories to be introduced can hardly fail of putting to the test the Christian charity and pious forbearance of the *ultras* among the Catholics, who may, if they please, present to the world a collection of those heroes of their church who most exerted themselves to suppress the progress of the *soi disant* reformation; believing, as they doubtless and unquestionably have a right to believe and maintain, that in this course they did God service.

*Refuge for the Houseless.*—On Monday, Nov. 6th, a meeting of the subscribers to the institution of the Refuge for the Houseless in London Wall, was held in the Egyptian hall of the Mansion-House; the Right Hon. the Lord Mayor in the chair. The report spoke in particularly warm terms of the powerful and efficient assistance which the committee of management received from a committee of ladies, who succeeded in rescuing numbers of



their own sex from the most horrible misery, and restoring them to society. No less a number of persons than 1,376 had been relieved, of whom 400 were houseless seamen, and nearly an equal number were disbanded soldiers. A very small proportion were artisans out of employ; and the remainder were miserable objects of every description. Four hundred of those who received shelter were labouring under those maladies incidental to extreme poverty, and received the medical attentions and assistance of Dr. Conquest. Of these, some had been cured, others had died, and the remainder had been transferred to various hospitals in the metropolis; and a committee, at the head of which was the bishop of Chester, had gone from house to house, investigating such cases as had presented themselves, and dispensing their relief of bedding, food, or clothing. The number of cases which this committee had investigated was 734, out of which 228 were rejected, and the remaining 506 had been relieved. In the whole, 2,183 individuals had received succour from the institution before its termination. The total amount of the subscriptions received was £12,694. Out of this sum £2,255 had been expended in the relief of the houseless; £1,000 in the relief of the unobtrusive poor; and after all expenses had been paid, there remained a balance of £8,645, of which £8,165 had been vested in exchequer-bills, for the future application of the subscribers, and £490 remained unappropriated. It was resolved, that the committee should continue in their offices for the ensuing year, and that they should be empowered to apply the money under their care, to such purposes as they might judge proper and consistent with the views of the founders of the society, but that no division of the funds shall be made by them to other objects, without first calling a general meeting of the subscribers, and submitting the plan to their consideration. It was also moved; that the committee should be requested to take into their consideration a plan for the formation of an auxiliary committee, to examine into the truth and merit of the allegations of begging letters sent to obtain charitable assistance from the subscribers to the institution. After considerable discussion, a show of hands was taken, which proved to be equal, when the casting vote of the chairman was taken, which decided in favour of the resolution. On the 29th of December, the members of the house committee, appointed by the general committee, waited upon the governors of the London workhouse, to request that they would permit so much of the workhouse as could be spared, to be appropriated to the use of the indigent and unprotected poor, for whom it was their object to provide a refuge. After some discussion, this proposition was acceded to, and on the following Monday a part of the workhouse, in which the committee had previously caused some necessary alterations to be made, was opened for the reception of the destitute. It has been determined by the committee, that the cases of applicants for admission shall undergo the strictest immediate examination that can be made, and that none shall be received who have a distinct legal claim upon any parish. The object the committee profess, is the saving from starvation, or the fatal effects of an exposure to the cold, those who have no recognizable claim to parochial relief. Members are to be appointed from the committee to scour the markets and pent-houses of the metropolis nightly, in search of fit objects. They calculate that hunger is not "amongst the postponable wants," and that many a young man comes up to London full of expectations, and with little or no money, and that unless he can get immediate employ, he is already half undone—that boys bred up in London without any means of livelihood are in a still worse condition, and servants out of place are not much better off. To carry these benevolent purposes into effect, this excellent charity is now in full operation. On Thursday night, the 4th of

January, 180 individuals partook of its benefits, and on Friday night the number was rapidly increasing. Two other receptacles will be opened so soon as suitable premises can be obtained. The exertions of the committee are unremitting, and a rotation of attendance has been adopted which insures the presence of a certain number of the members every night. The duty devolving on these individuals is to superintend the admission of applicants, and it generally occupies them until past midnight. There has also been a perambulation of the city by some of the committee, who presented a very interesting report as to the state of the streets, and the immense benefits arising from this association, which are universally felt and admitted. A considerable increase took place in the number of applicants on the Saturday, and Sunday night; those parts of the London workhouse, which have been placed under the control of the committee, were crowded with inmates, most of them appearing in the most abject distress, and all grateful for the assistance afforded by the charity. As a minute examination is taken, and a record kept of the circumstances of every individual admitted, it was found that many were seafaring, or rather what are technically called "longshore men," including those usually employed upon the river, but whose employment is of a very precarious nature. In consequence of this, and with a view to diminish the pressure in Bishopsgate-street, the committee determined on opening an asylum in the usual haunts of this description of poor; and we are happy to say, that, by permission of Mr. Inglis, chairman of the London Dock Company, a spacious warehouse in Wapping-street, opposite to the Dundee Arms, has been lent for this purpose. A sub-committee accordingly met upon the premises on Sunday morning, where they were joined by Mr. Biggs, surveyor to the company, who kindly gave his professional advice and assistance; and by great exertion on the part of the committee, some of whom are indeed engaged in this work day and night, the alterations and fittings up were completed, and the necessary stores having been furnished through the activity of Mr. Hick, Mr. Morris, and others, the building was opened on Monday night, under the same regulations as those observed at the London workhouse. From the locality of this building on the bank of the river, in a populous neighbourhood, and immediately contiguous to the docks, it is peculiarly adapted to the purpose for which it has been engaged, and will, no doubt, be highly serviceable. A third asylum at the west end of the town is spoken of, and it has been suggested that some of the buildings, which are now empty and about to be pulled down for the new street, might, for a temporary measure like the present, be made available. The committee are now so completely *ex fait*, that they can in a few hours bring into use any premises of sufficient size; and we cannot think they will be long without an offer of accommodation in the neighbourhood we have alluded to. Three are considered to be sufficient for all who are likely to apply. It must be a pleasing reflection to every person who has contributed to, or assisted to promote this charity, that there need be no longer a single individual in this great metropolis unprotected, unhoused, or unfed, during those hours when the darkness of night aggravates the sufferings of those wretched beings whom misfortune has cast in want and misery upon our public streets.

*Frame-work Knitters' Relief Society.*—At a Meeting of the Trustees of this Society, held at the Exchange, Leicester, Nov. 15th, Mr. James Cort, in the chair; a Report was read, which stated, that from the commencement of the Society to the present time, (little more than a year) £6,000 and upwards had been distributed to the Members of the Society out of work, yet a balance still remains in favour of the Society: and of the above sum no less than £4,400 has been contributed by the Frames

work Knitters themselves. The good effects of this Institution have been a rise in wages of 4s. per week to regular workmen, without any falling off in the demand, and a great relief to the public, who would otherwise have been called upon for a great advance of poor's rates. This, it may be remembered, is the Institution which, at its commencement, called forth the transcendent eloquence of the Rev. Robert Hall.

*Provisional Committee for Encouragement of Industry, and Reduction of Poor's Rates.*—The following notices have lately been issued by this useful Association:—A bill being contemplated to be laid before the Legislature, for the amelioration of the condition of the labouring classes, and multiplying employment through the culture of the soil, for the purpose of producing the most universal co-operation, the exhibition of opinions and facts is desirable. The importance of supplying agricultural labourers, in proportion to their families, with small portions of land, (the men with several children, to have sufficient for a cow) for the cultivation of their leisure hours, is proved, by the example of individuals, of parishes, and even of counties, wherein the practice has tended to the encouragement of industry, the promotion of moral conduct, furnishing a most suitable employment to the rising race, the repression of poor's rates, and the prevention of crimes. For our manufacturing population, which, by the great and valuable improvements in machinery, are necessarily, in whole or in part, displaced in such vast multitudes from their accustomed employments, the cultivation of land, principally waste land, to be obtained as near as possible, will afford the most advantageous and permanent resource. While Great Britain intrusts to its Legislature those important measures, the following information, which has been some time since communicated, will not be considered uninteresting. A benevolent society has been established in Holland, having for its object the formation of colonies in the northern provinces; prince Frederick, the king's second son, being the patron. The following has appeared in some of the Dutch papers:—That lands have been purchased on the borders of the Overysse; and necessary materials collected, and building commenced. The funds have been raised by associations of charitable individuals; sub-committees having been appointed in a great number of towns, &c. &c.

*King's Head, Poultry, Nov. 1820.* BENJ. WILLS, Hon. Secretary.

The Provisional Committee for Encouragement of Industry, and Reduction of Poor's Rates, will be glad to receive accurate information upon the following objects. First; The quantity of waste land in any county, hundred, or parish? Secondly; What proportion, if any, of the same be crown lands? Thirdly; The general quality of such lands? Fourthly; The probable expense of erecting economical and convenient cottages, to be durable, and of the cheapest materials, in such neighbourhood? Patriotic individuals, interesting themselves in communicating the above desirable information to the committee, are respectfully informed, that it is necessary that such be postage paid. For the provisional committee,

BENJAMIN WILLS, Hon. Secretary.

The Provisional Committee for Encouragement of Industry, and Reduction of Poor's Rates, in reference to the anticipated operations of the Legislature, desires to impress upon the public attention the following facts:—That at a time when a deficiency of employment was found to require the notice of the Legislature, in the reign of queen Elizabeth, it was enacted, that every newly erected cottage in the country should be provided with a certain quantity of land: also, that under the reign of king Charles I. a special commission was appointed for the purpose of enforcing the same. The Provisional Committee, in the present cir-

cumstances of our country, especially as it respects poor's rates, trade, manufactures, and commerce, the state of agriculture, and to arrest the alarming progress of crime, being convinced, that the cultivation of our native soil, especially waste land, is an eminent object, trusts that it will not fail to obtain in the present Session of Parliament, the co-operating concurrence of the nation. The power at present conferred upon parishes may be ascertained by reference to an "Act to amend the Laws for Relief of the Poor," cap. 12, sec. 12, 13, 59 Geo. III. which will be also found in the "Labourers' Friend," Magazine for February.

*King's-head, Poultry.*

B. WILLS, Hon. Sec.

*Society of Schoolmasters.*—At the annual dinner of the Society of Schoolmasters, on the 23d of December, Dr. Kelly presented to the Society an interesting lithographic print, from the duke of Orleans, who, when the troubles consequent on the revolution drove the surviving members of the royal family from France, took refuge in Switzerland, and supported himself nearly a year by teaching Mathematics in one of the Swiss colleges. The duke is represented in the print, sitting in his school, and instructing some attentive pupils.

*Roman Catholic "Irish National Society," for promoting the Education of the Poor.*—At a general meeting of the Catholic Clergy of Dublin, convened Jan. 10, 1821, at the Chapel House, Dublin, the most rev. Dr. Troy in the chair, Mr. L'Estrange presented the plan of an Institution under this title. The object was stated to be to promote a well-ordered system of education for the poor, combining economy, cleanliness, discipline, and Christian charity. It proposes a model school in the metropolis for instruction of teachers, and to furnish books and other necessary articles, at reduced prices. The plan embraces all denominations; and the following liberal resolution we recommend to the attention of Mr. Brougham and the established clergy: "As it is conceived that schools best adapted to the wants and circumstances of Ireland, are those in which the appointment of governors, teachers and scholars, shall be *uninfluenced by religious distinctions*, from which all books of religious controversy shall be excluded, and in which catechetical and religious instruction shall not be given to any denomination of Christians except by persons of *their own persuasion*, separately and apart from all others, and in which the morals of the pupils and instructors shall be anxiously attended to, and the most strenuous efforts made to promote mutual cordiality and affection, and reciprocal confidence between all classes and persuasions; where habits of decency and cleanliness shall be considered indispensable; where *reading, writing, and arithmetic*, shall be taught in a *cheap and expeditious manner*, and in which good order and regular discipline shall be duly enforced; the funds of the Institution shall be devoted to the support of such schools alone.

*Refuge for the Destitute.*—Feb. 1, a general court of the governors of this valuable institution was held at the Male Establishment in Hackney Road, Edward Foster, Esq. in the chair; when a report was laid before them by the committee, relative to the progress of the establishment, which includes 60 persons of each sex. The females are occupied in washing and household work, and the males in different mechanic arts. During the past year, 79 females have been admitted, and 75 discharged: males, 42 admitted; 44 discharged. Beside these, 38 have been assisted to procure an honest livelihood by labour. Temporary refuges have also been established for each sex, with a view to the improvement of prison discipline, and to afford temporary protection to penitent offenders. Of 320 males, admitted from its commencement, 292 have been provided for; and of 171 females, 157 have been discharged. The committee conclude with a powerful

appeal to public benevolence, and with a grateful acknowledgment of the assistance afforded by the government.

*Mendicity Society.*—On Wednesday, Feb. 28, a very numerous and highly respectable meeting, comprising a considerable number of ladies, assembled at the Old London Tavern, for the purpose of receiving the report of the proceedings of this society for the last year. His R. H. the duke of York in the chair. The Report, which is a very interesting document, was read by W. H. Bodkin, Esq. the honorary secretary, and it stated that the total number of cases which had come under the consideration of the Society during the last year, was 4,546, of which 542 were impostors. It also announced the important fact, that similar societies to this existing in the metropolis, are now in the course of being established in most of the principal towns in the kingdom. It was ordered to be printed, and to be distributed, we believe, gratuitously; and we earnestly call the attention of the public to it, as it affords the most conclusive evidence of the immense advantages which have resulted from the institution of this excellent society.

*Floating Hospital on the Thames.*—On Thursday, March 14, a public meeting was held at the City of London Tavern, for the purpose of establishing a Floating Hospital on the Thames for seamen. A long list of subscribers was read by the secretary, at the head of which stood an annual subscription of £50. from his majesty.

*General Benefit Insurance Company.*—A society under this title has recently been formed at 129, Aldersgate-street, for the purpose of insuring a weekly allowance, medical attendance, annuities in old age, burial expenses, and other important objects, hitherto trusted to Benefit Clubs and distinct societies. This institution, we understand, is to be founded on a capital of £50,000., independent of the contributions of the members themselves, secured by 14 trustees. It is formed under the patronage of his royal highness the duke of Gloucester; the duke of Bedford, president; eight noblemen and gentlemen, vice-presidents; and Messrs. Fry and Chapman, treasurers. The terms of insurance in *monthly* payments, and the benefits to be obtained, are regulated by printed tables, founded on the estimates of the ablest calculators, and therefore not liable to the disappointments too common in Friendly or Benefit Societies, nor attended with any of the temptations or expenses attached to convivial meetings.

*Sale of Captured Negroes to Christophe.*—The *Philadelphia Press* states, that sir Home Popham, during his late visit to Hayti, concluded a treaty with Christophe, by which he is to pay to the British government at the rate of 45 dollars per head for every negro they may land in his dominions. It is presumed that the negroes taken on board slave-ships will be sent to Hayti by the British. We are assured that this step was taken by Christophe, because he had ascertained that his subjects decreased at the rate of 6 per cent per annum. We question, however, the right of our government thus to repopulate his territories, unless they have the free assent of the captured negroes to this settlement of their future lot, with which though, in all probability, they would have comparatively but little reason to be dissatisfied, especially now that this black Buonaparte is no more.

---

## OBITUARY.

THE REV. WILLIAM HOLLINGS.—This gentleman was a native of Hereford, and after receiving the rudiments of his education in the Grammar School of that city, graduated at Brazen Nozen College, Oxford. Taking

orders, he officiated for several years as curate of Ullingwick, in Oxfordshire, under Dr. Talbot, on whose death, in 1789, the parishioners recommended him to the patron as the fittest person to fill the vacant benefice; and on his not complying with their wishes, Mr. Hollings threw up his situation in disgust, and made a vow that he never would resume the functions of the clerical office. To this resolution he strictly adhered during the remainder of his life, which was passed in a manner so singular, as to entitle him to a brief notice in our pages.

As his education had been respectable, his understanding was good, and his conversation not unpleasant. Cleanliness did not distinguish his person, and his dress was grotesque and shabby. Avarice was the ruling passion of his mind, and its sway was never disputed but in the instance already mentioned, of his voluntary resignation of professional emolument.

His living and furniture strictly corresponded with the appearance of their master. No domestic of any description was ever admitted within his walls, lest they should rob him, every office of every description being performed for himself. His diet was cheap and homely, a few pennyworths of tripe, and a quart of the water in which it had been boiled, occasionally constituted a meal of unusual indulgence. The cooking of this rich dish was simple and efficient; it consisted in soaking the crumb hollowed out from the loaf for the first day's repast, and in placing the tripe itself in the cavity of the loaf for the next day's feast. A steak from the butcher's was an extravagance of very rare occurrence. His gun and his rod afforded a casual supply, though his principal reliance was on the bounty of his relatives, in the presents of his numerous friends, who, from their constant assiduities, or his professions of esteem, considered themselves reasonable expectants of his property. He left his bed at the earliest hours in search of some kind of provender or other. If observed in a wood, his gun was his excuse, if near a river, his rod, whilst the fishing basket at his back answered the double purpose of containing his plunder and concealing the hole in his coat. On one of these marauding expeditions, when hares were often mistaken for rabbits, and tame ducks for wild ones, he had the good fortune to discover, in his favourite walk on the banks of the river Lugg, the mutilated remains of a large-sized pike, which, after glutting the appetite of the otter, became the princely spoil of our hero, and supplied him with at least half a score dinners of unwonted splendour. On another occasion, he was apprehended whilst sitting near the confines of a wood watching for game, within a circuit of the adjoining field, which he had carefully marked out by sticks placed in the ground, to show the distances at which he might depend on the action of his gun, with the least possible risk of discharging it to no other purpose than the loss of the powder and shot. The gamekeepers conducted him in custody to the lord of the preserve; mutual congratulations ensued on the apprehension of the wholesale poacher, who had so long eluded their vigilance, and his capacious and distended pockets were unloaded before the party. Great, however, was their surprise and disappointment, when, instead of the game they had expected, these ample pockets were found to contain a miscellaneous collection of potatoes, sticks, turnips, glass vials, and hogshead bungs, all purloined from a neighbouring cottage, in which he had obtained shelter from a storm. Thus, if game and poultry and fishes failed, his resources were not exhausted, but the turnip fields or the hedges could always assist him; and on his removal from one house to another, he filled three hogsheads with the broken sticks which had been the produce of his foraging expeditions; whilst at the time of his death, nearly that quantity was found in his garret: so indefatigable had he been in obtaining his almost daily, or rather nightly supplies.

In his rural walks he formed many intimacies with the cottagers of the district; and, under pretence of remembering them in his will, often put them to the expense of maintaining him for a week. From his more opulent friends he frequently solicited the gift of a hare, which he turned to very good account by fixing himself for a long residence with those to whom he presented it. He was once, however, exposed to an unpleasant rebuff, on making an application of this kind to a gentleman of Hinton, who made it an indispensable condition of complying with his request, that the applicant should prove, that on some one occasion of his life he had given away what cost him the value of a hare. As compliance with this condition was impracticable, the request was fruitless, and the gentleman was never forgiven.

The appearance of this miserly being was grotesque in the extreme. The capacity of the pockets seemed to be the principal object in the construction of the coat, which was made of cloth of the coarsest texture, originally of a black colour, though the effect of time had strongly tinged it with the *verde antique*. His waistcoat was of similar materials, and being prudently furnished with long pockets, in compliment to his coat, was met above the knees by a pair of worsted boot stockings, and thus happily saves the description of any intermediate garment. His hat was round and shallow, his hair sandy, and, despising the control of a black wig, acquired for him the appellation of "Will with the golden whisker." Thus adorned in his outer man, and equipped with his rod and basket, an excellent portrait of him was taken last year, by Mr. Leeming of Park street.

His mother lived with him to the hour of her death, which happened about thirty years since; when she left behind her a set of chemises nearly new. The circumstance of her son wearing and washing these garments after her decease, might have been concealed from the ken of history, had he not been often observed to place them on the drying lines of his garden. Other parts of the wardrobe of his father and mother, which even Mr. Hollings's ingenuity could not convert to his own personal uses, were found in his house at his death, and afford no bad specimens of the costume of the reign of George the second.

He once possessed more extensive property in land than remained to him at his death, for, being situated in the front of a country baronet's demesne, it was purchased at a price nearly double its worth, though Mr. Hollings long repented the sale, from an idea that, under all the circumstances of the case, a still higher price might possibly have been extorted.

The circumstances of his death were in perfect unison with the ruling principle of his life. He abruptly and harshly pressed for immediate payment of principal from a tradesman who had assisted another person with his name in borrowing a hundred pounds. The interest was paid, and an acknowledgment given on unstamped paper. The person who received it, feeling himself aggrieved by Mr. Hollings's harshness, laid an information against him for this omission, and the penalty of five pounds was recovered. This was the miser's death blow; from that moment, to use his own words, he "could neither eat, drink, nor sleep." Under this mental depression he lingered for about five weeks, gradually declining in health and spirits, until the morning of the 26th of March, when, his street door being forced, he was found dead in a miserable house, in a miserable room, without attendant, without fire, without curtains, without sheets, without any visible comfort. The scene which followed on the news of his death being spread abroad, bids defiance to description. It operated like a London hoax, in bringing together claimants and expectants of all sorts, sizes, and descrip-

tions. Wives, widows, and maids, urged the promises they had received; one person required remuneration for drugs, another for drams, a third for dinners, and a fourth for cider. In short, the demands, the expectations, and the confusion, seemed universal throughout the neighbourhood; when, lo! on unfolding the will, it appeared that, with the exception of a few trifling legacies, his relatives were excluded, his legatees in expectancy disappointed, and that a property of about 3000*l.* was divided, to their great surprise, between a respectable yeoman in the country, and a gentleman in the city who had managed his pecuniary concerns. Of the hospitality of the former he had occasionally partaken; and his favour towards the latter was secured by the return of a five pound note which Mr. Hollings had unconsciously deposited in his hands beyond the sum intended. On this occasion he emphatically exclaimed, "Then there is one honest person in the world!"

Thus lived, and thus died, the rev. William Hollings—for, on the maxim of once a clerk always a clerk, though he had long ceased to discharge any of the offices of the clerical profession, he was a reverend to the last—a prey to the feverish wakings of his own penuriousness, as many misers most righteously have been before him. Whilst his character amuses by its singularity, it disgusts by its despicableness. His life was useless to himself or others, except in the lesson read by its closing scenes, which show, that of avarice, as of other crimes, the scripture denunciation has its frequent fulfilment, even in this world, when the sinner is found out by his sin, and that which was his chief delight becomes his severest punishment.

Carrying his eccentricities beyond the grave, agreeably to the directions in his will, his remains were interred at Wilkington, under the salute of a merry peal of bells; the same ceremony being ordered to be repeated for twelve hours on every anniversary of his funeral, in consideration of a sufficient endowment left to the parish ringers for the purpose.

Dec. 8, in a deep decline, in the 32d year of his age, CHARLES EDWARD NEWBERRY, Esq. late surgeon to H. E. I. C. ship, Marquess Camden. Mr. Newberry was a young man of great promise in his profession, to the zealous discharge of whose duties during a sickly voyage to and from China, it is most probable that he fell, in the prime of life, a lamented victim. As a son, a brother, a friend, his conduct was so exemplary, that those who were connected with him, through these endearing relationships of life, will long continue most deeply to feel his loss. Bearing the severe pains of a protracted and wasting illness with the fortitude of a Christian, he tranquilly breathed his last, full of the Christian's hope, and confident of soon partaking in the highest of the Christian's joys. He was apprenticed to Mr. Parker, of Woburn, in Bedfordshire; but his professional education was finished at Guy's hospital, where he was a dresser, and resident pupil of Mr. Lucas. Besides three voyages to India and China, he spent some time in Syria, as the medical attendant of Lady Esther Stanhope, then residing at the foot of Mount Lebanon. He also passed about four months of his short, but active life, in those mountainous regions of the country inhabited by the singular tribe of wild Arabs, the *Druses*, on the family of whose chieftain he professionally attended, and by whom he was earnestly pressed to take up his abode, at least for some time, amongst them as his physician. This offer, though accompanied by promises of a splendid remuneration, filial and fraternal affection, coupled with the recollection of friends dearly beloved in his native home, induced him to decline; and he returned to England, where he had not long remained, ere he set off upon a voyage which proved his last—in another sense, than his friends had hoped



that it would do. In the course of his extensive journeyings to foreign lands, he had seen much that was curious and rare; and, had not diffidence prevented his entertaining any thoughts of giving the result of his observations to the world, he was capable of adding materially to the stock of information on parts of the globe, of which much that is valuable remains to be known. A most intimate friend—a brother, indeed, by adoption—of one of the editors of this work, we had hoped, from his communications, materially to have enriched those pages, in which the decrees of a kind, but mysterious Providence, has left him but the melancholy task of recording his early death. It was to him that a friend, who knew and loved him well, addressed the following beautiful lines at the close of the second canto of his “Aonian Hours,” noticed with deserved approbation in our last:—

“ But whilst Mnemosyne awakes, and loves  
To picture forth the absent, where art Thou,  
N\*\*\*\*\*, of late my partner of the groves?  
Thou tread’st not Syria’s holy mountains now,  
Nor see’st in Greece unfading myrtles blow,  
As in sweet seasons past—but it is thine,  
Whilst round me Night descends, and waves the bough,  
To mark through breaking clouds the morning shine,  
Sweeping with orient keel the many-coloured brine.

“ From the wild depth of woods, from silent hills,  
And vallies by the maiden moon made pale,  
Shrined in the solitude which most instils  
The tenderness of thought, I bid thee hail:  
Health to my friend! where’er thy Indian sail,  
By cliff or cape, in haven or in bay,  
Waves to the influence of the tropic gale,  
The blessing of that Spirit on thee lay,  
Whose voice the absent forms of past delight obey!”

Alas! that the *ave* of the poet should have proved so short a forerunner of his farewell! To the scenes so beautifully described in his volume, the Indian voyager returned indeed; but, wasted and emaciated by disease, he sought in vain to gather health and strength from their balmy influence, though he did while away a portion of his pains in the society of the minstrel of the groves, and of friends whom he highly prized. β.

Died, on the 11th of February, at Richmond, in the 90th year of his age, Mr. ADAM WALKER, the well known lecturer upon experimental philosophy. The useful labours of this ingenious man preceded all those of our present institutions, and contributed to spread a taste for, and a knowledge of nature throughout every part of the kingdom. He was born in the county of Westmoreland, where his father was a woollen-manufacturer, who having a large family, scarcely allowed him a sufficient time at school to acquire the art of reading. Being, however, of a mechanical turn of mind, he early overcame every obstacle opposed to the display of his genius. He modelled machinery, and even built himself a house in a bush, where he might retire to read the books he borrowed, on a Sunday. He taught himself with such success, that he was employed as usher in a school at Ledsham in Yorkshire, when only 15 years old. Afterwards he was chosen writing-master at a free school at Macclesfield, where he perfected himself in mathematics. He then entered into trade, but failed; and this disappointment made him resolve to turn hermit in one of the islands of Windermere; from doing which he was only prevented by the ridicule of his friends. He next lectured upon astronomy at Manchester with such success, as enabled him to open an

extensive seminary for education, which he gave up for the purpose of travelling as a lecturer in natural philosophy. After visiting many different places, Dr. Priestley recommenced his lecturing in the Haymarket in 1778. The encouragement he met with made him take a house in George Street, Hanover Square, where he also gave lectures. Dr. Barnard of Eton college engaged him to lecture at that school, and he did the same at other great seminaries. Among his inventions are three methods for pumping water at sea; wind and steam carriages; the empyreal air stove; the celestina harpsichord; the orrery; the rotatory lights at Scilly, &c. &c. He published "Lectures on Experimental Philosophy," "Philosophical Estimate of the Cause, Effects, and Cure of Unwholesome Air in Cities;" "The Causes and Cure of Smoky Chimneys;" "Ideas suggested in an Excursion through Flanders," &c. &c.

Died, on Monday, Feb. 25, in the 66th year of his age, the Rev. THOMAS NORTHCOTE TOLLER, Minister of the Congregation of Independent Dissenters in Kettering, Northamptonshire. The kind of death he always desired, was by a kind Providence granted him. It appears to have been an instantaneous translation, for he was found a lifeless corpse in three minutes after leaving his parlour, as well as usual. One who has filled the situation of a public teacher of religion for near half a century, though his stated labours during all that time, (more than forty-five years) were confined to a single congregation, must be well known in a large circle, and Mr. TOLLER's worth was felt and acknowledged by all denominations of Christians and all ranks in society. As a member of society, "Peace on earth and good will towards men" was the aim of his whole life. In his domestic relations, his most prominent characteristic was a constant strong affection particularly manifest in his "cries and tears" for the eternal salvation of all around him, especially his children, so tenderly beloved. As a professing Christian, he was sincere, and candid, heartily loving and wishing well to all (whatever called), "who loved the Lord Jesus Christ in sincerity." As a minister of the gospel, he was eminent indeed. His sermons, delivered in a style and manner peculiarly his own, were perspicuous, earnest, affectionate, and faithful, often forcibly arresting the attention of the most indifferent hearers; but his prayers, entirely without familiarity or fanaticism, were such a holy flow of devotion, such a pouring out of the soul before God, that they must have been heard—nay, they must have been participated in, to be duly appreciated.

## PROVINCIAL AND MISCELLANEOUS INTELLIGENCE.

*Deaths.*—Aug. 12. At Alexandria, of a bilious fever, Nathaniel Pearce, the celebrated Abyssinian traveller, a native of Acton, near London.—Nov. 1. At George Town, Berbice, his excellency Charles W. Bentinck, lieut.-gov. of the colony.—Dec. In the Minories, Mrs. Mumford, widow, 108.—In Great Ormond Street, rev. Daniel Duff, A.M. late of Salvador House, Tooting.—In Charlotte Street, Portland Place, rev. E. B. Johnson.—Anthony Von Huell, late minister from Holland to the court of Spain.—16. At his house, in Queen Square, Westminster, after four days' illness, Joseph Hopkins, M.D. He is said, as an accoucheur, to have delivered nearly 16,000 females; and was much esteemed for his charity in affording relief to numerous individuals, who came under his observation during the course of an extensive practice of more than half a century.—In Upper

Berkley Street, Arthur Saunderson, M.D., senior fellow of the College of Physicians.—18. At Brunswick, prince Augustus of Brunswick, uncle to the reigning duke.—26. At Trieste, of a stomach complaint, Fouché, duke of Otranto, the celebrated minister of police under Buonaparte. In the earlier stages of the Revolution, it was this unprincipled man who, when on a mission from the Convention to Nevers, first issued the celebrated impious decree, that all citizens should be interred within forty-eight hours after their death, in a burial place common to all parties, planted with trees, under whose shade should be an image representing sleep, whilst on the door of the enclosure was this inscription, "Death is an eternal sleep." His last words, addressed to his wife, were: "Now, you can return to France."—At Angers, Charles, viscount Walsh de Servant.—*Jan.* At Pimlico, rev. David Lowe.—In Holborn, rev. R. B. Cotton, late of Tottenham, 57.—In the 74th year of her age, Mrs. John Hunter, widow of the celebrated surgeon, and authoress of a volume of Poems and Songs of very great merit.—9. In Park Place, Mary-le-bone, rev. Fred. Thruston, M.A., officiating minister of Bayswater Chapel, and author of a work in two volumes upon Prophecy.—12. In Brompton Grove, at an advanced age, sir John Macpherson, bart., for many years a member of the supreme council at Bengal, and afterwards governor-general of India.—13. Gen. Gwyn, col. of the king's Dragoon Guards, and gov. of Sheerness.—20. In York Street, Portman Square, lieut.-gen. W. Popham, at the advanced age of 81. The military career of this excellent man commenced, in the year 1757, as ensign; and, in 1759, retaining his rank in the king's service, he passed into that of the East India Company, where he acquired the highest panegyric from the most eminent commanders, as well as governors of India. He survived his brother, sir Home Popham, only six months.—*Feb.* 9. In Han's Place, Sloane Street, rev. Dr. Nicol, minister of the Scot's Church, Swallow Street, who had been 25 years usefully and honourably engaged in the Christian ministry.—14. In his 67th year, rev. Jas. Lindsay, D.D. of Grove Hall, Bow, upwards of 35 years minister of the Presbyterian meeting, Monkwell Street. The doctor received the fatal stroke while assembled with the Protestant dissenting ministers of the three denominations at Dr. William's Library, in Red Cross Street, with a view of considering Mr. Brougham's projected bill on the subject of education. After delivering his opinion on the subject with extraordinary zeal, energy, and clearness, he sat down in full health. The secretary, Dr. Morgan, was proceeding to read a series of resolutions, when the attention of the company was arrested by the appearance of severe indisposition in Dr. Lindsay. He fell insensible into the arms of those around him. Medical aid was instantly called in, but it was too late. The spirit had fled to another, and, it is to be hoped, a better world. The whole company were too much affected to proceed with business. The rev. Dr. Waugh, attended by a large company of ministers, offered an appropriate prayer; and the ministers departed deeply impressed with the powerful admonition on the uncertainty of life, and the necessity of being always ready for the stroke of death. In the public establishment where he died his body lay till Friday, and thence it was carried forth and interred in Bunhill Fields. The dissenting ministers, with whom he had been connected, attended in a body; his congregation followed; six coaches were filled with distinguished pupils, who attended with mournful veneration the funeral of him whose instructions had laid the foundation of their respectability and success in life. These, with his family and friends, formed a procession of thirty-three mourning coaches, and thirteen private carriages. After the corpse was laid in the grave, the rev. Mr. Barrett addressed the company in terms at once appropriate and affecting. Dr.

Lindsay was a native of Farnhamshire. He succeeded the late Dr. Fordyce at Monkwell Street Meeting in May, 1783; Drs. Kippis, Fordyce, and Hunter, all assisting at his ordination. In 1787, he gave up the afternoon service on being elected afternoon preacher to the Presbyterian congregation, Newington Green, where he opened an academy. This congregation, however, greatly declining, he removed to Old Ford, and about the same time received a diploma from Aberdeen. Dr. Lindsay printed and published Funeral Sermons for Dr. Fordyce, and Dr. Jos. Towers, in 1796 and 7.—16. At his house, near the chapel, in the City Road, aged 73, of a gradual decay of nature, rev. Joseph Benson, formerly of St. Edmund's Hall, Oxford, and a distinguished preacher and writer, for more than half a century, among the Wesleyan Methodists, of whose periodical publications he was for many years the sole editor. He was pre-eminent in learning, piety, and usefulness; and will long live in the grateful and reverential recollection of his friends, and of the religious body to which he belonged.—20. Mrs. Robson, wife of Mr. Isaac Robson, of the Paragon, Hackney.—26. In Devonshire Place, sir Charles William Rouse Boughton, bart., of Downton Hall, Salop, and Rouse Lench, Worcestershire.—28. In Portugal Street, William Mainwaring, esq., many years member and chairman of the Quarter Sessions for the county of Middlesex, 86.—March 11. In Carey Street, Lincoln's Inn Fields, in the 38th year of his age, Jeremiah Jackson, esq., surgeon, of a decline, after a painful illness of many months, which he bore with Christian resignation, leaving a widow and seven children to lament his loss.—13. John Hunter, esq., vice-admiral of the red, in the 83d year of his age. He entered the naval service at an early period of life, and served under three successive sovereigns.

*Ecclesiastical Preferment.*—Rev. C. Goddard, archdeacon of Lincoln, St. James's, Garlickhithe, R.

#### BEDFORDSHIRE.

*Ecclesiastical Preferment.*—Rev. H. S. J. Bullen, R. of Dunton, Bucks, Westlingworth, R.

#### BERKSHIRE.

*Deaths.*—Dec. Rev. W. Clarke, M.A. rector of Orpington, Kent, vicar of Wilsden, Middlesex, and upwards of 54 years a minor canon of St. George's Chapel, Windsor.

*Ecclesiastical Preferments.*—Rev. J. W. Champnes, vicar of Upton, united livings of Langley and Wyrardsbury; patrons, dean and chapter of Windsor.—Rev. Mr. Pack, junior minor canon of Windsor.

*New Chapel.*—Aug. 10. A neat Independent chapel, for the congregation under rev. J. S. Watson, late of Cat Hall, Sussex, was opened in London Street, Reading; preachers, rev. G. Evans, and C. Hyatt, of London.

*Philanthropic Intelligence.*—At the third annual meeting at the bank for Savings held at Newbury, on the 19th of Jan., it appeared that the sum of £18,227. 4s. 3d. had been received since its first establishment; that £4,952. 16s. 6d. had been repaid, exclusive of interest; and that the sum now remaining to the credit of the depositors amounts to £13,274. 7s. 9d. of the above £18,227. 4s. 3d.: the sum of £4,679. 16s. 5d. has been received in the last year.

#### BUCKINGHAMSHIRE.

*Deaths.*—Dec. 13. At Dinton vicarage, near Aylesbury, rev. R. W. Williams, curate of Dinton and Long Crendon; he was indebted to a pious mother, under God, for his first serious impressions; and the anticipation of the first anniversary of her death appeared to hasten his flight to the

eternal world, in the 28th year of his age.—*Feb.* At Marsh Gibbon, rev. E. Nash, R. of Steeple Claydon.

*Ecclesiastical Preferment.*—Hon. and rev. C. Percival, Claverton, R.

*Ordination.*—Rev. T. Terry, late of Queenborough, Kent, over the Baptist church at Princes Risborough.

#### CAMBRIDGE.

*Ecclesiastical Preferments.*—Rev. J. Bluker, B.D., Wentworth, R.; and rev. J. Dampier, West Wrathing, R.; both on the presentation of the dean and chapter of Ely.

*Ordination.*—*Dec.* 20. Rev. S. Thodey, late of Homerton academy, over the Independent church, Downing Street, Cambridge.

#### CHESHIRE.

*Death.*—*Jan.* 12. James Topping, esq., of Whatcroft Hall, one of his majesty's counsel, a bencher of the Inner Temple, and late attorney-general of the counties palatine of Lancaster and Durham.

*Ecclesiastical Preferment.*—Rev. J. Jackson, A.M., curate of Bowden, Over, V.

#### CORNWALL.

*Ordination.*—*May* 18. Rev. Edmund Clarke, late a student in Stepney academy, over the particular Baptist church at Truro.

#### CUMBERLAND.

*Deaths.*—*Dec.* Rev. J. Bolton, V. of Melborn.—*Feb.* Mrs. A. James, 101.

#### DERBYSHIRE.

*Death.*—*Feb.* Near Chesterfield, E. Davison, 100.

#### DEVONSHIRE.

*Deaths.*—*Dec.* At Cheyford, rev. G. H. Hames.—Rev. W. Badcock.—At Plymouth, rev. Mr. Hornbrook.—At Hatherleigh, Mrs. Joanna Facey, 100.—In one of Dovey's alma-houses, Exeter, Mary Heath; her sister, Elizabeth Heath, having died in the same house but six months before, at the age of 103.—*Jan.* At Axminster, rev. C. Buckland.—At Crediton poor-house, Elizabeth Alan, 102.—17. Rev. Thos. Wm. Barlow, R. of Halberton, and prebendary of Bristol.—20. At Plymouth Dock, after a few days' illness, rev. Samuel Taylor, for many years an acceptable and useful preacher among the Wesleyan Methodists.

*New Church.*—On Sunday, Oct. 22, the new church for the parish of the Holy Trinity, Exeter, was opened for divine service. It is a handsome edifice, in the Gothic style.

*Ordination.*—*May* 17. At Falmouth, rev. S. Green, late a student in Stepney academy, over the particular Baptist church in Falmouth.

*Philanthropic Intelligence.*—The following report was made at a late monthly meeting of the Devon and Exeter Savings bank:—

Deposits received .....	£4,875 12 5
Payments made .....	1,839 0 5
Making the total amount received .....	£318,443 12 1
Amount of re-payments of principal money and payments of interest, for five years .....	} 46,445 15 7
Leaving a balance in Savings bank .....	171,997 16 6
Half year's interest to Nov. 20, 1820 .....	3,657 12 3
Total .....	£175,655 8 9
Number of accounts opened .....	8,118
Number of deposits made .....	21,179.

## DORSETSHIRE.

*Death.*—Jan. 5. At Blandford, rev. Henry Field, nearly 60 years pastor of the Protestant dissenting congregation in that place.

*Ecclesiastical Preferment.*—Rev. J. F. St. John, Manston, R.

*Ordination.*—Oct. 18. Rev. J. Evans, from Hoxton academy, over the congregational church, Minton's Lane, Shaftesbury.

## DURHAM.

*Ecclesiastical Preferments.*—Bishop of St. David's to the first prebendal stall in Durham Cathedral.—Rev. J. Saville Ogle, prebend of Durham.

*Ordination.*—April 6. Rev. W. Fisher over the particular Baptist church at Rowley and Hindley.

## ESSEX.

*Deaths.*—Jan. Rev. Edward Earle, R. of High Ongar, 77.—Rev. J. H. Wright, upwards of 30 years curate of Tillingham.—At Inworth, C. Smith, 110.

*Ecclesiastical Preferment.*—Rev. J. Harcourt Skrine, B.A., Thunderley, R.; patron, Rev. S. Hemming, D.D.

*New Church.*—His majesty has graciously given £1000. towards the erection of the new church at Harwich.

*Philanthropic Intelligence.*—The magistrates of this county have determined to erect a spacious Penitentiary, in which all the prisoners are to be classed, and those who are able obliged to work for their own support, whilst imprisoned.

## GLOUCESTERSHIRE.

*Deaths.*—Dec. 16. At his seat, Hill House, Rodborough, sir G. O. Paul, bart., well known to the public by his great exertions for improving the prison discipline of this county, on which subject he published two or three ingenious pamphlets.—At Newnham, Mr. S. Averill, shoemaker, 107. He worked at his trade until within seven years of his death.—At Lewin's Mead alms-houses, B. Stock, 100.

*Ecclesiastical Preferment.*—Rev. J. J. Lathes, Carlton Abbots, P. C.

*New Chapel.*—Nov. 29. A new chapel was opened in the hamlet of Welford, in the parish of Kempsford; preachers, rev. D. Williams, and rev. J. J. Church, the Baptist and Independent ministers of Fairford.

## HAMPSHIRE.

*Death.*—Jan. 28. Sir George Campbell, C.C.B., admiral of the white, and commander-in-chief of the fleet at Portsmouth. He shot himself with a pistol in a fit of insanity. Sir George was one of the grooms of the bed-chamber to his majesty, with whom he was a very great favourite, having been one of his early friends. Lord Nelson considered him one of the best officers in the navy.

*Ecclesiastical Preferment.*—Rev. T. S. Shapcott, East Kennet, P. C.

*New Church.*—Oct. 5. The beautiful new church at Dean, recently erected at the sole expense of Mr. Bramston, the patron of the living, was consecrated by the bishop of Winchester.

*Philanthropic Intelligence.*—The committee of the Southampton Savings bank lately held their twelfth quarterly meeting at the Guildhall, when it appeared that the deposits made during the last quarter amounted to £1,943. 19s. 6d., and the sums returned to the depositors to £646. 2s. 11d. During the last year deposited £7,897. 8s. 6d. Invested funds £23,336.

## HEREFORDSHIRE.

*Death.*—Jan. At Hereford, rev. S. Beavan, 78.

## HUNTINGDONSHIRE.

*Ordination.*—May 24. Rev. J. Pagett, late a student in Stepney academy, over the Baptist church at Hail Wooton.

## KENT.

*Deaths.*—Jan. 18. Rev. Henry Kipling, vicar of Plumstead, who has bequeathed £1000. for keeping up Sunday schools at Plumstead and East Wickham.—Feb. 24. At the Royal Arsenal, Woolwich, lieut.-gen. George Rochfort, chief fire-master to the royal Laboratory, 82.

*Ordination.*—Sept. 20. Rev. W. Groser, jun., late of Princes Risborough, Bucks, over the Baptist church at Maidstone.

## LANCASHIRE.

*Death.*—Jan. 20. At Cockerham, rev. J. Viddit, V.

*Ecclesiastical Preferments.*—Rev. Joseph Selkirk, curate of Balderstone, Ashworth, P. C.—Rev. R. J. Beadon, Heaton Norris, P. C.

## LINCOLNSHIRE.

*Death.*—Dec. At Spalding, rev. M. Johnson.

*Ecclesiastical Preferments.*—Rev. J. Brewster, A.M., V. of Grantham, Durham, Laughton, V.; patron, marquess of Hertford.—Rev. W. C. Crutenden, A.M., minister of Christ Church, Macclesfield, Sleaford, R.

*New Chapel.*—Nov. 8. The new Independent chapel at Lincoln was opened for public worship; preachers, rev. Messrs. Gilbert, of Hull; Haynes, of Boston; and Parsons, of Leeds.

*Miscellaneous Intelligence.*—The magistrates of Lincoln have issued a notice prohibiting drovers and carriers from travelling on the Sabbath, and butchers from killing or selling meat on that day, under the penalties of the act passed in the third year of king Charles I.

## MIDDLESEX.

*Deaths.*—Nov. 17. At Chelsea, rev. Isaac Pickett, upwards of 20 years minister of Paradise chapel, in that parish.—Dec. In Chelsea College, sir John Peschell, bart.—8. At Chelsea, Dr. McLeod, surgeon of the Royal Sovereign yacht, and author of the Voyage to China in H. M. S. Alceste.

*Ecclesiastical Preferment.*—Rev. H. Glossop, Isleworth, valuable R.

## MONMOUTHSHIRE.

*Death.*—Feb. Rev. W. Davis, R. of Lanark.

## NORFOLK.

*Deaths.*—Dec. At Hethell Hall, sir T. Beevor, bart., 68.—At Wells, J. Walden, 102.

## NORTHAMPTONSHIRE.

*Death.*—Jan. At Northampton, Rev. T. Watts.

*Ecclesiastical Preferments.*—Rev. S. Parkins, Preston deanery, V.; patron, Langham Christie, esq.—Rev. E. R. Butcher, St. Sepulchre, Northampton, V.

## NOTTINGHAMSHIRE.

*Death.*—Dec. 23. Rev. J. T. Jordan, B.D., R. of Hickling, Notts, and of Bircholt, Kent, and many years senior tutor of Queen's College, Cambridge.

## OXFORDSHIRE.

*Deaths.*—Dec. At Hardwick, Mr. T. Collingswood, 101.—Jan. At Ambrosden, near Bicester, rev. T. Pardoe Matthews, M.A., V. of Ambrosden and Piddington.

*New Chapel.*—Oct. 24. A neat place of worship was opened at Stoken church; preachers, Messrs. Thomas, of Oxford; Goulty, of Henley; and Harrison, of Woburn.

## RUTLANDSHIRE.

*Death.*—Jan. At Belvoir Castle, rev. sir J. Thoroton, bart.

## SHROPSHIRE.

*Death.*—At the vicarage house, Cheswardine, rev. W. Hammersley, 62.

*Ordination.*—June 20. Rev. W. Keay, over the Baptist church at Wellington.

## SOMERSETSHIRE.

*Deaths.*—Dec. Rev. J. Wood, M.A., many years R. of Newton St. Loe, near Bath, 76.—At Nelson's Gardens, Bedminster, near Bristol, at the advanced age of 105 years, Mr. Giles Vickery. He was out a few days before his death, and retained his faculties to the last.—17. At Wells, Francis Drake, esq., formerly envoy extraordinary at the court of Munich.—Jan. At Bath, Mr. John Cranch, artist, painter of the celebrated picture of the death of Chatterton, now in the possession of sir James Winter Lake, bart.—3. At Bath, gen. W. Morris, of Chesham House.—18. Rev. W. Blake, of Crewkerne.—Feb. By falling down stairs, Moses Langdon, of Upton, near Wiveliscomb, esq., better known by the appellation of Old Moses, from his niggardly disposition. He has been frequently known to pick, dress, and eat crows and magpies, found dead in the field by boys. He never kept any servant, but gave an old woman from the work-house her victuals to dress his: he was in the habit of frequenting Wiveliscomb, and put up at a small inn, where they usually dressed tripe, which he generally took for his dinner; and if any person sitting near him left any tripe on their plates, he always ate it up, saying it was a pity to waste any thing. When at home, he wore the coarsest brin for shirts, but kept fine holland ones, which he wore when he went a journey; and if he slept out, he invariably took the shirt off, and lay without one, to prevent its being worn out. He died intestate; and his landed property, to a considerable amount, falls to John Langdon, a second cousin, heretofore a day labourer.—Feb. 10. At Dr. Langworthy's Asylum, Kingsdown House, Box, John Randall, aged 104, upwards of 69 of which he had been a patient in that institution, enjoying good bodily health, and walking regularly in the garden, until a few weeks prior to his death. He was an early riser, was confined to his bed but a few days, and possessed his retentive powers to the last.

*Ecclesiastical Preferences.*—Rev. Peter Gunning, R. of Bathwick, Newton St. Loe, R.; patron, W. G. Langton, esq.—Rev. C. Ashfield, Lodington, R.—Rev. E. Fane, R. of Fulbeck, Clifton, prebend.

*Ordination.*—Feb. 22. Rev. Henry Cuzner, of Trowbridge, over the Baptist church at Norton St. Philips.

*Miscellaneous Intelligence.*—A well-executed altar-piece was recently erected in the parish church of Dowliswake, near Ilminster, the gift of Charles Park, esq. The subject is taken from Luke, iii. 50, 52, and 53. It was painted by a self-taught artist, Mr. Barrett, master of the Free School, Ilminster.—There are now living at the small healthy village of Nunney, in the space of twelve yards, eleven persons whose united ages amount to 872 years, which being added to the ages of 32 other persons residing in the same village, make it a grand total of 3518, or a fraction more than 81 years for each person.

## STAFFORDSHIRE.

*Deaths.*—Dec. At Fulford, Thomas Brookes, a woodman, 105 years old. He enjoyed all his faculties (except that of hearing) to the last. He lived



the greater part of his time in a small cottage by the side of a wood, near Moral Heath, in the neighbourhood of Fulford. It is believed that he would have lived longer, had he taken proper nourishment; but he denied himself the common comforts of life, although he possessed about £600.—*Feb. 7.* At Litchfield, Edward Outram, D.D., canon residentiary of Litchfield Cathedral, chancellor of the diocese, archdeacon of Derby, and rector of St. Phillip's, in Birmingham. This excellent and learned man was called to his solemn and eternal account whilst conversing with one of the pensioners of St. John's Hospital; extreme exertion in talking to a deaf person being the immediate occasion of the apoplexy that terminated his existence in the course of an hour.

## SUFFOLK.

*Deaths.*—*Dec. 27.* At Rome, sir Thos. Gage, of Hengrave Hill, in the county of Suffolk, bart.—*Jan. 26.* At Ipswich, rev. G. Routh, A.M., R. of Holbrook, and of St. Helen, with St. Clement, Ipswich, P. C. of Ashfield, with Thorp chapel annexed.—*Feb.* At Woodbridge, J. Sparkes, 102.—At Sibton V., rev. F. Leggat, R. of Bedford and Sibton, near Peasenhall.

*Ecclesiastical Preferments.*—Rev. Augustus Henniker, Great and Little Thornham valuable R. R.; patron, his uncle, lord Henniker.—Rev. W. Stocking, Tuddenham, St. Mary, R.

## SURREY.

*Deaths.*—*Dec.* At Hall Grove, near Bagshot, Mrs. Sarah Best, 100.—2. At Forest Hill, Robert Bisset, esq., F.R. and A.S.—*Jan. 26.* At Wimbledon, rev. Henry Edmund Hill, of Guildford, R. of Fenny Compton, Warwick.—At Claremont Park, Esher, colonel the baron de Hardenbrock, equerry to his royal highness prince Leopold.

## SUSSEX.

*Deaths.*—*Sept. 7.* Rev. James Rees, pastor of the Baptist church at Rye, 51.—*Feb. 20.* At his house, Brighton, Mr. Serj. Runnington. He is well known to the profession of which he was a member for near half a century, as the editor of "Sir Matthew Hale's History of the Common Law, 2 vols. 8vo., 1794;" "Gilbert's Law of Ejectments, 8vo., 1781;" "Ruffhead's Statutes at Large, from Magna Charta to the 25th of George III., 14 vols. 4to., 1787." He also wrote, "The History, Principles, and Practice of the Legal Remedy by Ejectment, and the resulting Action of Mesne Process, 8vo., 1795."

*Ecclesiastical Preferment.*—We are happy to be informed, that his majesty has been graciously pleased to appoint the rev. Hugh Pearson, well known as the author of the Life of the late Rev. Dr. Claudius Buchanan, to be his domestic chaplain at the Pavilion, at Brighton. This clergyman is of excellent character, and of Evangelical principles.

## WARWICKSHIRE.

*Deaths.*—*Dec.* At Newbold Cronyn, rev. E. Willes, 77.—Mr. J. Crancer, of Coventry, 107.

*Philanthropic Intelligence.*—The late grand musical festival at Birmingham, after paying the expenses, which amounted to £4,481. 13s. 8d., left a nett profit of £5,001. 10s. 11d., for the funds of the General Hospital.

## WESTMORELAND.

*Death.*—*Dec.* At Lavingham, near Kirkby Moorside, after a short illness, rev. R. Mayman, 43 years resident curate of Lavingham, 69.

## WILTSHIRE.

*Deaths.*—*Dec.* At Hartham House; the right hon. Archibald Colquhoun, M.P., lord register of Scotland.—*Jan.* At Bishopstrow, rev. E. Montague.

*Ecclesiastical Preferments.*—Hon. and rev. W. S. Addington, second son of viscount Sidmouth, Poole, R.; patron, earl Bathurst.—Rev. Mr. Heath, valuable R. of West Dean and East Grinstead; patron, Francis Glossop, esq.

*Ordination.*—*July 12.* Rev. S. Wibley, of Wooly, over the Baptist church at Sandy Lane, near Devizes.

*Chapel opened.*—*Nov. 22.* A small meeting house, at Fovant, was opened for public worship; preachers, rev. Messrs. Jay, of Bath; Good, of Salisbury; and Bristow, of Wilton.

## WORCESTERSHIRE.

*Death.*—*Feb.* At Eastham, rev. C. Whitehead.

*Ecclesiastical Preferments.*—Rev. A. Wheeler, B.D., Broadway, R.—Rev. T. Clarke, M.A., Overbury, R.

## YORKSHIRE.

*Deaths.*—*Dec.* At Sedburgh, in the 86th year of his age, Mr. John Dawson, formerly a surgeon and apothecary, but for more than 50 years a highly eminent teacher of the mathematics at that place. He was thought to be one of the first men of the age, in that branch of learning, as his numerous scholars dispersed over the globe, many of whom have been senior wranglers in the University of Cambridge, can well testify; and what is still more remarkable, he was self-taught. He published but little, though he wrote much; and it is hoped has left behind him many valuable manuscripts on mathematical subjects. In the early part of his life he engaged in controversy with the celebrated Emerson, on the subject of the Newtonian Method of Fluxions; with Matthew Stuart, professor of Mathematics in the University of Edinburgh, respecting the sun's distance; and with Mr. Charles Wildbore, many years editor of the Gentleman's Diary, on the subjects of fluids issuing from vessels in motion; and it is generally thought that in each instance he had the advantage.—At Aldingfleet, rev. Isaac Tyson, 28 years V. of that place.—At York, John Croft, esq., F.S.A., a gentleman much addicted to antiquarian researches, and indefatigable as a virtuoso. He has left behind him a valuable collection of books, and a considerable cabinet of ancient coins, and other curiosities. He published various productions of a trifling, and generally of an eccentric nature, the principal of which are—"Scrapiana," "A Collection of Medals, 12mo.," "Notes on Shakspeare," and a small treatise on "Wines."—29. Rev. Richard Smith, R. of Maisber.—*Jan.* At Horton, near Settle, rev. J. Holden, LL.D., 40 years master of the free Grammar School of that place, and calculator of the Tide Tables in the North of England, 63.—At Lasingham, rev. R. Maymon, 70.—*Feb.* At his house, near Wakefield, Joseph Arncliffe, esq. He was of great eccentricity, and was as well known in the fashionable world, some years ago, as any man of his time. Latterly he had shut himself up from all society, and although possessed of a clear income and estate of £5000. a-year, his mind was seriously impressed with the idea that he was fast approaching to poverty, and must go to the parish workhouse. Several times lately he wrote to a friend in London, saying: "Hasten down and sell me up, that I may rest assured of food and raiment for the rest of my life." A few years ago he was engaged in a very serious quarrel, and it being demanded of him to name the time, place, and his friend, he coolly wrote in answer: "St. James's Churchyard, Piccadilly, 12

o'clock at night, and the sexton of the parish."—*March 2.* At his house at Halifax, in the 63d year of his age, rev. sir Thomas Horton, bart., of Chaderton Hall, in the county of Lancaster, and R. of Badsworth, Yorkshire.

*Ecclesiastical Preferments.*—Rev. W. N. Parnell, P. C. of Crossgate, Leeds.—Rev. A. Crigan, Marston, valuable R.—Rev. James Willis, of Donnington, Wilberfoss, P. C.

*Ordination.*—*Aug. 2.* Rev. J. Mason, over the Baptist church at Idle.

*Philanthropic Intelligence.*—The late countess dowager Conyngham has bequeathed, among other charities, an annuity of £20 to each of ten poor clergymen, respectively in possession of only one living under the yearly value of £100. situated within the county of York.

#### WALES.

*Ecclesiastical Preferments.*—Rev. J. H. Morris, curate of St. John's, Hackney, a prebend of Landaff.—Rev. J. Ellis, vicar of Languin, Cerrigy-Druidion, Denbigh; patron, bishop of St. Asaph.—Rev. Ebenezer Morris, P. C., of Llanon and Llandarry, Llanelly, V.—Rev. James Coles, chaplain to the earl of Tankerville, Michaelstoane Veddowe, R. Monmouthshire.

*Ordination.*—Rev. R. Owens, late of Llanfyllin, over the Independent church at Bwllch-Towyn.

*New Chapels.*—*Oct. 8.* A new congregational chapel was opened in the parish of Llanleched, Carnarvon; preachers, rev. Messrs. Davis, of Rhôs-lyan; Everett, of Denbigh; Morgan, of Machynluth; Jones, of Carnarvon; and Lewis, of Pwllheli.—*22.* A new congregational chapel was opened at Llandwrog, Carnarvonshire; preachers, rev. Messrs. Jones, of Carnarvon; Williams, of Tfestiniog; Griffiths, of Bethel; and Roberts, of Bangor.

#### SCOTLAND.

*Deaths.* *July 27.* At Holywood manse, rev. Dr. Crichton, minister.—*Aug. 2.* At Edinburgh, rev. Dr. Dickson of Persilands, one of the ministers of that city.—*7.* At Whetsome manse, Berwickshire, rev. G. Drummond.—*31.* At Killin, Perthshire, very rev. William Beaumont Busby, D. D. dean of Rochester.—*Sept.* At Muirkirk, rev. Dr. W. Rutherford.—At Musselburgh, rev. J. Taylor, master of the grammar school, 67.—At Aberdeen, rev. W. Stuart, 79.—At Magdalen College, Edinburgh, rev. B. Patts, D. D.—*17.* At Inverary, in the prime of life, Mr. Donald M'Nicol, whose remarks on Dr. Johnson's journey to the Hebrides are well known. Like his father, he was a supporter and a judge of the Gaelic language.—*Jan. 14.* Rev. J. Brown, minister of the Relief congregation, Falkirk, for 40 years.—*15.* At Hamilton, rev. Dr. Alexander Hutchison.—*17.* Sir Alexander Dick of Fountain-hall, near Inverness. He was found dead in his bed.—*Feb.* At the manse of Kingarth, Bute, rev. Mr. Marshall.—*17.* At Nether Currie, (in the parish of Currie, where he was born, and spent most of his days), John Dawson, gardener, aged 100 years all but a few weeks.

*Ecclesiastical Preferments.*—Rev. D. Martin of Inverness, to the parish of Abernethy.—Rev. John Wilson, to the parish of Carington; patron sir C. Macdonald Lockhart.—Rev. Francis W. Grant, to the united parishes of Dyke and Moy, Moray; patron the king.—Rev. Hector Maclean, to the parish of Lochalsh, Ross-shire; patron the king.—Rev. David Cannon, to the united parishes of Strathmartine and Mains, Forfar; patron the king.—Rev. H. Grey, of the chapel of ease, St. Cuthbert's, to the New North Church; patrons the magistrates and town-council.—Rev. J. Glegg, parish of Bervie in Inverbie, Kincardineshire; patron the king.—Rev. J. Currie, parish of Murroes, Forfar; patron the king.

IRELAND.

*Deaths.*—*Dec.* Rev. Dr. Bray, R. C. archbishop of Cashel, 73.—*Jan.* At his seat in Kilkenny, the earl of Desart.—At Colcan, rev. Mr. Fercestall.—*2.* at Castle Howard, Ireland, W. Parnell, esq., M. P. for Wicklow, a man amiable in private life, and highly esteemed in public: he was author of two very able and patriotic pamphlets, “The Causes of Popular Discontents in Ireland,” and “An Apology for the Catholics of Ireland.”—*30.* At Warren Court, county of Cork, sir Augustus Warren, bart., formerly M. P. for the city of Cork. He is succeeded in his title and estates by his eldest son, Augustus.—*Feb.* At Clark’s Bridge, Cork, Mrs. M. Skinnick, 104.—*17.* In Cork, rev. David Dacon, LL.D. 76.—Andrew Walsh, of Deansford, 107.

*Ecclesiastical Preferments.*—Rev. T. Ebrington, D. D. provost of Trinity college, Dublin, bishoprick of Limerick, Ardfort, and Aghadoe.—Rev. Dr. Warburton, bishop of Limerick, translated to the bishopric of Cloyne.

---

Owing to the severe illness of the final Editor of this work, we are under the necessity of postponing to the next Number our Missionary and Political summaries. In that Number we purpose also giving the title and index to the second volume, now completed.

END OF THE SECOND VOLUME.



# I N D E X

TO

## THE SECOND VOLUME.

### A.

**ACADEMIES**, proceedings of—Newport Pagnell, 212; Idle, 213; Homerton, *ib.*; Rotherham, *ib.*; Blackburn, *ib.*; Cheshunt, *ib.*  
**Agriculture** of the Israelites, essay on the, 305.  
**Algoa Bay**, account of the settlement there, 202.  
**America**: wretched state of the penitentiaries there, 97; proceedings of the "United Foreign Missionary Society," 170; support given by its government to missionary exertions, 175; state of the slaves there, 177, 9, 182, 6, 7, 8, 190; the existence of slavery reprobated by American writers, 179, 181, 2, 3, 7, 190; poetry from the Newark (New Jersey) Centinel, 194; American Missionary Register announced, 299; religion of the American Indians, 280; notice of Yarnoyden, a tale of the Wars of King Philip, 405.

### B.

**Bompland, M.**, notice of him, 433.  
**Brande, Thomas**, eulogium upon him, 36.  
**Brown, James Baldwin**, introductory discourse at the opening of the London Literary Society, 33.  
**Brunswick, duchess of**, instance of her liberality, 3.  
**Butler, Charles**, eulogium upon him, 35.

### C.

**Cannibals**, singular race of in Sumatra, 420.

VOL. II.—NO. 4.

**Chapels** opened, 223, 4, 7, 8, 9, 231, 2, 459, 461, 2, 3, 5, 6; foundation laid, 227.  
**Christian philosophy**, essay on, 272.  
**Churches** consecrated, 461; opened, 460; built and building, 223, 7, 461; presentation of a service of plate to one, 228; of an altarpiece, 463; union of two Independent, 224.  
**Clowes, Rev. J.**, tablet erected in honour of him, 226.  
**Crusades**, review of Mills's History of the, 111; their character, *ib.*; their origin, 113; the first of them under Walter the Pennyless, 115; the first of the more regular ones, 116; battle of Dorylæum, 117; distress of the Crusaders before Antioch, 120; capture of Antioch, 121; pious frauds of the Crusaders, 123; their enthusiasm, 124; taking of Jerusalem, 127; battle of Tiberias, 130; fifth crusade, 132; sixth crusade, *ib.*; expulsion of the Christians from Palestine, 134.

### D.

**Death of Mungo Park**, a poem, 421.  
**Deaths**, of remarkable persons, 222, 5, 9, 232, 454, 463, 5; sudden, 224, 9.  
**Debating societies**, their rise in England, 41; their abuse, 41, 4, 9.  
**Discoveries**, ancient manuscripts, 202; of Russian settlers in Behring's Straits, 432; the course of the Niger, *ib.*; a new tanning material, by Bompland, 433; improved modes of growing potatoes, 434; cutting wheat, *ib.*; destroying the turnip fly, *ib.*;

I I

ripening wall fruit, *ib.*; fattening oxen, 435; new plough, *ib.*; an elephant's tooth in Scotland, *ib.*; compressibility of water, 436; a copper mine in Scotland, *ib.*; cement of the ancients, *ib.*; new mode of combustion, *ib.*; mode of purifying vinegar made from wood, *ib.*

Divorce, review of Milton's Doctrine and Discipline of, 146; its mischiefs, 146, 7; not sanctioned by Christianity, but in case of adultery, 159; no partial one allowed by Scripture, 162; not allowable on Christian principles, where the parties are living in a state of separation, 167.

## E.

Eastburn, Rev. James Wallis, notice of his *Yamoyden*, 405; highly commended, 406, 9, 418.

Ecclesiastical preferments, 223, 4, 5, 6, 7, 8, 9; 230, 1, 2, 459, 460, 1, 2, 3, 4, 5, 6, 7.

Edmeston, James, review of his *Sacred Lyrics*, 400; commended, 402, 3.

English literature, change in it during the last century, 36; morals and manners, change in them during the last century, 38.

Essay on Christian philosophy, 272; the religion of the Indian tribes of North America, by Samuel Farmar Jarvis, D. D., A. A. S., 280; the agriculture of the Israelites, 305.

## F.

Fiction, remarks on works of, 352.

Fownes, Rev. Joseph, original letter of his, 75.

## G.

George IV., proofs of his patronage of literature, 360.

Geraldine, review of, 351; praised, 355; its faults, 356.

Guelph, Halliday's history of the

house of, reviewed, 360; antiquity of the family, 361; conjectures on the origin of the name, *ib.*; early history of the family, 362; Adalbert II., duke of Tuscany, 364; Henry of the golden chariot, count of Altdorf, 367; Azo, marquis of Este, 369; Henry the Proud, duke of Bavaria, 371; Henry the Lion, duke of Saxony, 373; Otho, emperor of Germany, 379; Otho the Child, duke of Brunswick Luneburg, *ib.*; improvident divisions of the family states, 377, 380, 1; Albert the Great, duke of Brunswick, 380; Magnus, the chain-bearer, 381; Ernest, duke of Celle, 382; singular succession of the dukedom of Brunswick Luneburg, 383; Christian, duke of Brunswick Luneburg, 384; George I., king of England, 385.

## H.

Halliday, Andrew, M. D., review of his history of the house of Guelph, 360; his opinion of the origin of the name, 362; his work commended, 390.

Hanover formed into an electorate, 386; present state of the kingdom of, 387.

Henry, Rev. Matthew, character of his brother-in-law, Dr. Tylston, 272.

Hollings, Rev. William, account of him, 452.

## J.

Jarrold, Thomas, M. D., on the sufficiency of Mr. Owen's principles to counteract the evils existing in the manufacturing districts, 294.

Jarvis, Dr. Samuel Farmar, essay on the religion of the North American tribes of Indians, 280.

Improvements, new;—iron bridge at Springfield, 224; over the Tweed, 430; botanical garden at Ipswich, 229; new mode of working the mines of Peru, 430; new basin to

the canal of Languedoc, 431; in the police of Lincoln, 462.  
**Independents and Presbyterians**, distinction between them, 75.  
**Indians**, essay on the religion of the tribes of North America, 280.  
**Inventions**, new; apparatus for galvanic magnetism, 436; for ascertaining the double refraction of minerals, 437.  
**Israelites**, essay on their agriculture, 305; their vintage, 306; wines, 308; vinegar, *ib.*; olives, 309; figs, *ib.*; mulberries, 312; sycamores, *ib.*; palms, 313; pomegranates, *ib.*; apples, 314; almonds, *ib.*; citrons, *ib.*; nuts, 315; locust trees, *ib.*; balsamums, *ib.*; orchards, 316; gardens, *ib.*; cucumbers, 317; gourds, *ib.*; mandrakes, 318; herbs, 319; hyssop, *ib.*; rue, *ib.*; mint, *ib.*; wormwood, *ib.*; mustard, *ib.*; coriander, 320; woods and forests, *ib.*; cedars, *ib.*; firs, *ib.*; cypresses, 322; oaks, *ib.*; ashes, *ib.*; algums, *ib.*; shittahs, *ib.*; willows, 323; roads, *ib.*; rivers, *ib.*; bridges, 324.

K.

**Kent**, memoirs of H. R. H. Edward, Duke of, 1, 243; his conduct on the impeachment of the Duke of York, 2; letters from him to Dr. Collyer, 2, 3, 4, 5, 6, 7, 8, 10, 11, 19, 20, 22, 3, 4, 5, 6, 7, 8, 9, 30, 31, 2, 243, 251, 2; his benevolence, 3; his regard to the feelings of others, 4, 13, 14, 15; candour, 5; desire to give pleasure to those who were introduced to him, 5, 6; aversion to flattery, 7; attention to the education of the children of soldiers, *ib.*; liberality of sentiment, 8, 9, 12; reason for supporting the British and Foreign School Society, 9; anxiety to be engaged in public life, *ib.*; habits in retirement, 10; patriotism, 9, 10; self denial, 12; conciliatory spirit, *ib.*; filial affection, 13; attention to the members of his family, 14, 15, 16, 28; prudence in interfering in

public affairs, 16, 28, 9; punctuality, 17; conduct towards his friends, 18; humanity, 21; views of the importance of religion to a soldier, 24; notions of military discipline, 25; lenity, *ib.*; numerous applications to him for patronage and relief, 27; opinion of the Guardian Society, 29; private benevolence, 30; refutation of the report that he had borrowed money of Dr. Collyer, 32; monument erecting to his memory at Plymouth, 224; the interest he took in English charities while abroad, 243; presentation to him of the freedom of the city of London, 244; parliamentary conduct, 245; pecuniary embarrassments, *ib.*, 250, 254; residence at Brussels, 249; marriage, *ib.*; birth of his daughter, 251; death, 253.

L.

**Law intelligence**, 228.  
**Liberality**, extraordinary instances of, 231, 446.  
**Literary societies**—proceedings of: London Literary Society, 33; new Royal Society of Literature, 203; Liverpool Traveller's Society, 432; Liverpool Royal Institution, *ib.*; Royal Society, 434; Royal Society of Scotland, *ib.*; their influence on literature, morals, and manners, 33.  
**London Literary Society**, introductory discourse delivered there, 33.  
**Longevity**, instances of, 222, 3, 4, 5, 8, 231, 457, 460, 1, 2, 3.

M.

**Marriage**, Milton's definition of it, 150; censured, 152; Cicero's definition of it approved, 152; indissoluble, 153; duties of, 161.  
**Mason (of New-York) Rev. Dr.**, notice of him, 191.  
**Memoirs of H. R. H. the Duke of Kent**, 1, 243; John Tylston, M.D., 254.



Mills, Charles, review of his History of the Crusades, 111; praised, 113, 134.

Milton, John, review of his Doctrine and Discipline of Divorce, 146; reason of his publishing his work, 149; his definition of marriage, 150; censured, 152; his opinion of the lawfulness of divorce condemned, 155; his view of the Jewish and Christian doctrine of divorce, 156; instances of his quibbling, 157, 8.

Missionary intelligence—Society for the Propagation of the Gospel in Foreign Parts, 233; Society for Promoting Christian Knowledge, ib.; United Brethren, 234; Baptist Mission, ib.; London Missionary Society, 235; Church Missionary Society, 237; Wesleyan Missions, 239; Edinburgh Missionary Society, ib.; missionaries in Sumatra, 420.

Mudge, Lieut.-Gen., account of him, 231.

## N.

Natural History; habits of the toad, 436; ferocity of the tiger, ib.; venom of the snake, ib.

Neale, Cornelius, review of his Lyrical Dramas, 391; commended, ib., 2, 5, 6, 9; his imitations, 399.

Newbery, Charles Edward, Esq., account of him, 455.

No Fiction, review of, 351; praised, 353.

## O.

Obituaries of Major-General Mudge, 221; Rev. S. Lyon, 222; Abraham Thornton, ib.; Dr. McLeod, ib.; Jean Lambert Tallien, ib.; Rev. W. Tooke, ib.; Earl of Malmsbury, ib.; Thomas Bayton, Esq., 225; Mr. Thomas Barrett, 226; Rev. John Farrer, 227; Fletcher Paris, Esq., 228; Rev. C. F. de Coetlogon, 229; John Hatsell, Esq., ib.; Professor Young, 232; Rev. W. Hollings, 452; Charles Edward Newbery, Esq.,

455; Mr. Adam Walker, 456; Rev. Thomas Northcote Toller, 457; Joseph Hopkins, M.D., ib.; Fopehé, Duke of Otrante, 458; Mrs. John Hunter, ib.; Rev. Frederick Thurston, ib.; Lieut.-Gen. W. Popham, ib.; James Lindsay, D.D., ib.; Rev. Joseph Benson, 459; Sir G. O. Paul, Bart., 461; Admiral Sir George Campbell, ib.; Edward Outram, D.D., 464; Mr. Sergeant Runnington, ib.; Mr. John Dawson, 465; John Croft, Esq., ib.; William Parrall, Esq., M.P., 467.

Ordinations, 223, 2, 5, 8, 230, 1, 2, 460, 1, 2, 3, 5, 6.

Owen, Mr., the sufficiency of his principles to counteract the evils existing in the manufacturing districts, 294.

## P.

Parke, Mungo, poem on his death, 421.

Penal jurisprudence, review of Roscoe's observations on, 79.

Penitentiaries, wretched condition of those in America, 97; state of the French, 101.

Phenomena of nature: sinking of land, 435; detachment of the top of a mountain, ib.; fatal effects of electric fluid in iron works, 437.

Philanthropic intelligence, provincial, 226, 7, 8, 9, 230, 1, 459, 460, 1, 4, 5, 6; proceedings of philanthropic institutions:—London Female Penitentiary, 216; National Schools, ib.; Friendly Female Society, 217; British and Foreign School Society, ib.; Asylum for the Recovery of Health, 219; School in the Hebrides, ib.; Emigrant Society of Quebec, ib.; Middlesex Hospital, 220; Refuge for the Houseless, 447; Framework Knitters' Relief Society, 449; Provisional Committee for the Encouragement of Industry, and Reduction of the Poor's Rates, 450; Society of School-masters, 451; Roman Catholic Irish National Society for Promoting the Educa-

tion of the Poor, *ib.*; Refuge for the Destitute, *ib.*; Mendicity Society, 452; Floating Hospital on the Thames, *ib.*; General Benefit Insurance Company, *ib.*; Miscellaneous Information relating to the Slave Trade, 220; Savings' bank, 221; the poor in Scotland, *ib.*; sale of captured Negroes to Christophe, 452.

Poetry:—sonnet on the crucifixion, translated from Fiamma, 192; the hectic flush, *ib.*; the storm, 193; a wife to her husband in adversity, 194; the death of Mungo Park, 421.

Political Retrospect, 240.

Presbyterians and Independents, distinction between them, 75.

Prisons, account of various, 226.

Publications, list of new ones, 204, 437.

## R.

Raffles, Sir Thomas Stamford, Journal of a Tour into the interior of Sumatra, 50; a letter from him, 419.

Ramsay, Allan, monument to his memory, 232.

Religious institutions, proceedings of: Religious Tract Society, 211; Continental Society, 212; Port of London Society, 211, 214, 445; Village Itinerary, 212; Society for the Protection of Places of Public Worship, 214; Merchant Seamen's Society, 444:—Intelligence; State of the Wesleyan Methodists, 215; New Magazine of the Secession Church, 216; liability of trustees of chapels, 445; new religious sect, *ib.*; liberality in Prussia, *ib.*; sacrifice of Indian widows prevented, *ib.*; liberal bishop, 446; new colony of Jews, 447; Protestant Museum of celebrated reformers, *ib.*; prohibition of drovers travelling with cattle on Sundays, 462; appointment of an evangelical clergyman as chaplain to the King, 464.

Retrospect of public affairs, 240.

Review of Roscoe's Observations on Penal Jurisprudence, 79; Wiffen's Aonian Hours, Julia Alpina, &c.,

102; Mill's History of the Crusades, 111; Dr. Smith's Scripture Testimony to the Messiah, 135; Milton's Doctrine and Discipline of Divorce, 146; Scoresby's Account of the Arctic Regions, 325; Geraldine, a Tale—and No Fiction, a Narrative, founded on facts, 351; Halliday's History of the House of Guelf, 364; Neale's Lyrical Dramas, 391; Edmeston's Sacred Lyrics, 400; Observations on Mr. Brougham's Bill for Educating the Poor, 404; Yarnoyden, an American Poem, 405.

Roscoe, William, eulogium upon him, 35, 79; review of his Observations on Penal Jurisprudence, 79; his views of the ends of punishment, as a medium of reformation, approved, 80, 93; remarks on his opinion of the insufficiency of punishment, by way of example, 82; of manual chastisement, 84; the effects of habits of intoxication in producing crimes, 85; the effects of gaming, 86; the extent of female prostitution, as encouraging other crimes, 87; the increase of juvenile delinquency, *ib.*; the punishment of death, 89; transportation, 93; whipping, *ib.*; imprisonment, 94; his account of the American penitentiaries, 97; views of penitentiary discipline, 102.

## S.

Savings' banks, accounts of various, 459, 460, 1.

Scoresby, Capt., review of his account of the Arctic Regions, 325, commended, 326, 7, 331, 4, 7, 8, 340, 2, 3, 9, 350, 1; his views of the best means of conducting polar expeditions, 326; account of Spitzbergen and Jan Mayen's island, 327; icebergs, 318; the changes in the colour of the ocean, 329; the specific gravity of water, *ib.*; the northern ices, 331; of ice fields, 332; the atmospher-

logy of the northern seas, 334 ; crystallizations of snow, 338 ; native zoology, *ib.* ; description of the whale, 369 ; history of the northern whale fishery, 342 ; mode of conducting the whale fishery, 345 ; journal of a remarkable voyage to Greenland, 349 ; remarks on the magnetic deviation, 350.  
 Smith, Dr. John Pye, review of his Scriptural Testimony to the Messiah, 135 ; — highly commended, 136, 7, 8, 40, 3, 5 ; his candour and conciliating disposition, 136.  
 Sumatra, journal of a tour into its interior, by Sir T. S. Raffles, 150 ; interesting intelligence from, 419.  
 Swainson, W., account of his Zoological Illustrations, 432.

## T.

Toller, Rev. Thomas Northcote, account of him, 432.  
 Travels of Lieut. Franklin, 201 ; M. Lucas, 432 ; M. Leschenault de Latour, 433 ; M. Plée, *ib.* ; M. Milliart, *ib.* ; M. Gau, *ib.* ; the land expedition of the American government, *ib.* ; a Chinese in the 13th century, *ib.*  
 Tylston, Dr., memoirs of his life, 254 ; his birth, 255 ; education, 256 ; letters from him, 256, 260 ;

intimacy with Dr. Sydenham, 257 ; marriage, 258 ; his course of study, 259 ; criticism on Dryden and Blackmore, 260 ; conduct in his profession, 263 ; charity, *ib.* ; conduct in his family, 264 ; as a Christian, *ib.* ; extracts from his diary, 266 ; liberality of sentiment, 267 ; illness and death, 268 ; character, by Rev. Matthew Henry, 272.

## U.

University intelligence ; Cambridge, 223 ; Oxford, 228 ; Edinburgh, 322.  
 Voyage of discovery to the Polar seas, 195, 431, 2.

## W.

Walker, Mr. Adam, account of him, 456.  
 Wiffen, J. H. death of Mungo Park, a poem, 421.

## Y.

Yamoyden, a tale of the wars of King Philip, notice of, 405.







